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FINIS.

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FINIS.

A THREE-FOLD TREATISE:

Containing the

SAINTS { *Sure and perpetuall* GVIDE.
Selfe-enriching EXAMINATION.
Soule-fatting FASTING.

OR,

MEDITATIONS, Concerning the WORD, the Sacrament of the LORDS SVPPER, and FASTING.

BY

The Labours of that late Reverend, and Learned Divine, Master ROBERT BOLTON, Batchelour in Divinitie, and sometimes Preacher of Gods Word at *Broughton* in *Northampton-shire*.

LONDON,
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A

THREE-FOLD TREATISE:

Containing the

Nature and properest GUIDE,

SAINT'S Self-trying EXAMINATION,

And Soul-quieting JUSTIFYING.

OR,

MEDITATIONS, Concerning the

Word, the Sacrifice of the Lord's

SUPPER, and PRAYING.

BY

The Laborious & Learned Reverend and Learned

Divine, Master JOHN DOWNAM, Bachelor

of Divinity, and Fellow of Christs Colledge

in Cambridge, and Professor of Gods Word at Breadsley in

Northampton-shire.

252;08

LONDON,

Printed by E. P. for John Rothwell, in

Queens-head-Alley in Paternoster-Row, &c.

1655.

TO

THE RIGHT WORSHIPFVLL,

IOHN CRVE, Esquire, one of his Majesties Iustices of the Peace and *Quorum*, &c. for the Countie of NORTHAMPTON:

C. C. *wisheth encrease of Grace and Peace in* CHRIST, *here; and eternall Glory hereafter.*

RIGHT WORSHIPFVLL,

BOTH Law and well approoved Custome hath long establish-ed it, That the Heire should succeed in *universum jus defuncti*, and have interest, title, and just claime to all the possessions and rights of the party deceased: yea, they adde also, that *hereditas*

Sylvest. Sum.

transit cum onere, the Inheritance cannot be severed from the troubles and incumbrances that goe along with it. Upon which ground, seeing it hath pleased your worthy Father, Sir *Thomas Crue*, (who is now at rest with CHRIST, which is * *exceedingly farre more better* than all other excellencies the Lord had here graced him with) with much favour and willingnesse to undertake the Patronage of these Posthumous Writings in his life time; my earnest desire unto your Worship is, (who are *Patris hæres ex asse*, and, I doubt not, but also * *secundum promissionem*) that you would administer in these, as a parcell of his goods and chattels, (as they call them) and succeed in the protection of them: That as the memorie of your naturall Father is preserved and honoured in them, so the honour and glory of your spirituall may be promoted and advanced by these.

* πολλῷ μᾶλλον χρεῖσσον. Phil. 1. 23.

* Gal. 3. 29.

Besides which premisses, I hope that the very Name of that worthy and faithfull Minister of IESVS CHRIST, Master *Robert Bolton* (τῦ μακαρίτε, that late bright-shining Starre in the Firmament of our

Church;

Church; a man both well knowne and approved of you, as being a neighbour Minister, and so greatly renowned for his Learning and Labours in his former Writings, amongst all them that have read them, that they may acknowledge it to be more truly said of him, that was sometimes spoken of *Aristotle*, * That his very Pen was dipt in Vnderstanding, and all kind of Learning was the Inke that hee wrote withall, in regard of that profound wisedome and refined knowledge and eloquence that flowed from it:) I say, I am confident, that his very Name will make an easie way for his Writings unto your Worship; who for the care and endevour to advance the glory of God, and to further the welfare and edification of his Church, and for the love to godly and painefull Ministers, and the godlinesse professed, preached, and practised by them, and many other gracious endowments wherewith the Lord hath enriched you, have the love and admiration and high estimation of all those that feare God, that know you, or have heard of you.

* τὸν κάλαμον εἰς τὸν νοῦν βαφέα. *Epigram.*

This confidence hath emboldened me to present these ensuing Treatises unto your Meditation, and Patronage; beseeching the Lord of his mercie to sanctifie them to your owne and the Churches benefit, and to blesse your selfe and all yours with all spirituall Blessings in heavenly things, in IESVS CHRIST.

Your Worships humbly devoted,

in all holy endeavours,

C. C.

TO THE CHRISTIAN READER.

GOOD READER,

I Cannot denie, but that the Arguments handled in these three following Treatises, are common, and the ordinarie subject both of many Sermons and printed Bookes in these dayes: yet wee know, that the commonest Meates doe yeeld the most wholesome nourishment, whereas new-found Dishes doe but clogge the stomacke, and fill the body with unwholesome humours. Besides, if the sound and new manner of handling common things may commend them, (as it ever did) *then I hope, that this Worke will be welcome unto thee. Thou knowest well, I doubt not, the singular dexteritie of this Reverend and able Minister of* IESVS CHRIST, *by his former writings, in handling the Scripture, how hee shewed himselfe (as* Paul *exhorteth* Timothy, 2 Tim. 2. 15. *to be*) a Workman that needeth not to be ashamed, rightly dividing the Word of Truth. *Onely understand not by the right dividing of the word, the subtle and curious*

* παλαιὰ, καινῶς.

ὀρθοτομεῖν τὸν λόγον, quid sit.

chopping and mincing of the Word by Dichotomies, Divisions, and Sub-divisions, (too ordinarie in these dayes) but (as the meaning of the Word is, and the Syriacke version confirmes it) to handle and preach the word aright, i. *as M.* Beza *expounds it well*; For the Doctrine it selfe to omit nothing that makes for the clearing of it; to adde nothing of his owne, to diminish nothing, to mangle nothing, to wrest nothing; lastly, to consider diligently what the capacitie of the hearers is able to beare, and whatsoever may tend to edification; or, *as learned* Fuller *expounds it*, to set open or make plaine as it were the right way of the Word of Truth. *So this worthy Author hath done; he hath traced out and opened the right way of truth and holinesse out of the holy Scriptures.*

Annot. Bez. in locum.

Full. Misc. Sacra. l. 3. c. 16.

His Writings I may justly commend for three or foure notable excellencies (to name no more.)

First, For their cleare discovering of sinne, and their exact searching and sifting of a Christians heart, to plucke off the Vizard of all sorts of Hypocrites, and to bring to light, and lay open to the eyes of the world, by the Touchstone of Truth, their counterfeit and unsound Graces, and to find out the endlesse windings and labyrinths of spirituall guile in self-deceiving hearts. This he doth excellently by the cleare light of Gods word, which hath an admirable vertue this way, Heb. 4. 12. *being* a discerner of the thoughts & intents of the heart, *and putting a cleare difference betweene the precious and the vile.*

κεκριτὸς ἐνθυμήσεων.

Secondly, for the Stile, as being full of divine eloquence, his Lips and Pen dropping abundance of the sweetest of that Word, which is sweeter than the Honey or the *dropping* Honey-combes, *Psal.* 19. 10.

Thirdly,

Thirdly, The Author being a man so well versed in ancient Writers of the Primitive times, thou mayest finde in his Bookes (no small taste whereof, you have in this) a much better use made of their Labours, than is made by many Divines; seeing he hath proved abundantly out of them the strict points of sanctification. His Quotations indeed in these last, seeme not so numerous as in his precedent Workes: the reason is, because in these, for the most part, the Authors are onely quoted, their words not produced, as not having some of them, and the rest not of the same Edition; so that his References little helped us to his intended Matter.

Fourthly, I may not omit that (which in other Writers is commonly accounted blame-worthy, but in him a singular excellencie, and commendable) his long digressions from his maine matter in hand; proceeding, I conceive, out of the abundance of his heart, and long experience in Gods wayes: as those that by long travelling in a way, are well acquainted with it, can finde out all the by-wayes and blinde paths about it; whithout Author hath excellently done: So, that by his digressions out of the ordinarie Road, he is more likely to set a wandering Soule into the right way againe.

Now, for the preventing or removing of all prejudicate Opinions which may arise concerning these ensuing Treatises, (as though, Strumpet-like, any Bastardly Brood unlawfully begotten, should be fathered and fastened upon so truly Seraphicall and Divine a Pen-man) this I can more than promise (verbo Ministri) That there is nothing in them, for matter or manner, either spurious, or surreptitious; nothing but what is genuine, and the Authors owne; the immediate issue of his working Braine,

and

and flowing from his owne so loftie Pen. Which may be a seasonable advertisement unto thee for the future, from whom and which way thou art to expect, upon the further perusall of his scattered Manuscripts, what else shall be deemed worthy to be polished, and so published. If there be any thing in that which is here presented to thy view, that likes not thee, because not like the Author, failing for depth of learning, or varietie of eloquence; blame not him deceased, (who being dead, yet speaketh) but impute it to the substituted surviving Midwife, that had not leisure sufficient, it being come to the Birth, to attend its bringing forth. I meane, my selfe; who for the multitude of distractions and pressing occasions, since these Writings were intrusted to me, as also for the imperfectnesse and defect of the Coppies, could not spend so much time and paines in the exact perusing, polishing, and perfecting of it, as I should and would have done: which must be the Apologie to plead for pardon. But yet I have not beene wanting to cull out such spare houres as I could, to bring this worke to light, and to prepare it for the Presse, as also for thy view and benefit; which, I hope, thou wilt finde, by the due and diligent reading and practising of it. Which I commend unto thy selfe, and thy selfe, with the worke, unto the Lords Blessing.

Thine in Christ Iesus,

C. C.

THE SAINTS SVRE AND PERPETVALL GVIDE.

OR,

A Treatise concerning the WORD.

Which, as the *Israelites* Cloud, conducts us from *Ægypt* to *Canaan*; whereunto wee must take heed, as unto a Light that shineth in a darke place, till the Day dawne, and the Day-starre arise in our hearts.

BY

That Reverend, Learned, and Godly Minister of Christ Iesus, ROBERT BOLTON, Bachelour of Divinitie, and late Preacher of Gods Word at *Broughton* in *Northampton-shire*.

IOHN 3. 20, 21.

Every one that doth evill, hateth the light, neither commeth to the light, lest his deeds should be reproved.

But he that doth the truth, commeth to the light, that his deeds may be made manifest, that they are wrought in God.

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THE SAINTS SVRE AND PERPETVALL GVIDE.

PSAL. 119. VER. 105.

Thy Word is a Lampe unto my feet, and a Light unto my paths.

OF all other parts of the holy Bible, this Booke of the *Psalmes*, (penned for the moſt part by *David*, the ſweet Singer of *Iſrael*, and a man after Gods owne heart) is ſtuft and fill'd with greateſt plentie and varietie of precious Leſſons and inſtructions unto eternall life. The choice and flower of all things profitable and comfortable for the right courſe of a Chriſtian

The Contents and the benefit of the Pſalmes in generall.

ſtian life, is therein briefely contained, and very movingly and feelingly expreſt. In them we may be acquainted with the Majeſtie and Myſteries of God, with the Sufferings of Chriſt, with unfained Repentance, unwearied Patience, ſpirituall Wiſedome, and wonderfull Courage of the godly man, and true Chriſtian. In them we may behold the terrors of Wrath, and the anguiſhes of an afflicted Conſcience, the comforts of Grace, and great Deliverances, the wonderfull workes of Providence over this World, and the promiſed Ioyes of that World which is to come. In a word, all good neceſſarily to be either knowne or done, or had, is plentifully, as out of a rich Treaſurie, reveal'd and offer'd unto us in theſe heavenly Songs of *David*.

Of the 119. in particular.

Amongſt which, this 119. *Pſalme* (a part of which I have now read unto you) is, as it were, a precious Iewell, or cleare Cryſtall; wherein wee may ſee the right temper and ſtate of true godlineſſe, and ſinceritie, the markes and properties of all true worſhippers of God, the zeale and affections of all faithfull Chriſtians, the very lively Anatomie and laying open of a good and gracious Soule.

The Diviſion of it.

This whole Pſalme doth conſiſt of 22. Parts or Portions of Staves, or Octaves, even juſt ſo many as there be Letters in the Hebrew Alphabet; and every Portion containeth in it eight Verſes; and every Verſe of every Portion, or Staffe, begins with the ſame Hebrew Letter. The which ſpeciall and extraordinarie penning and diſpoſing of

the

the Pſalme, doth declare and ſet out unto us theſe three things:

1 The diligent intention of mind, and carefull meditation of the Author, in the framing and compoſing of it.

2 The precious neſſe and worth of the matter contain'd in it; in that it pleaſed the Spirit of God to deliver it in choice and ſpeciall order.

3 A deſire and purpoſe, that it might more eaſily be learn'd by heart, and committed to memorie, and often and earneſtly meditated and thought upon, being ſet downe unto us in ſo faire and eaſie order of the Hebrew Letters.

Three Leſſons to be learned thence.

This Part, or Portion, which wee have now in hand, is the foureteenth, and doth containe in it many worthy and gracious Leſſons for our inſtruction and devotion in heavenly things, propoſed unto us out of the practice and Chriſtian carriage of this holy Prophet, and *Man of God, David*, a perfect patterne of all true zeale and pietie.

In the thirteenth Portion, immediately going before, *David* had delivered ſpecially two things.

Two things obſervable in the 13. Part.

1

How *David* became wiſer than his enemies.

Firſt, How by his love, reading, ſtudy, and meditation in Gods Word, he had attained moſt excellent knowledge, wiſedome, and underſtanding; ſo that thereby he was become *farre more wiſe than his enemies*; that is, than *Saul* and all his politike Courtiers and Counſellors of State. Hee had *more underſtanding than his Teachers*, than the great Doctors, and Rabbins; for all their deepe Learning being not ſanctified unto them. He underſtood more than the grave and ancient men, for all

the worldly wiſedome and great experience they had gathered in many yeeres, and through length of dayes. Where, by the way, take this Leſſon.

Doct. True wiſdome to be had only from and in the Word.

There is no wit or policie, not all the Learning in the World, or worldly wiſedome, can make a man truly wiſe, (that is, wiſe unto ſalvation) but onely a powerfull and working knowledge out of the holy Word of God.

The Reaſon.

Becauſe other wiſdome provides only for the body, but this for the ſoule.

The Reaſon is: Becauſe all other wiſedome doth onely provide for the Body, for a temporall happineſſe in this life, for a few and evill dayes, and leaves the Soule in a ſinfull and wretched eſtate; ſhortly, in the day of Viſitation, to be overtaken and fearefully confounded with ſtrange aſtoniſhments, horrors, and deſpaire; and hereafter, wofully to be tormented amongſt wicked Devils in the Lake that burnes with fire and Brimſtone for evermore. But wiſedome out of the Word of God doth ſo furniſh a mans Soule with Grace, and all holy Vertues, that in deſpight of all creatures, hee may live comfortably in this Vale of teares, and in endleſſe joyes in the World to come.

Now (I pray you) tell me, whether is truly the wiſer man; hee, that for an inch of time makes much of his wretched Body, that muſt ſhortly rot in the grave, and be devoured of Wormes, and turned into duſt; but in the meane time lets his immortall Soule, that can never die, ſinke into the Dungeon of everlaſting woe and miſerie: or hee, which by taking ſound and ſaving counſell and direction out of the Word of God, and how-

ſoever he be hated and neglected of this vaine World, yet yeelding chearefull and conſtant obedience thereunto, provides unſpeakable comfort, reſt, and bleſſedneſſe both for Body and Soule, through all eternitie?

Secondly, In the ſecond part and foure laſt Verſes of the former Portion, *David* ſets downe the fruit, uſe, and benefit which ſprung from his divine knowledge. It ſweetned his heart with much comfort, and ſound contentment, and cheared him with *joy unſpeakable, and glorious*, amidſt all croſſes and diſcomforts; it bridled and reſtrained him *from every evill way*; it kept and preſerved him in the paths of righteouſneſſe; it bred in him a hatred and loathing of the wayes of error, falſehood, and hypocriſie. Where, by the way, I would give you this other Leſſon.

2
He ſets downe the fruits of his knowledge

1 Pet. 1. 8.

We muſt labour and be ſure that we draw our knowledge in Gods Word into practice, action, and exerciſe; otherwiſe, it will not onely be unprofitable and unfruitfull unto us, but indeed bring upon us a greater and more fearefull condemnation. For, *He that knowes his Maſters will, and doth it not, ſhall be beaten with many ſtripes*, Luke 12. 47. All our knowledge is in vaine, except by the power of it our inward affections be ſanctified, our words ſeaſoned with grace, our actions and converſations guided with ſpirituall wiſedome and unfained ſinceritie.

Doct.
All our knowledge muſt be practicall.

Luke 12. 47.

After *David* had thus, in the former Portion, layd downe unto us, and confeſſed what excellent knowledge he had got out of the Word of God,

and the precious fruit and benefit he had reaped and enjoyed by it: Now,

The foureteenth Part explaned.

In the first Verse of this present Portion, hee makes, as it were, a protestation and profession, that he is wholly and onely enlightened and led in all his wayes by this holy Word of God, as by a Light or Lanterne: The brightnesse thereof doth not onely bring him into the wayes of righteousnesse, and blessed estate of Christianitie, but doth also conduct and guide him in all the paths and particulars of his life and actions, in all the parts and passages of his speciall calling: For he saith, *Thy Word is a Lampe unto my feet*] that is, whereby I see and discerne the way to Heaven, and the narrow path through the Kingdome of Grace; *and a Light unto my paths*] that is, a guide to direct me in every particular step, at every turning, that so I may keepe a straight course, and the readie way to the Kingdome of Glory.

That *David* had thus wholly yeelded and resigned up himselfe to be guided and governed by the glorious Light of Gods holy Word, appeares in the Verses following.

1 *Vers.* 106. First, in *Vers.* 106. by a solemne Oath and sacred resolution to keepe Gods righteous judgements, and an unfained and constant purpose to performe the same; *I have sworne, and will performe it, that I will keepe thy righteous judgements.*

2 *Vers.* 107. Secondly, in *Vers.* 107. by his patiencie and sufferance of wrongs, disgraces, and afflictions, which the wicked and prophane World heaped upon him, for his profession of holinesse and sin-

ceritie.

ceritie. For, except he had loved and followed the Light of divine Truth, whensoever the fire of persecution and tribulation, because of the Word, had beene kindled against him, hee had shrunke backe and fallen away; *I am afflicted very much, quicken me, O Lord, according to thy word.*

Thirdly, in *Vers.* 108. by the offerings of his mouth, and calves of his lips; that is, the spirituall sacrifices of prayers, thanksgiving, and gracious Vowes for Gods service, which with a free and fervent spirit, and earnest desire of acceptation, he continually offered unto the Lord; *O Lord I beseech thee, accept the free-will offerings of my mouth, and teach me thy judgements.* 3 *Vers.* 108.

Fourthly, in *Vers.* 109, 110. by his stedfastnesse and sticking to the Law and Word of God, though hee was beset and strongly incompassed with snares, with dangers, and with death it selfe: *His soule was continually in his hand*; that is, hee was ready and resolved every houre rather to part with his life, than with a good Conscience; to shed his bloud, rather than to forsake the Truth and Commandements of God: *My soule is continually in my hand, yet doe I not forget thy Law: The wicked have laid a snare for me, yet I erred not from thy Precepts.* 4 *Vers.* 109, 110.

In the two last Verses, upon the former reasons hee concludes the Point; That his heart and inward affections do dearely embrace Gods blessed Word, as a most rich and lasting Inheritance, as his sweetest and greatest joy; and, that hee bends all the powers of his soule, and best endevours, to be led with, and to follow the Light thereof even 5 *Vers.* 111, 112.

unto the end, untill it bring him to immortalitie and *Light, that no man can attaine unto: Thy testimonies have I taken as an heritage for ever, for they are the rejoycing of my heart: I have inclined my heart to performe thy Statutes alway, even to the end.*

1 Tim.6.16.

Thus you see in generall the meaning of this Portion.

Sixe markes to distinguish a godly man and an hypocrite.

Before now I descend unto particulars, and come to gather Notes severally from the Verses in order, let vs take notice, I beseech you, (for our instruction and examination of our owne soules) of sixe notable markes, and signes, by which a true Christian may be discerned from a Temporizer; a sincere server of God, from a carnall Gospeller.

1

Vers. 105. A godly man is guided by the Word in all his wayes.

The first I gather out of the first Verse: Every sonne and servant of God doth with humilitie, chearefulnesse, and obedience, yeeld and submit himselfe to be wholly and onely directed and guided by the Light of Gods Word, in all his wayes, both generally, of Christianitie, and particularly, of his speciall calling; as *David* here did. But the naturall man, that is not yet entred into, or acquainted with the state of Grace, is led and guided in his courses onely by the Light of Reason, and worldly Wisedome; by good Meanings, without ground and warrant out of the Word; by a blind and ignorant Devotion; by the Multitude, Examples, Custome of the Times, and such like blind Guides: But if he take any advice and direction out of the Word of God, it is but in part, by halfes, and for a time.

A naturall man not at all.

Or in part.

A second

A ſecond ariſeth out of the ſecond Verſe: Every Child of God doth not onely promiſe, vow, and purpoſe to forſake and abandon all his knowne ſinnes, to watch carefully and conſcionably over all his wayes, to delight in and to ſort himſelfe with godly and gracious companie, to have a reſpect to all his Commandements, and to keepe his righteous Iudgements; but hee doth alſo truly and throughly performe it: hee goes through-ſtitch with his ſpirituall affaires, and with conſtancie and courage walkes in a ſetled courſe of Chriſtianitie. But the unregenerate man, not yet ſoundly ſeaſoned with the power of Grace, howſoever he hath ſometimes good motions and purpoſes ariſe in his heart, to forſake his former evill wayes, and to fall to godlineſſe, howſoever in the time of Sickneſſe, of ſome great Iudgement, or when his Conſcience is terrified by the Miniſterie of the Word, when he ſeriouſly thinkes upon the day of his death, and of that great and laſt Iudgement, or the like; hee makes Vowes with himſelfe, perhaps, that hee will be a new man, and change his courſes: But when he is once out of danger againe, when he comes to the point, and practice, he is not ſo good as his word, he doth not pay and performe his former Vowes and purpoſes; hee is preſently choaked againe with worldly Cares, and drowned in earthly Pleaſures: And ſo all his *goodneſſe is as a morning Cloud, and as the morning Dewe it goeth away.*

2 *Verſ.* 106. He performes all his Vowes.

An unregenerate man doth not pay them.

Hoſ. 6. 4.

The third marke lyeth in the third Verſe: Every Child of God doth with contented patience,

3 *Verſ.* 107.

with

He patiently suffers persecution for the Word.

with strong dependance upon Gods providence, with rejoycing in his sufferings, beare and endure many miseries and pressures layd upon him, for his profession and practice of sinceritie. He well knowes out of the Word of God, and feeles by his owne experience, *That all which will live godly in Christ Iesus, shall suffer persecution*, 2 *Tim.* 3. 12. And therefore he makes up his account with the World, and is at a point with all that is under the Sunne; hee is perswaded, *that all the afflictions of this life are not neere worthy the glory which shall be revealed*, *Rom.* 8. 18.

2 *Tim.* 3. 12.

The carnall Gospeller spares himselfe.

But the carnall Gospeller he thinkes it is good sleeping in a whole skin; he lookes for a Gospel of ease, for a soft and silken service of God; for a *Church* (as one speakes) *all of Velvet*. And therefore, rather than he will suffer any losse, or wrong, any diminution or disparagement in his outward estate, in his reputation, wealth, and worldly happinesse, he will *make shipwracke of a good Conscience*; he will yeeld to the corruptions of the Times, and with the greatest part, rest and repose himselfe peaceably and pleasantly upon his Bed of ease, and carnall securitie: never considering, that the Crosse is the Christians triumph; that Christ himselfe was crowned with Thornes; and, that *we must through many afflictions enter into the Kingdome of Heaven*, *Act.* 14. 22.

Act. 14. 22.

4 *Vers.* 108. He is frequent in praying and praysing: The other not.

A fourth marke may be gathered out of the fourth Verse: The prayers and praysings of God, in the mouth of Gods Child, are frequent, free, and fervent; but with the carnall Gospeller, they

are

are very rare, cold, and formall. The Reason is; Gods Child is very sensible of his corruptions, and wants, hee still longs and gaspes for more grace, with a spirituall taste he sweetly relisheth Gods great mercie and goodnesse unto him; he hath the love of God and the spirit of prayer shed into his heart by the Spirit of Adoption; and therefore his heart is as full as the Moone, of godly motions and meditations, which like a continuall Spring sends out groanes and sighes unutterable, many zealous and faithfull prayers and thanksgivings unto his gracious God with a free and feeling affection. But the carnall Gospeller, because his understanding was never enlightened, his heart never truly humbled, his affections never sanctified; because he hath no sence of his wretched estate, nor present feeling of grace, nor sound hope and assurance of happinesse in Heaven, why, therefore he hath no great mind, or heart, or list to prayer; hee hath no great delight, or exercise, in this holy businesse: and if he doe pray (which is but seldome, and coldly) it is but lip-labour, and lost labour, because it is without faith, and feeling; for fashion, custome, or company, because he was so taught in his youth; or that he superstitiously thinkes, the very worke wrought, and a number of prayers solemnely said over, will sanctifie him.

The Reason.

A fifth marke may be gathered out of the sixt and seventh Verses: The Child of God doth not onely passe through with patience, for the profession of Gods truth and sincerity, losse and inferiour

5. *Vers.* 109, 110.

He will lose his life for God.

riour miſeries; as loſſe of goods, loſſe of friends and reputation with the World, ſlanders, diſgraces, and wrongs: but hee alſo *holds his ſoule* (as it were) *continually in his hand*, as *David* here ſayes of himſelfe; readie (if need be, and the times ſo require) even to ſhed his bloud vnder the Sword of Perſecution, or to lay downe his life in the flames, rather than to diſhonour ſo mercifull a God, to betray his holy Truth; or, by his backſliding and falling away, to hazard that Crowne of Glory, which by the eye of faith he hath alreadie in ſight. But the carnall Goſpeller, in time of peace and plentie, while he lives quietly, and at eaſe, without croſſe or trouble, in faire and Sunſhine dayes, may perhaps be a ſtout and peremptorie Profeſſor, but hee ever ſhrinkes in the wetting; he pulls in the head in the fierie triall: ever, *when trouble or perſecution commeth, becauſe of the Word, by and by he is offended.*

A temporarie is offended.

*Mat.*13.21.

6

The ſixt marke is gathered out of the two laſt Verſes: The Child of God holds his Word farre more deare than any precious Treaſure, than the richeſt Inheritance, than * *great Spoyles*, than * *thouſands of Gold and Silver*: It is the joy of his heart; and therefore it inclines and inflames his affections with love and zeale to doe Gods will, and fulfill all his Commandements. And no marvell though the true Chriſtian find moſt ſound and unconceivable delight in the Word of God, the Doctrine of Heaven: For by it, he is borne anew, and made heire of Heaven: by the Light of it, he ſees his Name written in the Booke of Life, never

*Verſ.*111,112, A Child of God counts the Word his greateſt Treaſure.
* *Verſ.*162.
* *Verſ.*72.

The Reaſon.

never to be raced out by man, or Devill; all the sweet and gracious promises of salvation and comfort revealed in it, are sure his owne: So that thence he knowes, and is perswaded undoubtedly, that after a few and evill dayes spent in this miserable life, he shall remaine and reigne eternally in the glory of God, of Christ Iesus, the blessed Spirit, and the holy Angels. But it is otherwise with the carnall Gospeller; for whatsoever shew or protestation he makes to the contrary, yet indeed in his heart, affections, and practice, hee preferres his pleasures, riches, and profit, before hearing of Gods Word, sanctifying his Sabbaths, and obedience to his Commandements. And no marvell: for because hee yet never lived the life of faith, but is a meere stranger to the mysterie of godlinesse, hee hath no true interest nor sound assurance in the joyes of another World, and therefore feeds onely and fills himselfe with transitorie and earthly contentments.

A Christian man hath such assurance in the good things of the world to come, that he can easily moderate his affections as touching earthly and transitorie things.

It is otherwise with an Hypocrite.

And why?

Now I beseech you (beloved in Christ Iesus) let every one with singlenesse of heart and sinceritie examine his owne Soule, and the spirituall state of his Conscience, by these signes and marks which I have now delivered to you, out of the example and precedencie of the Christian affections and holy disposition of *David*, a sanctified man, and a principall patterne of pietie and zeale for all faithfull ones. *Know you not* (saith the Apostle) *that Iesus Christ is in you, except you be reprobates?* So undoubtedly, if Iesus Christ be in you, if you be of *Davids* stampe and temper, that

2 Cor. 13. 5.

is,

is, alreadie possessed of the state of grace, and marked out by the Spirit of sanctification, for the glory that shall be revealed; you doe find in some good measure these markes and signes of an holy man in your selves.

1 That you are enlightened and guided by the Word of God in all your wayes.

2 That you have not onely good motions and purposes for a zealous and constant service of God; but doe faithfully, with sincerities and integritie of heart performe the same.

3 That you suffer joyfully and patiently afflictions and disgrace in the World, for the testimonie of Gods Truth, and profession of sinceritie.

4 That you freely and faithfully, with much feeling and fervencie of spirit, offer dayly prayers and prayses unto the Lord.

5 That you had rather part with the deareſt and most precious things in this life, nay, life it selfe, than leave the service of God, and the testimonie of a good Conscience.

6 That you have more comfort and delight in hearing, reading, meditating, conferring of, and applying unto your owne soules the holy Word of God, than in the treasures and glory of the whole Earth.

Such markes as these you must finde in your selves, if you ever meane or hope to finde true contentment in this life, or the comforts of Heaven in the life to come.

Now I come to a more speciall and particular con-

consideration of every Verse in order; and thence to gather such Notes and Doctrines, as may best instruct us in the way to Heaven.

First, *David* tells us in the first Verse; That *Gods Word is a Lanterne to his feet, and a Light unto his paths*: Which, that you may better understand, I will tell you the meaning of the words, and explaine unto you the severall tearmes. *Vers.* 105. explained.

First, the *Word* may be taken three wayes. The Word is taken three wayes.

1 For the substantiall Word of God, the second Person in the Trinitie, *Ioh.* 1. 1. *In the beginning was the Word, and the Word was God.* 1 For the substantial Word.

2 It may be taken for the written and sounding Word; as it onely strikes the eare, and informes the understanding; but it is not conveyed, neither sinkes it into the heart by the powerfull assistance and sanctified concurrence of Gods Spirit, it being not prayed for to the conversion and sanctification of the whole man. And so the Word is heard and understood of many, that shall never be saved, but returnes unfruitfull. The written and sounding Word.

3 It may be taken for the working and effectuall Word, as it is *the power of God unto salvation*; as it is rightly understood, applyed unto the heart and Conscience, possest of the thoughts and affections, and practised in the life and conversation. This Word thus understood, inlived, managed, and powerfully applyed by the Spirit of God, was a Light unto *Davids* steps; and so is a guide unto the paths of all true Christians, to the worlds end. The effectuall Word. *Rom.* 1. 16.

That you may understand how the Word is a Light, you must consider, 2 What is meant by Light?

1 That

1 That Chriſt is called *Light*, *Ioh.* 1. 4. The Miniſters are called the *Light* of the World, *Mat.* 5. 14. The faithfull are *Lights*, *Phil.* 2. 15, 16. *The way of the righteous* (ſaith *Salomon*, *Prov.* 4. 18.) *ſhineth as the Light, that ſhineth more and more unto the perfect day.* The Word of God is alſo called a *Light*; as in this place. But firſt,

Ioh. 1. 4.

Mat. 5. 14. *Phil.* 2. 15, 16. *Prov.* 4. 18.

1 Chriſt originally.

Chriſt is Light of himſelfe, and originally; he is the Fountaine and everlaſting Spring of all the Light of Grace and Glory, both in Heaven and Earth; Hee is called, *The Sunne of Righteouſneſſe.* The Sunne, you know, hath his Light rooted in his owne faire Body, and receives that from none other; and with that, hee enlightens the Moone, the Starres, the Aire, the Earth, & all the World: Even ſo the bleſſed Sonne of God, *the Sunne of Righteouſneſſe*, hath in himſelfe, and from himſelfe, the Light of all Wiſdome and Knowledge, Mercie and Comfort; and from him floweth and ſpringeth whatſoever Light of Glory is revealed unto his bleſſed Saints and Angels in Heaven, or whatſoever Light of Grace is ſhed into the hearts of his ſonnes and ſervants here upon Earth.

Mal. 4. 2.

2 Miniſters, miniſterially.

2 The Preachers of the Word are Miniſters and Meſſengers of this Light; and therefore are but Light miniſterially. They are *as the Starres*, and ſo they are called, *Rev.* 1. 20. They receive all their Light from the *Sunne of Righteouſneſſe*, CHRIST IESVS, and either doe or ſhould convey and caſt their borrowed beames upon the earthly, cold, and darkſome hearts of the people of God, that they might *turne from Darkeneſſe*

Revel. 1. 20.

Act. 26. 18.

to Light, from the power of Sathan unto God, Act. 26. 18.

3 The Word is Light instrumentally; which being powerfully sanctified unto us for our salvation, and being holden out unto us by a conscionable Ministerie, is as a Candle or Torch, to guide us through the darkenesse of this World, unto our eternall Rest.

The Word instrumentally.

4 Lastly, the faithfull are Lights *Subjectivè*; because they receive this Light into their Understandings, (whereby they see the Wonders of Gods Law, the Secrets of his Kingdome, and the great Mysterie of Godlinesse, and the way to Heaven;) into their Consciences, (whereby they have their sinfull miserable estate by nature discovered unto them, and the way to Christ for remedie and salvation;) into their affections, (whereby they are enkindled with zeale for Gods truth, honour, and service;) into their actions, and conversation, whereby *they shine as Lights in the World, amid a naughtie and crooked generation*, Phil. 2. 15. And after the *Sunne of Righteousnesse* once arise in their hearts, like the Sunne in the Firmament, they shine more and more in all holy Vertues, *unto the perfect day*, untill they reach the height of Heaven, and the full glory of the Saints of God.

The faithfull are the subjects of this Light.

Phil. 2. 15.

In the third place, [*by Feet*] is meant his minde and understanding, his affections, thoughts, actions, his whole life, all his wayes. All these in *David*, were guided by the Light of Gods Word.

3 What is meant by *Feet*.

4 What, by *Paths*.

Laſtly, by *Paths*, are meant every particular ſtep, every turning and narrow paſſage in his ſpeciall calling. For this Light, the Word of God, doth not onely *guide a mans feet into the way of peace*, and put him in the right way to Heaven; but alſo goes along with him, inlightens and directs every ſtep, that his feet doe not ſlide. It ſo informes him with ſpirituall wiſedome, that hee layes hold on every occaſion for the glorifying of God, deſcries every little ſinne, and appearance of evill, diſpoſeth every circumſtance in his actions, with a good conſcience, and warrant out of Gods Word.

The meaning of the Verſe.

This then is the meaning of this Verſe. *David*, the man of God, had the Word of God working powerfully upon his ſoule, as a Light: that is; As a Lampe is to the life and ſafetie of the body, in darke and dangerous places; ſo was this Light to the life and ſalvation of *Davids* ſoule, in the darkeneſſe of this World, and ſhadow of death: *To guide his feet and paths*; that is, his mind, affections, thoughts, actions, his whole life, all his wayes, and every particular ſtep and paſſage thereof.

This Verſe being thus underſtood, let us now come to gather ſome Leſſons and Doctrines for our inſtruction.

The firſt ſhall be this:

Doct. 1. There is no man can hit the way to Heaven, or walke in the paths of Righteouſneſſe, through the Kingdome of Grace in this World, unto the Kingdome of Glory in the World to come, except he be inlightened, informed, and inſtructed in the holy Word of God.

The second Note wee gather out of this Verse, shall be this:

Doct. 2. The Word of God is a Light, not onely to guide us into the way to Heaven, and instruct us in our generall calling of Christianitie; but also to leade us along in a course of godlinesse, and to direct us particularly in our speciall calling.

I will first follow the former Doctrine; which in few words, and plainely, I thus propose unto you.

Doct. 1. No man can at first finde the entrance, or after hit the way to Heaven, except he be enlightened and led along by the holy Word of God. For *David*, as here wee see, a man of great worth, and understanding, otherwise excellently and extraordinarily qualified; could not find out, or follow any other Guide, or direction to Heaven, but onely the Light of Gods Word.

The Reasons of this Doctrine, may be these which follow.

Reason 1. No other meanes can bring us to Heaven.

The first may be taken from the insufficiencie and inabilitie of all other meanes, to bring us to Heaven: as,

Not humane Learning.

1 All the greatest Learning and deepest knowledge in the World, will stand us in little stead in this businesse: Otherwise it had gone well with many ancient Heathens and Philosophers of old, who fadomed as deepe, and reached as high in the depths and mysteries of all humane Learning and knowledge, as the light of Reason and strength of Nature could possibly bring them: And yet they were utterly strangers to the life of

Eph.2.12.

Rom.1.22.

grace, and *without God in the World. When they professed themselves to be wise, they became fooles*, saith *Paul*, *Rom.* 1. 22. They were puffed up with a little vaine-glorious knowledge here upon Earth, and got them a Name amongst men: But, alas, what was this? When as for the want of the Light of Divine Truth, they lost their Soules in another World, and their Names never came in the Booke of Life. *Where is the wise?* (saith

1 Cor.1.20.

Paul in another place) *Where is the Scribe? Where is the Disputer of this World?* As if hee should have said: All the knowledge of the greatest Doctors and learnedest Rabbins in the World, without Grace, vanisheth into nothing, into vaine-glory, emptinesse, and aire; nay, casts them with greater horror, and confusion, into the Pit of Hell. *Every man* (saith *Ieremie*) *is a Beast by his owne knowledge*, נבער כל־אדם מדעת

Ier.10.14.

Iere. 10. 14. Except, besides all other knowledge, he be enlightened from above, and have that Divine knowledge sanctified unto him, hee can come no neerer the happinesse of Heaven, than a very Beast.

Not worldly wisedome. The wisedome of Gods Book, & mans brain, stand at oddes, with an everlasting opposition, *Rom.8.7.*

2 Worldly wisedome and policie is so farre from making men wise unto salvation, that it is not onely starke foolishnesse with God and good men, but it doth strongly set it selfe and is at enmitie against God. Therefore, saith God; *I will destroy thē wisedome of the wise, and will cast away the understanding of the prudent;** 1 Cor. 1. 19. *Ahitophel* was so wise even in the affaires of Kingdomes, and

* 1 Cor. 1. 19.

2 Sam.16.23.

businesse of State, that *the counsell which he counselled*

in

in those dayes, was like as one had asked counsell at the Oracle of God; and yet all this great wisedome in the end ended in extreme folly: for upon a little discontent and disgrace in the World, *he sadled his Asse, and went home unto his Citie, and put his household in order, and hanged himselfe*, 2 *Sam.* 16. 23. & 17. 23. Although the end of all worldly wisedome be not so shamefull in the eye of the World, yet undoubtedly it is most miserable and wofull in the World to come, except their wisedome be sanctified and over-ruled by the Light of Gods Word. Carnall wisedome can neither preserve a man from death, nor prepare him to die blessedly: it cannot stay his Life from going, neither can it stop the Curse from comming; it cannot deliver him from damnation in the World to come, but rather encreaseth the grievousnesse of his punishment: for in this life it hath kept possession against heavenly wisedome, it made him uncapable of all good instructions, it made him impatient of any rebuke, and held him in ignorance and disobedience all his life. 2 *Sam.* 17. 23.

3 No good meanings or intentions, without knowledge and warrant in the Word of God, will ever serve our turne for salvation; nay, indeed they are abominable and hatefull in Gods sight. How soever, thousands deceive themselves in this point. *Vzzah* had a good meaning, in 2 *Sam.* 6. 6. when hee put his hand to the Arke of God, and held it; for the Oxen did shake it: but notwithstanding, the Lord was very wroth with *Vzzah*, and God smote him in the same place, and there hee died. 2 *Sam.* 6. 6.

Not good meanings.

died. *Iames* and *Iohn* had good meanings, when they called for fire from Heaven to conſume the Samaritan, that would not entertaine Chriſt; but Ieſus rebuked them, and told them, *they knew not of what ſpirit they were.* *Luk.9.54,55.* *Saul*, in 1 *Sam.*15. had a good meaning, when he ſpared *Agag*, and the beſt of the Sheepe, and of the Oxen, to ſacrifice them unto the Lord; but notwithſtanding *Samuel* tells him, that *he had done wickedly in the ſight of the Lord, and that the Lord had rent the Kingdome of Iſrael from him that day.* *Peter* had a good meaning, when in *Ioh.*13.8. he would not ſuffer Chriſt to waſh his feet; but Ieſus anſwered him, and told him, *If I waſh thee not, thou ſhalt have no part with me.* Good meanings then are wicked miſſings of the true ſervice of God, except they be guided by knowledge, warrant, and ground out of the Booke of God. Let no man then tell of his good meaning, if he be ignorant in the Will and Word of God; for certainely it will never ſerve the turne, it will never hold out in the Day of Chriſt Ieſus.

Not will-worſhip. *Col.*2.23.

4 No will-worſhip, or will-ſervice, or voluntarie Religion, as the Apoſtle calls it, *Col.*2.23. which is forged and framed out of a mans owne braine, humour, and conceit, without ground or warrant in the Booke of God; though it be performed with never ſo glorious a ſhew of zeale and paines, yet it is not any way availeable for our ſpirituall good, and eternall happineſſe: nay indeed, it is moſt odious in the eyes of God, and everlyable to a very high degree of his wrath and vengeance.

Baals Prophets, 1 *Kings* 18.28. were so hot and hastie in their will-worship, *that they cut themselves with knives, and launcers, till the bloud gushed out upon them.* The Papists they whip themselves, they vow Continencie, perpetuall Povertie, and Regular Obedience; and yet is the profession and practice of both, bloudie and idolatrous. When the Iewes worshipped God after the devised fashions of the Gentiles, though their meaning was to worship nothing but God, yet the Text saith, *they worshipped nothing but Devils, Deut.* 32.17. And God there protests, that therefore *a fire was kindled in his wrath, that should burne unto the bottome of Hell, and set on fire the foundations of the mountaines.* So hated of Almightie God is all service and worship devised by the wit and will of man, without warrant in the Word of God.

1 *King.* 18.28.

Deut. 32.17.

5 Lastly, not the Word of God it selfe in the Letter, without the spirituall meaning, and the finger of Gods Spirit to apply it powerfully to our soules and consciences, is any sufficient rule of life, or able to bring us into the Light of Grace. This appeares in *Nicodemus*, who was a great Doctor in the Law, and the Prophets, a chiefe *Master and Teacher in Israel*; yet was a very Infant and Ideot in the power of Grace, and mysterie of godlinesse. For all his learning in the Letter of the Law, he had not yet made one step towards Heaven; for hee was not onely ignorant of, but had a very absurd and grosse conceit of the new birth; which is the very first entrance into the Kingdome of Grace. For when Christ told him, hee could

Not the Word it selfe in the Letter, without the meaning.

Ioh. 3.10.

not be ſaved, except hee were new borne, hee ſtrangely and fooliſhly replyes; *How can a man be borne, which is old? How can he enter into his mothers Wombe againe, and be borne?* Thus you ſee, there can no other meanes be named, or thought upon; not all humane Knowledge, nor worldly Wiſedome, nor good Meanings, nor Will-worſhip, nor the Word it ſelfe in the Letter, which can leade us into the wayes of Righteouſneſſe, or bring us unto Heaven; but onely the Light of Gods holy Word, holden out unto us by a profitable Miniſterie, and the power of the Spirit.

Verſ. 4.

Reaſon 2. The Word workes regeneration; without which, no ſalvation.

A ſecond Reaſon of my Doctrine may be this: No man can ever ſee the Kingdome of God, except he be borne againe, except he be a new creature, a new man, as is plaine in Chriſts words unto *Nicodemus*. For our new birth, or regeneration, is the neceſſarie paſſage from Nature to Grace; from prophaneneſſe, to ſinceritie: It is that whereby wee are wholly ſanctified and ſet apart unto God, from the ſinfull corruption of our naturall birth, and the evill fruits thereof, to ſerve God in our whole man, both body, ſoule, and ſpirit. Now you muſt conceive, that this new birth muſt neceſſarily ſpring from the *immortall Seed of the word of God*; for ſo it is called, 1 *Pet.* 1. 23. It is the Seed of our new birth, ſalvation, and immortalitie. And you may as well looke for Corne to grow up in your fields without ſowing, without caſting any Seed into the furrowes, as to looke for Grace to grow up

What regeneration is?

1 *Pet.* 1. 23.

in

in your hearts, or to reape the fruit of holineſſe, everlaſting life; except this immortall Seed, the Word of God, be firſt caſt into the furrowes and fallow ground of your hearts, and be there received with reverence and attention, nouriſhed with prayer and meditation, and fructifie in your lives and converſations. Hence it is, that Gods Word is called, *The Word of Salvation*, *Act.* 13. 26. *The Word of Grace*, *Act.* 14. 3. *The Word of Life*, *Phil.* 2. 16. *The Power of God unto Salvation*, *Rom.* 1. 16. For there is no power of Grace, or ſpirituall life, to bee had ordinarily upon Earth, or ſalvation and eternall life to be hoped for in Heaven; except a man be enlightened with the knowledge, and enlived with the power of the holy Word of God. There is no entring into the Kingdome of God, except a man bee new borne, except hee bee firſt renewed in his ſpirit, ſoule, and body: And there is no new birth, without the * immortall Seed, the Word of God. And therefore, without knowledge and direction in the Word of God, no ſalvation.

Act. 13. 26.
Act. 14. 3.
Phil. 2. 16.
Rom. 1. 16.
* See *Deering*, *pag.* 325.
1 *Cor.* 4. 15.
Iam. 1. 18.

The third Reaſon of my Doctrine, is this: The Word of God hath only the power and propertie to ſearch into and to ſanctifie the whole man, even to the inmoſt thoughts and the ſecret cogitations of the heart. All the devices and imaginations of mans heart lye without the walke of humane juſtice, and cenſure: no word or writing of man is able to bridle them, or bring them within compaſſe; no Law of Nature, or Nations, can affright

Reaſon 3. The Word is able to ſanctifie the whole man.

or

or reſtraine the freedome and wanderings of thoughts: onely the Word of God can amaze, ſearch, and ſanctifie them. *The weapons of our warfare* (ſaith *Paul*) *are not carnall, but mightie through God to caſt downe Holds; caſting downe the imaginations, and every thing that is exalted againſt the knowledge of God, and bringing into captivitie every thought into the obedience of Chriſt*, 2 Cor. 10. 4, 5. *The Word of God* (ſaith the Apoſtle to the Hebrewes) *is lively and mightie in operation, and ſharper than any two-edged ſword; and entreth through, even to the dividing aſunder of the ſoule and the ſpirit, and of the joints and the marrow, and is a diſcerner of the thoughts and the intents of the heart*, *Heb.* 4. 12.

2 Cor. 10. 4.

Heb. 4. 12. opened.

The Word is ſaid to be lively in three regards.

The Word of God may be ſaid to be living or lively in three reſpects.

It quickens.

1 Becauſe, whereas we naturally live under the ſhadow of death, and in the darkeneſſe of ſinne, it quickens us with a new and ſpirituall life, it cheares and comforts us with heavenly Light.

It laſts for ever. *Pſal.* 119. 89.

2 The Word may be called Living, becauſe it ſelfe is immortall, and laſteth for ever; as doth the living and eternall God, the Author of it.

It diſperſeth it ſelfe, and ſearcheth into every part of the ſoule.

3 But moſt eſpecially, and agreeably to the place in the Hebrewes, it is called *lively*, becauſe it enters with great power and ſecret inſinuation into every part and power both of ſoule and body: So that as our life is ſcattered and diſperſed into every little part, and leaſt veine in us, and we feele it both in paine and pleaſure; even ſo the vertue of the Word of God pierceth into every member, into the moſt ſecret and hidden Cloſet of the heart.

heart, either to breake and bruise with terror and astonishment the very bones, & crush the sinewes of the sinfull soule; or to fill them with marrow and fatnesse, and to refresh the affections of the truly penitent with joy unspeakable, and glorious. God tells us in *Jeremy*, that his Word is like *fire*; and therefore it can easily insinuate into all the creekes and corners of our corruptions; it can fully and clearely enlighten our Consciences, and discover unto us the sinfulnesse of the most lurking and secret thoughts. *Jer.23.29.*

Thus you have this first Doctrine plainely proved and confirmed unto you.

No man can at first finde the entrance, or after hit the way to Heaven, except he be enlightened and led along by the saving knowledge of the holy Word of God.

No other meanes, which the power of Nature, Wisedome, Learning, or the whole World can afford, will serve the turne in this businesse of Salvation. It is the Seed of our new birth (as I told you;) there can be no growing of grace, or reaping of glory, without it: It hath onely power to shake, ransacke, and search into the inmost secrets of the heart: It onely can sanctifie us both inwardly and outwardly, both in soule and body, both in thoughts and actions; without which, both inward and outward holinesse, no man shall ever see the face of God.

Vse I. Confutation of Papists, who keepe the Word in an unknowne Tongue.

Now I come unto the Vses of this Doctrine. And in the first place, it may serve for confutation of the Papists, those great empoysoners and murtherers

therers of infinite ſoules of men. Is the Word of God as a Lampe, and a Light, without which wee cannot ſee the firſt ſtep, or ſet one foot aright towards Heaven? Why then, ſinfull and peſtilent is their practice, who hide this bleſſed Light from the people of God, in an unknowne Tongue; and by their bloudie Inquiſition, damme up the holy Fountaines of heavenly Truth, which ſhould ſpring up in every mans heart unto eternall life: Whoſe cruell and craftie Religion (for, bloud of Princes, and curſed Policie, are the principall ſupporters of Poperie) teacheth them to blindfold and hood-winke the poore Laitie in forced ignorance, leſt they ſhould know Gods will, or any way to Heaven, but theirs; which indeed is the right, direct, and deſperate downe-fall into the Pit of Hell: So that millions of ſoules live no leſſe without Scriptures, than if there were none; and wofully walke in this World, through darkeneſſe of ſinne, ſhadow of death, and ignorance both of God and his Word, unto endleſſe and utter darkeneſſe in the World to come. The Prophet *David* tells us, in *Pſal.* 19. *That the Law of the Lord is perfect, and giveth wiſedome unto the ſimple: The Commandements of the Lord is pure, and giveth light to the eyes.* In this place hee tells us, That the Word was a Lampe unto his feet, and a Light unto his paths. Chriſt himſelfe, *Iohn* 5.39. bids us, *Search the Scriptures:* even all, without exception; ſo many as looke for eternall life. Not lightly, and at leiſure to reade them, but with diligence to dive into them; for ſo the word ſignifies

Pſal. 19. 7, 8.

Joh. 5. 39.

nifies in the Originall: To ſeeke for the right knowledge, and true ſenſe of them, *as for Silver, and to ſearch for it as for Treaſures.* The Noblemen of Berea, *Act.* 17. 11. *ſearched the Scriptures dayly, whether thoſe things were ſo, that were preached unto them.* Saint *Peter*, 2 *Pet.* 1. 19. calls the Word of the Prophets, *a Light, which ſhineth in a darke place, to which wee ſhould take heed.* But the Pope, and his Factors, teach other Leſſons. The Catholike Church (ſaith one of their chiefe * Champions, out of the Councell of * *Trent*) forbids the reading of Scriptures by all, without choiſe, or the publike reading, or ſinging of them in vulgar Tongues. The wiſe will not here regard (ſay the Rhemiſts in their Preface to their Teſtament) what ſome wilfull people doe mutter, that the Scriptures are made for all men. And ſoone after, they reſemble the Scriptures to Fire, Water, Candles, Knives, and Swords; which are indeed needfull, &c. but would marre all, if they were at the guiding of other than wiſe men: And this is indeed one of their principall reaſons.

Prov. 2. 4.

Act. 17. 11.

2 *Pet.* 1. 19.

* *Bell. de Verb. Dei*, 2. *cap.* 15. *At Catholica Eccleſia, &c.*
* *Seſſ.* 22. *ca.* 8. *Can.* 9.

Many abuſe the Scriptures by ignorance, infirmitie, or malice, to Errors, Hereſies, Schiſmes, and their owne deſtruction: therefore they are not to be read of all, without choiſe.

Obiect. The Scriptures are ready to be abuſed by the ignorant, to error, hereſie, &c.

I anſwer; they might as well reaſon thus: Many men abuſe Meat and Drinke, by ſurfetting and exceſſe, to the deſtruction both of their ſoules and bodies: therefore men are to be deprived of Meat and Drinke. Some men are infected with the Peſtilence, by drawing in corrupted and empoyſoned

Anſw. So may Meat be abuſed, and the Aire infected: yet they are not to be taken away.

poyſoned aire: therefore the aire is to be taken away, and removed. But as thoſe men which are deprived of Meat and Drinke, preſently languiſh and pine away, and die a temporall death; and thoſe that enjoy not the benefit of the aire, are preſently ſtifled, for want of breath: even ſo, all thoſe that want the ſpirituall Food of their ſoules out of the Word of God, and the holy inſpirations of his good Spirit builded thereupon; howſoever they be fat and flouriſhing in their outward eſtates, yet they are full leane and lanke in their ſoules; and if they ſo continue, muſt needes die an eternall death, and periſh everlaſtingly. Let us then learne to deteſt and hate the bloudie Policie of the Synagogue of Rome, which cruelly keepes from many thouſand Soules that bleſſed Light of Gods Word, which ſhould lead them to eternall life. They indeed pretend other Reaſons: But the truth is, if the Word of Truth ſhould be permitted and publiſhed to all, there would be old running out of Babylon; all their Pompe and Policie would downe; their ſhamefull Iuglings and Couſenages, their ſtrong Deluſions and Impoſtures would be laid open, in the ſight of the Sunne. The Princes of the Earth, that have ſo long beene drunken with the wrath of her empoyſoned Wine, would no longer commit Fornication with her. The Merchants would buy no more her Wares; but would ſtand afarre off from her, for feare of her torment, weeping, and wailing. No marvell then, though the Papiſts labour might and maine, and to this end

Rev. 18.

maintaine

maintaine a bloudie Inquisition, to suppresse this Light of Gods Word, lest it should discover their darknesse, and hasten their destruction.

A second Vse, is for terror, feare, and amazement to all them that doe not live and delight in the Light of Gods holy Word, but yet are walking in the darkenesse of ignorance, and in the shadow of death. *The whole World*, and every man in particular, *lyes in darkenesse*; that is, in ignorance, under sinne, and so subject and lyable to damnation and eternall death. There is no way to come out of this state of Darknesse, Damnation, and Death, but by the Knowledge, Light, and Ministerie of the Word. Hence it is, that *Act.* 26.18. it is *Pauls* charge, and hee is sent to this purpose, *to open the eyes of men, that they might turne from Darknesse to Light*. And *Paul* himselfe, *Eph.* 5.8. speakes thus unto the Ephesians; *Yee were once Darknesse, but now yee are Light in the Lord; walke as Children of the Light*. Out of 1 *Pet.* 2.9. it appeares, that all Gods Children are called *out of Darknesse into marvellous Light*. Why then, fearefull and most wretched is the state of all those, who by the Light and knowledge of Gods Word are not translated and guided out of this Darkenesse. For, as in Darkenesse,

1 There is much feare, * horror, and discomfort; a man cannot enjoy the lightsomenesse of Heaven, the comfort of the creatures, the companie of men: Even so ignorant men, not enlightened with saving knowledge, are utterly without all hope of Heaven; they have no sight

Vse 2. Of terror to them that delight not in Gods Word.

1 *Ioh.* 5.19.

Act. 26.18.

Eph. 5.8.

1 *Pet.* 2.9.

The state of those that are in Darkenesse.

He is in feare. * *Gen.* 15.12.

or

or taſte of the endleſſe joyes thereof; they have no companie or conference in heavenly matters with true Chriſtians; they have no comfort or intereſt in the Covenant of Grace, or Promiſes of Salvation: But Feare, Horror, and Deſpaire are moſt juſtly treaſured up for them *against the Day of Wrath, and of the declaration of the juſt Iudgement of God.*

Rom. 2. 5.

He knowes not whither he goes. *Ioh.* 12. 35.

2 *He that walketh in the Darkeneſſe* (ſaith *Iohn*) *knoweth not whither he goeth:* He cannot diſcerne his way; he ſeeth not what is behind, or before him; he cannot deſcry or diſcover the dangers which are round about him: But eſpecially, if the wayes through which he paſſeth, be ſlipperie, ſteepe, and rockie, full of pits and holes, he is in danger at every ſtep, by ſome grievous fall, to cruſh his body, bruiſe his bones, or breake his necke. It is juſt ſo with every one that lives in ignorance of Gods Word, and Truth; he cannot poſſibly diſcerne the way to Heaven, amongſt the many by-paths of iniquitie; he cannot judge in ſpirituall matters betwixt right and wrong, good and evill, Light and Darkeneſſe, Chriſt and *Belial*, prophaneneſſe and ſinceritie; though there be behind him, a Life ſpent in much wickedneſſe, lewdneſſe, and ignorance; before him, Deſpaire, Hell, and eternall Damnation; about him, the World, with a thouſand baites and pleaſures, to intice and intangle him in ſinne; Sathan, like a roaring Lyon, readie every houre to ſeize upon his Soule, and to teare it in pieces, while there is none to helpe; all the creatures armed, and in a readineſſe,

The ſtate of ignorant men.

readineſſe, with whole Armies of Plagues, and Vengeance, to be revenged upon him, for dishonouring God, by ignorance in his Word: Yet hee ſees none of all this. Hee neither knowes, feeles, or ſuſpects theſe many dangers, with which he is incompaſſed; but goes on plodding, with ungrounded confidence, and wicked ſecuritie, in the way of wickednesſe and deſtruction: hee paſſeth, with much deſperate boldneſſe, through many dangerous and fearefull wayes; wherein, at every ſtep, he wounds his Conſcience with one ſinne or other in the meane time, and at length falls headlong, and ſuddenly, body and ſoule, into the Pit of Hell. This is certainely the miſerable and wofull ſtate of all thoſe that live in ſpirituall Darkeneſſe, and are ignorant in Gods Word, and the wayes of godlineſſe. It may be they may flatter, pleaſe, and perſwade themſelves, that their caſe is good enough; that, when they heare of Heaven, and thoſe everlaſting pleaſures at Gods right hand, they thinke notwithſtanding that they ſhall come thither at length; though they know never a foot of the way, take no direction by the Light of Gods Word, nor ſet one ſtep, by new obedience, towards that place of bleſſedneſſe. But indeed and truth they doe very fearefully deceive and over-ſhoot themſelves: And their caſe is juſt, as if a man ſhould fall aſleepe upon the edge of ſome high and ſteepe Rocke; and there dreame, that he is made a King, attended with a glorious Traine of Nobilitie, furniſhed with ſumptuous Pallaces, and ſtately Buildings, en-

Simile.

riched with the Revenues, Soveraignetie, and Pleaſures of a whole Kingdome: But upon the ſudden, ſtarting up, and leaping for joy, falls irrecoverably into the mercileſſe and devouring Sea; and ſo loſeth that little comfort, which he had in this miſerable life. Many wretched men lye and ſleepe and ſnort in ignorance and ſpirituall blindneſſe; thinking, that skill in the Booke of God, and points of Religion, belongs onely to thoſe that are Booke-learned; entertaining much vaine hope of ſalvation, without all truth or ground: But when upon their Death-bed, their Conſciences are awakened by the finger of Gods juſtice, out of the ſlumber of ſinne, they then too late find and ſee, that all was but a Dreame; for they ſuddenly fall and ſinke into deſpaire, horror, and endleſſe deſolation. The ſtate then of ignorant men, though perhaps they little thinke upon it, or take it to heart, is moſt fearefull in this life, and will be moſt horrible hereafter. In this World; becauſe they are unacquainted, and untaught in Gods Truth, points of Religion, and way to Heaven; they neither know their owne miſerie, the great myſterie of godlineſſe, or meanes to ſalvation; and therefore *live as aliens from the Commonwealth of Iſrael, ſtrangers from the Covenant of Promiſe, without hope, and without God in the World*: Which is a miſerie of all miſeries; *They are condemned alreadie*: For as it is, *Iohn* 3. 18. *He that beleeveth not in him, is alreadie condemned.* And Saint *Paul* ſaith, *Rom.* 10. 14. *How ſhall they beleeve in him, of whom they have not heard; and how ſhall they*

Eph. 2. 12.

Joh. 3. 18.

Rom. 10. 14.

heare,

heare, without a Preacher? So, that without knowledge in Gods Word, there can be no faith; and without faith, there is no salvation. You may further see a notorious Linke of many wretched mischiefes, which arise from ignorance, *Eph.* 4. 17,18,19. *Vanitie of mind*, and *darkenesse of understanding* are naturally in all men; for wee are all starke blinde, and utterly dead, in respect of matters of Heaven, and spirituall affaires. From thence comes, grosse Ignorance of God, and all godlinesse; and this Ignorance, if it be not removed and dispelled by the Light of Gods Word, is the root and cause of strangenesse from the Life of God: Hardnesse of Heart; Searednesse of Conscience, and want of Feeling; an itching, wantonnesse, and eagernesse to sinne; a committing of any sinne, without remorse, occasion being offered; an unsatisfiednesse and greedinesse in the pursuit of sinfull pleasures, and *in fulfilling the lust of the flesh, the lust of the eyes, and pride of life.* These are the bitter and poysoned fruits of Ignorance, and want of knowledge in the Word of God, and way to Heaven. And what is to be expected hereafter, appeares 2 *Thess.* 1. 7, 8, 9. *The Lord Iesus will shew himselfe from Heaven, with his mightie Angels, in flaming fire, rendring vengeance unto them that doe not know God, and which obey not the Gospel of our Lord Iesus Christ; who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.* Seeing then the comming of the Lord will be so terrible and fearefull to the ignorant, so that they shall

*Eph.*4.17,18,19.

The fruits of ignorance.

1 *Ioh.*2.16.

2 *Thes.*1.7,8,9.

deſire the Mountaines to fall upon them, that they might hide themſelves from the fierce wrath of the Lord, and not behold his fearefull countenance; and that they ſhall wiſh full many times, they had never beene borne; how ought every man, which lives without the Light and knowledge of Gods holy Word, feare and tremble? And yet, God knoweth, hee cannot conceive the thouſand part of thoſe horrible torments which the ignorant and wicked perſons endure for ever. For as the heart of man cannot comprehend thoſe bleſſed and glorious joyes, which God hath prepared for thoſe that love him; ſo the woe, torments, and endleſſe vexations, which ſhall be poured with wrath and vengeance upon the head of the wicked, infinitely paſſe the underſtanding of man: None can conceive how horrible they are, but onely he that feeles them. It very deepely then concernes you (Beloved in Chriſt Ieſus) as you tender the everlaſting good and happineſſe of your owne ſoules, to labour by all meanes to be inſtructed and inlightened by the holy Word of God, which is holden out unto you, as a Lampe and Torch, to leade you through this Vale of Teares, and World of Darkeneſſe, to the bleſſed fruition of the moſt glorious and everlaſting Kingdome of Heaven. Otherwiſe, if you will needes continue in ignorance ſtill, marke what is your wofull ſtate and condition: howſoever you may ſeeme to ſhine outwardly, to the eye of the World, or in your owne conceits, in pleaſures, in plentie, in civill honeſtie, in outward mirth, and other

1 Cor. 2. 9.

other worldly contentments; yet, in deed and truth, your life is a life of darkeneſſe. *The god of this World, the Prince of Darkeneſſe, hath blinded the eyes of your mindes, that your Vnderſtandings are not onely darkened*, but *you are Darkeneſſe it ſelfe*, *Eph.* 5. 8. Your workes are the workes of Darkeneſſe, your way is the *way of Darkeneſſe*; you are fettered and enchained *in the power of Darkeneſſe*, *Coloſſ.* 1. 13. In the darkeneſſe of croſſes and afflictions of this life, you ſhall be without any glimpſe of true comfort and refreſhing from the Lord: upon your Death-beds, you ſhall meete with nothing but darkeneſſe of deſpaire and horror: in the Grave, Sathan will guard you with the Barres of the Earth, as in a Bed of hopeleſſe Darkeneſſe, untill the Iudgement of the great Day. And that Day will be unto you, *a Day of wrath, a Day of trouble and heavineſſe, a Day of deſtruction and deſolation, a Day of Clouds and blackneſſe*: as it is, *Zeph.* 1. 15. And at the laſt, you are to be caſt, body and ſoule, from the preſence of God, and joyes of Heaven, into utter Darkeneſſe, there to be tormented amongſt wicked Devils, for ever and ever. This is certainely the ſtate of all ignorant men, and thoſe that will not be enlightened with ſaving knowledge out of his Word: There is nothing to be expected of them, but Darkeneſſe, Sorrow, Deſpaire, and Horror.

2 Cor. 4. 3, 4.
Ephes. 4. 18.
Ephes. 5. 8.
Prov. 4. 19.
Coloſſ. 1. 13.
Zeph. 1. 15.

A third Vſe of this Doctrine, may ſerve for admonition to all thoſe, who by the Light of Gods Word have already found and are entred into

Vſe 3. Admonition to take the Word for our guide.

into the way to Heaven; that they would suffer themselves with humilitie, obedience, and constancie, to be led along in a course of sanctification, by the holy guidance and direction thereof; that they would shine dayly more and more in all Christian vertues, exercises, and duties. For it is the propertie of all those which are become new creatures, who are washed from their sinnes, sanctified, and new-borne by the immortall Seed of the Word, and the Spirit of Grace; to long after, and earnestly *desire the sincere Milke of the word, that they may grow thereby* in knowledge, comfort, and new obedience. A new-borne Babe will be pleased and satisfied with nothing but the Pap; not Gold, Pearles, or any thing else will content it: even so a new-renewed Soule doth ever hunger and thirst after the sacred and *sincere Milke of Gods holy word*, as Saint *Peter* calls it, that it may dayly gather strength in grace; otherwise, as the Child, so it would languish, pine away, and die. He that growes not, and goes not forward in grace, had never true grace. He that faithfully labours not to feed his soule with spirituall food, never passed the new birth. *The way of the righteous* (saith *Salomon*) *shineth as the Light, that shineth more and more unto the perfect Day*, *Prov.* 4. 18. For if the Day-starre of saving knowledge once appeare unto a man, and *the Sunne of Righteousnesse arise in his heart*; they never set, untill they bring him unto that glorious Light above, that no man can attaine unto. He proceeds and profits in the great mysterie of godlinesse, in faith,

1 Pet. 2. 2.

Prov. 4. 18.

Mal. 4. 2.

repen-

repentance, and ſinceritie; he growes from vertue to vertue, from knowledge to knowledge, from grace to grace, untill hee become *a perfect man in Chriſt Ieſus.* Eph.4.13. It may be, as the faireſt Sunne may ſometimes be over-caſt, and darkened with Clouds, and Miſts; ſo the holineſſe of a godly man may be over-clouded and diſgraced ſometimes, by falls into a ſinne, upon infirmitie, ignorance, heedleſneſſe, or the like: But, if he be ſo overtaken, after his paſſing through ſorrow and griefe of heart for the ſame, and his riſing againe by repentance, hee ſhines farre more brightly and pleaſantly both to God and man, in ſinceritie and all holy graces; he afterwards runnes a more ſwift and ſetled courſe in the race of ſanctification. So that ordinarily all Gods children *ſhine as Lights in the world, in the midſt of a naughtie and crooked generation*, being once inlightened with ſaving knowledge; and they ſtill waxe brighter and brighter, untill at laſt they come to ſhine *as the brightneſſe of the Firmament, and the Starres in Heaven, for ever and ever.* Dan.12.3. Looke to it then, I beſeech you: whoſoever hath alreadie given his Name unto Chriſt, taſted of the good Word of God, and received into his ſoule ſome glimpſes of heavenly Light; let him be ſure to follow hard towards the Marke, for the Prize of the high calling of God, in Chriſt Ieſus: Let him ſet his beſt deſires, affections, and endeavours, to grow and proceed in all holy knowledge, in the Light of Gods Word, and cheareſull obedience unto the ſame. For it is a ſpeciall note

and marke of a man that is truly religious, to goe forward, and encreaſe in grace and underſtanding: Hee muſt be like the Sunne, which, riſing in the Eaſt, enlargeth his glorious light and heat, untill he reach the height of Heaven. But, as one well notes; the true Chriſtian muſt not be like *Hezekiahs* Sunne, which went backward: If a man back-ſlide, waxe worſe, and fall away from good beginnings, he addes weight unto the wrath of God, and doubles his damnation: Hee muſt not be like *Ioſhuahs* Sunne, that ſtood ſtill. It is ſo farre to Heaven, and the way ſo narrow, ſo rough, and full of dangers and difficulties, that he which ſtands at a ſtay, will light ſhort: The Bridegroome will be entred in, and the Gate ſhut, before he come. Hee that hath ſo much grace, that hee deſires no more, did never truly deſire any: And he that endeavours not to be better, will by little and little grow worſe, and at length become ſtarke naught. He therefore muſt be like *Davids* Sunne, that great and glorious Gyant of the Heavens, *that like a Bridegroome comes out of his Chamber, and as a Champion rejoyceth to runne his Race.* One grace in Gods child, begets another; and one holy action, performed with ſinceritie of heart, doth inflame his affections with love and zeale, with courage and reſolution, to undertake moe, and to goe through-ſtitch with all the affaires of God, and good cauſes. For he alone knowes the invaluable worth, and ineſtimable price of heavenly Iewels; and therefore he is raviſhed with their beautie, and growes unſatiable in his deſires

Iſai. 38. 8.

Ioſh. 10. 12.

Math. 25. 10.

Pſal. 19. 4, 5.

and

and longings after them. He is ſtill toyling and labouring in the Trade of Chriſtianitie, for more gaine of grace, encreaſe of comfort, and further aſſurance and ſecuritie of the joyes of Heaven. Sith hee hath alreadie taſted and fed upon celeſtiall and ſpirituall food, he findes in that ſuch unutterable ſweetneſſe, and pleaſant relliſh, that hee for ever after hungers and thirſts after it. If then you would be aſſured, that you are in the way to happineſſe, be ſure to be led on by the Light of the Word in all heavenly knowledge, ſpirituall wiſedome, and holy obedience.

Vſe 4. Inſtruction. See *Chryſoſt.* in *Matth. pag. 76.*

A fourth and laſt Vſe of my Doctrine, is for inſtruction to all; whether they be naturall, or ſpirituall; ignorant, or inſtructed in the Word of God: That they make it their chiefe and principall Chriſtian care, zealouſly, and conſcionably, and conſtantly to heare, attend, and underſtand the holy Word of God, and to be guided and conducted by the Light thereof in all the paſſages of their life, and wayes of their converſation.

1. And in this point, I will, firſt, lay downe unto you certaine Motives, that may induce and ſtirre you thereunto.

2 Cautions, or Caveats, to fore-arme and fore-warne you of Lets, and Temptations, that may with-draw you there-from.

3 Laſtly, ſome needfull inſtructions for your right carriage therein.

Motives.

One Motive, to ſtirre us up to a reverend regard and attention, in hearing the Word of God; to a love and liking of the heavenly knowledge therein con-

The Word is a Love-Letter from God.

Quid eſt autem Scriptura ſacra, niſi quadam Epiſtola Omnipotentis Dei ad creaturam ſuam? Greg. Epiſt. lib. 4. Epiſt. 48.

1 *Tim.* 3. 15.

Simile.

contained, and to a ſound and ſincere practice of it, in our lives and converſations, may be this: The Word of God is, as it were, *an Epiſtle or Letter* (as one of the Fathers calls it) *written from God Almightie* unto us miſerable men, publiſhed by his owne Sonne, ſealed by his Spirit, witneſſed by his Angels, conveyed unto us by his Church, *the Pillar and ground of Truth*, confirmed with the bloud of millions of Martyrs, which hath alreadie brought thouſands of ſoules to Heaven, and fills every heart that underſtands it, and is wholly guided by it, with Light and Life, with Grace and Salvation. Now let us imagine a man to have a Letter ſent unto him but by an Earthly King, or ſome great Prince in the World; wherein hee ſhould have a Pardon granted him for ſome capitall Crime, and high Offence, whereby hee were lyable to a terrible kind of death; or wherein hee ſhould be fore-warned of ſome great and imminent danger hanging over his head, and readie every houre to fall upon him; or, wherein hee ſhould have aſſured and confirmed unto him, under the Kings Seale, ſome rich Donation, or great Lordſhip. Now I ſay, if a man ſhould receive but a Letter from ſome high and mightie Potentate upon Earth, wherein any of theſe favours ſhould be conveyed unto him; how reverently would he receive it? how thankfully would he accept of it? how often would he reade it? how warily would he keepe it? how highly would he eſteeme of it? Why, in this royall and ſacred Letter ſent from the King and great Commander both of Heaven

and

and Earth, all these favours, and a thousand more joyes and comforts, are conveyed unto every beleever and practiser thereof. In that, we are forewarned, lest by our ignorance, impietie, and impenitencie, wee fall into the Pit of Hell, and everlasting horror: In that, we have promised and performed unto us the pardon and remission of all our sinnes, whereby wee justly stand guiltie of the second death, and the endlesse torments of the damned. By the vertue of it, we are not onely comforted with grace in this World; but shall undoubtedly be crowned with peace, glory, and immortalitie in the World to come. Such a Letter as this, hath the mightie and terrible God, most glorious in all Power and Majestie, who is even *a consuming and devouring fire*; sent unto us miserable men, by nature wretched and forlorne creatures, Dust and Ashes: why then, with what reverence, cheerefulnesse, and zeale, ought wee to receive, reade, heare, marke, learne, understand, and obey it?

2. The matter contained in it, is excellent and precious.

A second Motive, may be the precious, golden, and divine matter which is contained in the Booke of God, and that true and ever-during happinesse, to which it onely can bring us. There is nothing proposed and handled in the Word of God, but things of greatest weight, and highest excellency: As, the infinite majesty, power, and mercy of God; the unspeakable love and strange sufferings of the Sonne of God, for our sakes; the mighty and miraculous working of the holy Spirit upon the soules of men. There is nothing in this Treasury, but Orient Pearles, and rich Iewels; as, promises of grace,

grace, ſpirituall comfort, confuſion of ſinne, the triumph of godlines, refreſhing of wearied ſoules, the beautie of Angels, the holineſſe of Saints, the ſtate of Heaven, ſalvation of ſinners, & everlaſting life. What Swine are they, that neglecting theſe precious Pearles, root only in the Earth, wallow in worldly pleaſures, feede upon vanities, tranſitorie traſh, and vaniſhing riches, which in their greateſt need will *take them to their wings, like an Eagle, and flie into the Heavens?* Beſides, the Word of God is only able to prepare us for true happineſſe in this world, and to poſſeſſe us of it, in the world to come. It only begets in us a true, intire, and univerſall holi-

Heb. 2. 14. neſſe; *without which, none ſhall ever ſee the face of God*, or the glory of Heaven: for it is impoſſible, hereafter to live the life of glory & bleſſednes in Heaven; if we live not here the life of grace and ſincerity, in

1 Pet. 1. 23. all our waies. It is called *the immortall Seed*, becauſe it regenerates and renewes us both in our Spirits, Soules, and Bodies: *in our Spirits*; that is, in judgement, memory, & conſcience: *in our Soules*; that is, in our will and affections: *in our Bodies*; that is, in every member. If the Prince of this world hath not blinded the eyes of our minds, and that we be not reprobats, as concerning ſalvation, it only is able to inlighten our underſtandings, to rectifie our wills, to ſanctifie our hearts, to mortifie our affections; to

Pſal. 141. 3. ſet *Davids Doore* before our *lips, that we offend not with*
Iob 31. 1. *our tongues*; to ſet *Iobs Doore* before our *eyes, that they behold not vanity*; to manacle our hands & feet with the cords and bands of Gods Law, that they do not walke or worke wickedly: nay, and it is able to furniſh

furniſh and ſupply us with ſufficiencie of ſpirituall ſtrength, to continue in all theſe good things, and in a godly courſe vnto the end. And if we be once thus qualified, we are rightly fitted and prepared for the glory that is to be revealed. As before, this holy Word did tranſlate us from the darkneſſe of ſinne, into the light of grace; it can now much more eaſily, with joy and triumph, bring us, from the light of grace, to the light of immortalitie, and everlaſting pleaſures at Gods right hand.

3 We muſt be judged by the Word. *Ioh.* 12. 47, 48.

A third Motive may be this: Wee muſt be judged by the Word of God at the laſt Day. *If any man* (ſaith Chriſt, *Ioh.* 12. 47, 48.) *heare my words, and beleeve not, I judge him not; for I came not to judge the world, but to ſave the world: He that refuſeth me, and receiveth not my words, hath one that judgeth him; the word that I have ſpoken, it ſhall judge him in the laſt Day.* Whenſoever wee ſhall come to judgement, and appeare before Gods Tribunall, (and wee little know how neere it is) two Bookes ſhall be layd open unto us; the one, of Gods Law; another, of our owne Conſcience: The former, will tell us what wee ſhould have done; for the Lord hath revealed it to the World, to be the rule of our faith, and of all our actions: The other, will tell us what wee have done; for Conſcience is a Regiſter, Light, and Power in our Vnderſtanding, which treaſures up all our particular actions againſt the Day of Triall; diſcovers unto us the equitie, or iniquitie of them; and determines of them, either with us, or againſt us.

Conſcience, what it is.

Now

Now we muſt not take any exception againſt the firſt; that is, the Law of God: *For the Law of God* (ſaith *David*, *Pſal.*19.7.) *is perfect, converting the ſoule: The teſtimonie of the Lord is ſure, and giveth wiſedome unto the ſimple.* Wee cannot againſt the ſecond; that is, the Booke of our Conſcience: for it was ever in our cuſtodie and keeping; no man could corrupt it; there is nothing writ in it, but with our owne hands. Now, in what a terrible fearefull caſe will a man be at that Day, when he ſhall ſee the Booke of God layd open before him; in the Light whereof hee ſhould have led all his life, and by which he is now to be judged; and yet know himſelfe to have had no knowledge, but to have beene a meere ſtranger in it? Though *the great things of the Law* were many times publiſhed and preached unto him, yet hee counted them but as a *ſtrange thing*. Every mans Conſcience is naturally corrupt, defiled, and uncomfortable; and can endure and digeſt reaſonable quietly the rage of diſordered affections, many vile corruptions, and ſinfull actions: and therefore, at the laſt Day, when it ſhall be awakened, opened, examined, it will bring forth nothing, but the Worme that never dyes, ſtrange confuſion, and condemnation; except it hath beene formerly in this World enlightened, purged, and ſanctified by the Word of Grace, and the Bloud of the Lambe. Moſt accurſed then, and forlorne, will be the ſtate of every ignorant man, when he ſhall appeare before the Iudge of all the World: When he lookes upon his Conſcience, he ſhall finde nothing

*Pſal.*19.7.

*Hoſ.*12.8.

thing but guilt, and horror: when upon the Law, and upon the Word of God, after which he ſhould have lived, and by which he muſt now be judged; it will be to him but as a *ſealed Booke*; hee will ſee nothing but his owne ignorance, blindneſſe, and ſtrangeneſſe in it: And therefore, all the Plagues and Curſes denounced in it againſt ignorant, wicked, and unrepentant ſinners, ſhall be his portion, in the Lake that burnes with fire and Brimſtone for evermore. This ought then to ſtirre up every man, with all care and Conſcience, to ſtore himſelfe, while he hath time, with ſaving knowledge and holy obedience unto that Word, which muſt be his Iudge in the laſt Day: Nay, and let him take heed unto his feet, and looke unto his behaviour, when hee enters into the Houſe of God: *Eccleſ. 5. 1.*
For in that Day he muſt anſwer and be countable for every Sermon that he hath heard, and for every Leſſon he hath beene taught out of the Booke of God: If they have not enlightened his underſtanding, they have hardened his heart; if they doe not now reforme him, they will hereafter confound him; if he doe not profit by them, he ſhall be ſure to be plagued for the neglect of them: For Gods Word is unto every man that heares it, either *the ſavour of life unto life, or the ſavour of death unto death*: *2 Cor. 2. 16.*
It is *a two-edged Sword*; it either kills the ſinne, or the ſoule; it muſt and *ſhall proſper in the worke for which it is ſent*. *Heb. 4. 12.* *Iſa. 55. 11.*
God will rayſe glory, hee will winne honour unto himſelfe, from every man. If hee cannot be glorified, by his converſion, and ſalvation; hee will glorifie his

owne

owne Name, in his deſerved overthrow, and juſt confuſion.

4 A fearefull judgement ſhall befall the not hearers and practiſers of the Word. *Math.*10.14,15.

A fourth Motive may be; That horrible and fearefull puniſhment and deſtruction, which at length will certainely befall all negligent and contemptuous hearers, and thoſe that practiſe not the power thereof in their lives and converſations. *Whoſoever* (ſaith our bleſſed Saviour) *ſhall not receive you, or heare your words; when yee depart out of that houſe, or that Citie, ſhake off the duſt of your feet: Truly I ſay unto you, it ſhall be eaſier for them of the Land of Sodome and Gomorrah, in the Day of Iudgement, than for that Citie.* The infamous abominations, the damnable and crying ſinnes of the Sodomites are knowne unto all: Who hath not heard of thoſe flouds of fire and Brimſtone, which ſwept them away, as the hatefulleſt creatures that ever lived upon the Earth? How rufull then, and how lamentable will be their condition, who are lyable and ſubject to more horrible plagues than theſe? Wee ſhould therefore conſider, that the negligent, irreverent, and unprofitable hearing of the Word of God, is a ſinne of a farre greater weight, and more fearefull conſequence, than we ordinarily imagine. When wee heare the Miniſters, and Embaſſadours of God, delivering his mind, and revealing his Will unto us, out of ſuch places as theſe, we are to conceive, that in a neerer and more ſpeciall manner, wee ſtand in the preſence of the great God of Heaven and Earth, who is clothed with infinite terrour, power, and majeſtie; and thereafter, we ought to

proportion

proportion our behaviour and carriage, with reverence, humility, and obedience to so great a presence. Earthly Princes will not endure contempt and disgrace at their subjects hands: They cannot abide to have their Majestie and authority lightly set by, their lawes and commands to bee neglected and troden under foot: Why then should the Lord of glory, of justice and power, beare such indignities at the hands of sinfull men, which are his most abject vassals, and contemptible creatures? Certaine it is, if wee weigh aright the greatnesse of that God, before whom wee stand, and our owne vilenesse, wee should hold it most just, if he should presently in the place where we stand, punish and plague our sleepinesse, talking, wandring thoughts, and irreverent carriage at hearing his Word, with some sudden and markable vengeance, to be a spectacle & example unto others, for neglecting so great salvation. It is Gods great mercy that such plagues and judgements are respited, suspended, and deferred; for even all the curses in the booke of God doe naturally, deservedly, and in the course of Gods justice, belong unto the negligent hearer, and disobedient unto the Word of God. *All these curses* (saith *Moses Deut.*28.49.) *shall come upon thee and pursue thee, and overtake thee, till thou be destroyed, because thou obeyest not the voice of the Lord thy God.*

Simile.

*Deut.*28.49.

I come now in the second place to the temptations and lets whereby a man may bee hindered from hearing the Word of God, profiting by it, and a conscionable practising of the same.

Hinderances from profiting by the Word.

Let 1. Atheiſme.

Some thinke the Word to be but a humane policie.

The higheſt in impiety, and moſt horrible, is a ſpice of Atheiſme, which Satan ſuggeſts into worldly men, whereby they wickedly, and very blaſphemouſly thinke, that the ſacred Word of God, is but a politike invention and deviſe to keepe men in awe and order, in Cities and ſocieties, and to preſerve them from wildneſſe and outrages. But I would gladly know whoſe worke and invention it is, if it be not Gods Almighty?

A removing of this.

It is not mans: For it directly and ſtrongly oppoſeth againſt the ſtreame of his ſenſuall delights, and earthly pleaſures: It curbs his moſt deſired contentments, and croſſeth the naturall bent of his affections.

It is not Satans: For he in all ages hath fiercely and furiouſly ſet himſelfe againſt it; and it is the engine that batters and beats downe his kingdome of darkneſſe.

It is not any Angels, or other creatures: For the * Majeſtie, excellencie, miraculous efficacie, and wonderfull power of Gods Word, is farre above the reach and capacity of any creature; tranſcendent to all created underſtandings, and finite comprehenſion. Beſides, the famous miracles, the many viſions, the true fore-telling of things to come, the inward, lively and effectuall workings upon the ſoules of the elect, and many other ſingular and ſacred markes & characters of divinity ſtamped upon it, doth plainly ſhew, that it is the alone holy invention of Gods divine, pure and infinite underſtanding, and revealed to the world for the inlarging of Gods glory, and the ſalva-

* It may bee diſcerned by a proper, naturall, and inherent Majeſtie from all humane writings and imitatory deluſions and impoſtures of Satan; ſuch as is the Alcaron

tion

tion of many a thousand soules; for the confusion of the kingdome of Satan, and just condemnation of the children of hell. Take heed then in the name of God, that you give not entrance or entertainment to any such fearefull blasphemous temptation, whereby the love and zeale to Gods Word may be cooled, or you grow lesse carefull in purchasing and practising the knowledge and power of it. This let layes hold onely upon men of a reprobate sense, and those that are already marked out for certaine damnation.

Let 2. Recusancie.

A second let and hinderance from hearing the Word of God, is recusancie, the cozenage and imposture of Popery. For such is the wickednesse and cruelty of that superstition and mystery of iniquity, that it labours might and maine to keepe all the world close prisoners in the dungeon of darknesse and ignorance, and for ever to deprive them of the light of the Gospell. The prophane professors of this bloudy Religion, hold ignorance to be the mother of devotion, and a very dangerous thing for simple people to pry into the Booke of God. And so they doe more safely and securely feed their followers with their owne damnable principles of treason, rebellion, disloyalty and disobedience to lawfull Kings. So they lead ignorant people which way, and as farre as they will in the kingdome of darknesse, even to beleeve that blowing up of whole states, and killing of Kings, are very glorious acts, and merit the brightest crowne of immortality, and the highest seat in heaven. I hope in the Lord

there is none of you, but with all his heart hates and deteſts this bloudy, murtherous, and Idolatrous generation; and will by no meanes ſuffer his right eye of knowledge in Gods Word to be put out by theſe curſed Ammonites.

Adde here another let, which is Separatiſme, See *Ta pag.79.*

Let 3. Hardneſſe of heart, and deſperateneſſe in ſinning.

A third let and hinderance, is the height of hardneſſe of heart, and moſt damned deſperateneſſe in ſinning, when men are become ſo greedy of fulfilling their ſinfull pleaſures, that they drinke up ſenſuall delights like water, draw on iniquity *like cords of vanitie, and ſinne as with cart-ropes:* For then they beginne to ſay with themſelves, even to God himſelfe, with them in *Iob* 21. 14,15. *Depart from us, for we deſire not the knowledge of thy wayes. Who is the Almighty, that we ſhould ſerve him? and what profit ſhould we have if we ſhould pray unto him?* And with thoſe to whom *Iſaiah* in his fifth Chapter denounceth a fearefull woe; *Let him make ſpeed, let him haſten his worke, that we may ſee it, and let the counſell of the Holy one of Iſrael draw neare and come, that wee may know it.* Men that are poſſeſſed with ſuch a rebellious and ſcornfull ſpirit as this, neither much care for God or his Word, threats or promiſes, judgements or mercies, heaven or hell. No marvell then though they ſet light by Gods miniſters, and ſeeke not for inſtruction in holy knowledge, and heavenly wiſdome. That wee may be preſerved from this horrible and deſperate caſe, and ſo fearefully hardning our hearts againſt the Word of life and

Iob 21. 14,15.

Iſa. 5. 19.

A preſervative againſt this.

ſalvation,

salvation, we must be very carefull and watchfull, that wee give not way, passage, and entertainment to wicked thoughts, and the first sinfull motions: for in this manner, a man proceedes to the height of sinne, and a reprobate sense. There first ariseth in his Heart an idle and wandering thought of some unlawfull thing; as of Lust, Covetousnesse, Pride, Malice, prophaning the Sabbath, Cozening, and circumventing his Brother; and such like. Secondly, it begins to allure, entice, and conferre with the Will. Thirdly, the Will doth, as it were, take it by the hand, and is tickled, pleased, and delighted with it. Then followes Consent: Consent sets the affections on foot, and plots the accomplishment and practice of it; and sinne practised with pleasure, brings Custome. Custome sharpens a mans wit, and makes him looke about, how to excuse it: From excusing sinne, hee growes to defend it: Defence of sinne, makes him obstinate, and resolved to continue in it: Obstinatenesse begets boasting, and glorying in it. And if a man once become impudent, and take a pride in sinning, there presently follows a brazen Brow, and whorish fore-head, an yron sinew in the necke, a heart as hard as the nether Milstone, a seared Conscience, and a reprobate sense. These are the steps, by which a man riseth into the Seat of the scornefull: And upon the top of these stayres, Sinne sits in the greatest triumph and soveraignty; and banisheth out of a mans heart, all feare of God, love to his Ministers, and zeale unto his Word.

The degrees in sinne.
1 A motion to sinne.
2 The Will inticed.
3 Delight.
4 Consent.
5 Practice.
6 Pleasure.
7 Custome.
8 Excusing.
9 Defending.
10 Continuance.
11 Boasting.
12 A reprobate sense.

Let 4. A conceit, that Gods Law, like mens Lawes, takes hold of, and will condemne onely notorious sinners.

A fourth Let and hinderance from hearing Gods Word, and yeelding entire obedience unto it, is a very peſtilent and politike conceit, which poſſeſſeth the hearts of very many; whereby they are perſwaded, That Lawes divine are but like humane or mens conſtitutions: As theſe execute none, but chiefe Malefactors; ſo theſe Decrees of God will at laſt condemne none, but infamous and notorious ſinners. And therefore, if they be but pettie Offendors, or onely maintaine but one ſweet ſinne in themſelves; if they be not of the worſt ſort, though they be not ſo forward hearers of Sermons, ſo Scripture-wiſe, or hold ſuch a ſtrict courſe of holineſſe in their converſation: yet they thinke with themſelves, their caſe is good enough, and that it will goe well enough with them at laſt. Hence it is, that they are cold, and careleſſe, in eſteeming of hearing, and conforming themſelves to the Miniſterie of the Word. But let no man deceive himſelfe: The deſtruction of the negligent hearer of the Word of God, and the diſobedient to the Goſpel of Chriſt Ieſus, ſhall be as the deſtruction of * *Sodome*, and farre more grievous. He that lyes and delights in any one knowne ſinne, of which his Conſcience is convicted, is in a feareſull caſe. *Without faith, it is impoſſible to pleaſe God*: and, *Without holineſſe, no man ſhall ſee the face of the Lord*. And none hath either faith, or holineſſe, without ſaving knowledge out of Gods Booke. Without the New-birth, and continuance in grace unto the end, no man ſhall be ſaved: And, ſincere obedience to a conſtant

This Let is removed, *Mat.11.23,24.*

Heb.11.6.

Heb.12.14.

and

and conſcionable Miniſterie of the Word, is a meanes both to beget, nouriſh, and continue ſaving grace. And, let mens conceits be what they will; as ſure it is, as God is in Heaven, not one jot or tittle of all the Plagues and Curſes regiſtred in Gods Law, but ſhall be ſeverely executed upon all ignorant and unrepentant ſinners, and *poured upon the hairie ſcalpe of all ſuch as goe on ſtill in their wickedneſſe.* Pſal. 68. 21.

A fifth Let and hinderance of hearing the Word of God, is an exceſſive and immoderate delight, and an eager and earneſt purſuit of the ſinfull pleaſures of a mans ſweet ſinne. * By a mans ſweet ſinne, I meane that, which his corrupt nature hath ſingled out, and made ſpeciall choiſe of, to follow and feed upon, with greateſt delight and ſenſuall ſweetneſſe; which, by cuſtome and continuance, hath taken deepeſt root and ſureſt hold in his heart: upon which, all his affections and deſires are carried with ſharpeſt edge, heat, and headlongneſſe; and to which, hee makes all occaſions and circumſtances, friends and acquaintance, Religion and Conſcience, all the powers both of ſoule and body, and outward eſtate, ſerviceable and contributorie, as to that which chiefely rules and reignes in him. This ſweet ſinne, in ſome, is Worldlineſſe, Earthly-mindedneſſe, and Covetouſneſſe: In others, it is Voluptuouſneſſe, Luſt, and Vncleanneſſe; Pride, Pleaſures, Drunkenneſſe, or ſuch like. Now certaine it is, carnall, prophane, and unregenerate men, doe many times preferre the pleaſures of their ſweet

Let 5.
An eager purſuit of a mans ſweet ſinne.
* What is meant by a ſweet ſinne.
Quemadmodum nemo tam perditus, aut flagitioſus invenitur: quin ab aliquo vitio magis quàm cæteris abhorreat; ſic nemo tantæ ſanctitatis eſt, quin ad unum aliquod peccatum, quam ad cætera propenſior ſit. Cart. p. 1262.

and most delightfull sinne, before the comforts of Gods House, the Congregation of the Saints, and the preciousnesse of the Word preached. And therefore, howsoever they may ordinarily come to Sermons, (though it be rather for fashion, and of custome, than with heartie and true devotion) yet if some speciall gaine and profit be to be layd hold upon at that time; if some extraordinarie pleasure, feasting, pastime, and companie be then to be enjoyed; they make no Conscience to turne their backes upon the House of God, and the Ministerie of the Word, even upon the Sabbath day: so, for a little sinfull pleasure, or worldly contentment, wretchedly abandoning Gods holy Ordinance, and the necessarie meanes of their owne salvation.

Math. 22. *Luke* 14. The Parable of the great Supper set out by 3. circumstances.

That many men are thus wickedly hindered from hearing the Word of God, appeares in *Math.* 22. and *Luke* 14. The glorious magnificence, and rich comforts of heavenly Cheare in the House of God, are notably set out unto us there, by divers circumstances, in the Parable of the great Feast. 1. First, it was a Wedding Feast; which usually is full of joy, comfort, and great solemnitie. 2. Secondly, it was made by a King; and therefore, like unto himselfe, Royall, and Princely, in plentie and varietie, answerable to his State and Greatnesse. 3. Thirdly, it was made at the Marriage of a Kings sonne; which would make it yet farre more sumptuous, full of pompe, and noble entertainment, than if it had beene for a servant, friend, or ordinarie person.

By

By all this, is meant the Ministery of the Word, and Gospel of Christ Iesus; wherewith every faithfull man is feasted, made Gods sonne, and married to Christ himselfe for ever, *in righteousnesse and in judgement, in mercie and in compassion.* This Feast being in full readinesse, Servants are sent out, to invite Guests: But for all the glory, comfort, and magnificence prepared for them, in this Wedding, and Royall Feast; many refuse to come, and make excuse: One saith; *he hath bought a Farme, and must needes goe to see it:* another hath bought *five Yoke of Oxen, and goes to prove them:* another hath *married a Wife, and therefore he cannot come:* another is busied about *his Merchandise,* buying and selling, and can hardly spare so much time.

What is meant by it.

Hos. 2. 19.

Luke 14. 18.

19.

20.

Mat. 22. 5.

Thus one sinfull delight or other, profit, pleasure, companie, or the like, doe many times stay and hinder prophane and worldly men from hearing the Word of God, and from this spirituall and heavenly Feast in his House; whereby their soules might be satisfied, *as it were with marrow and fatnesse,* with the comforts of grace, and a taste of the joyes of Heaven. It is very strange, that any man should be so bloudie and cruell to his owne soule; that, whereas by the breaking of the Word of Life unto him in such places as this, he might have it furnished with spirituall strength, towards everlasting life: yet for some earthly pelfe, and temporall pleasure, absenting himselfe, he suffers it to starve in ignorance and prophanenesse; the immediate and certaine passages to eternal death.

Psal. 63. 5.

Let

A counter-poyſon againſt this.

Let a man imagine with himſelfe, when he purpoſes and reſolves to abſent himſelfe from a Sermon, that hee layes, as it were, in the one Scale of the Weights, the glorious Majeſtie, preſence, and honour of God; the comfort, happineſſe, and ſalvation of his owne Soule: and in the other, a little wretched pleaſure, or profit; and ſo ſuffers this miſerable Vanitie to weigh downe ſo infinite a Majeſtie.

1 Gods Houſe is the Preſence-Chamber of the King of Glory.

For, firſt, Gods Houſe, where his Word is faithfully preached, is, as it were, the Preſence-Chamber of the everlaſting King of Glory. Here he ſits in a Chaire of State, with more ſpeciall and eminent Power and Majeſtie, as anciently he ſate betweene the Cherubins.

2 Chriſt is there. *Math.* 18. 20. *Rev.* 1. 12.

Secondly, Chriſt himſelfe is here preſent: For, *Whereſoever two or three are gathered together in his Name, he is in the midſt of them.* And ſo he is ſaid, *to walke in the midſt of the ſeven golden Candleſticks*; and with ſpeciall power and providence to direct and guide theſe holy Exerciſes.

3 The Spirit is there.

Thirdly, the holy Spirit of God is preſent, in our Aſſemblies; plentifully ſhedding into the hearts of the faithfull, the rich Treaſures of Wiſdome and Grace.

4 The Angels are there. 1 *Cor.* 11. 10. 1 *Pet.* 1. 12.

Fourthly, the bleſſed Angels of God are here, as appeareth, 1 *Cor.* 11. 10. not onely to doe ſervice unto the Lord, unto the Elect, and unto his Miniſterie; but alſo, after a ſort, to ſolace and rejoyce themſelves in the beautie of Gods Houſe, and in the Myſteries publiſhed in the Goſpel: as appeares, 1 *Pet.* 1. 12.

Fifthly,

Fifthly, Gods holy Saints here present themselves; in whom, all our delight and comfort ought to be: for they onely are truly excellent, allyed unto Christ, and heires of Heaven.

5 The Saints are there. *Psal.16.3.*

Lastly, here alone ordinarily are to be had Blessings, Life, and Salvation: for the Word preached is the ordinarie meanes to beget the unconverted unto God; by inlightening their eyes, opening their eares, softening their hearts, planting faith in their soules, and holinesse in their conversations: so that, of the children of wrath, they become the sonnes of God. Hence it is, that it is called, *a Ministerie of Reconciliation, of Peace; a Word of Grace; of Salvation, and of Life.*

6 The effect of the Word to the unconverted. *2 Cor.5.18. Eph.6.15. Act.14.3. & 20.32.*

If a man be alreadie converted, and in the state of grace, he may receive these Blessings by it: It is a powerfull meanes of the Spirit,

The benefit of it to Converts.

To encrease his knowledge in heavenly things, and the affaires of the Soule; by dayly cleating his judgement from ignorance and error; by informing it with spirituall wisedome, and all necessarie truths, and needfull knowledge.

1 It encreaseth their knowledge.

To adde strength, and vigour, and encrease unto his faith; that hee may grow and proceed, from the infancie and weakenesse in Christianitie, to tallnesse and perfection in Christ.

2 Their faith.

To preserve him from luke-warmenesse, worldlinesse, and securitie; to recall him from his wandrings and strayings out of the way of sincerity; to settle, comfort, and confirme him in a godly course.

3 It preserves them from luke-warmenesse.

To prevent his falls, and relapses; because by it hee is furnished with Christian armour, against tempta-

4 It prevents relapses.

temptations: he is reſolved in all doubts, and caſes of Conſcience; he is admoniſhed of all crooked wayes, occaſions, and down-falls to iniquity.

5 It recovers them, being fallen.

To reclaime him from back-ſlidings; to rayſe and recover him out of falls, and to reſtore him to his firſt love; by diſcovering unto him the foule-neſſe and danger of ſinne, the power of his owne infirmities, the bitter root of Originall ſinne, the peſtilent and impoyſoned fruits thereof; and by dayly urging the bleſſings of true repentance, and the practice of a good Conſcience.

6 It will guide them aright in all their wayes.

Moſt abſolutely to guide and conduct him in the way of righteouſneſſe, and whole courſe of Chriſtianitie; to furniſh him with zeale and uprightneſſe in all holy duties and ſervices of God; with faithfulneſſe and conſcience, in the diſcharge and executions of his calling; with holy meditations, when he is alone; with harmleſſe behavior, and Light of good example in company, and amongſt others; with wiſdome and care, ever intirely to ſanctifie the Sabbath, and to teach and pray with his family. Marke now, I beſeech you; ſith the Miniſtery of the Word is ever graced with ſo glorious preſence, and ſuch incomparable bleſſings as I have now reckoned up unto you; he that turnes his back upon a Sermon, for the injoying of profit, pleaſures, paſtime, companie, feaſting, or any other worldly and by-reſpect; he wilfully forſakes the ſalvation of his owne ſoule, he caſts behind him all theſe happy bleſſings and comforts, tendered unto him by the Miniſtery of the Word; he throws himſelfe deſperately out of the preſence of God Almighty,

Chriſt

Christ Iesus, the Holy Spirit, his blessed Angels, the congregation of Saints, into the power and clutches of Satan, into the company of wicked and prophane men, upon the just indignation and revenge of all the creatures, upon the wrath and curse of God, and the shipwracke of a good conscience. Take heed then I beseech you, how you bee drawne by any worldly affaires from the hearing of the Word, especially on the Sabbath day, lest thereby you make it plaine, that you preferre your owne particular, before the glory of God; earthly gaine, before a Crowne of immortality; a little vanishing pleasure, before the endlesse joyes of heaven; and that yee ly lie and delight in one sweet sinne or other, which keepes all saving grace out of your soules.

Let 6. Carnall conceits and objections.

A sixth let and hinderance from hearing the Word of God, are certaine prophane and unwarrantable perswasions and conceits, which are entertained and harboured in the hearts of ignorant and wilfull people.

Obiect. May we not be saved without hearing the Word preached?

Some of them thinke with themselves that there is no such great need of following Sermons, and frequenting holy assemblies, especially if at the same time they be not ungodly bestified and exercised at home; and therefore they aske; What can we not save our soules, and come to heaven, unlesse we trudge and trot so often to Church? Have we not the Bible, and other good bookes at home to reade upon? Can we not pray and praise God at home?

They might as well aske; Can wee not have a harvest

No more than wee can reape without ſowing, or live without food.

harveſt unleſſe we have a ſeed time, and raine, yea, both the former and the latter raine? Or can we not live except we have meat? Certainly no. No more can any man be truly ſanctified and ſaved, nor live either the life of grace here, or expect the life of glory hereafter, unleſſe he follow the ordinary meanes appointed and ſanctified by God for his ſalvation: Except he ſubmit himſelfe to that policy and order which God with great wiſdome hath eſtabliſhed in his Church. Would a man be taken for a good ſubject, who ſhould peeviſhly oppoſe himſelfe againſt a law agreed upon and commanded by the King and State, for the great good of the Common-wealth? God himſelfe hath appointed a publike Miniſtery in the Church, Paſtors and teachers for the gathering of the Saints, and all that belong to life; and is it fit that any private exerciſe ſhould croſſe Gods publike ordinances? No; It is both inconvenient and wicked, and Gods bleſſing is never to be looked for, upon any action and exercise, though never ſo good in it ſelfe, if his will be not obeyed.

Simile.

Eph 4 11, 12.

Obiect. Frequent preaching is not ſo neceſſary.

I, but ſome will ſay; It is good indeed ſometimes now and then to heare a Sermon; but what needs ſo much preaching, and Sermon upon Sermon; Would they have us Saints and Angels upon earth?

Anſw. It is a ſigne of a graceleſſe heart to loath the heavenly Manna.

Wretched is that man which is weary of the Word of life. And hee hath no true taſte of holy things, which loaths this ſpirituall Manna, though never ſo often reigned from heaven. There

is no saving and true knowledge of God in that man, who desires not to grow in grace, and in the knowledge of the Lord Iesus Christ. Would we not thinke him mad and distracted that should thus reason against his owne life? I hope I have eaten meat enough heretofore, and furnished my selfe with sufficient strength, so that I now need no more, and therefore I will neither eat nor drink more while I live. Even just so doth he reason and plead against the life of his soule, who complaines of too much preaching, and too many Sermons. *David*, that blessed King, and holy Prophet, who was advanced both in knowledge and holinesse, above the ordinary reach and perfection of men, and lived as an Angell upon earth; yet he acknowledgeth himselfe greatly to stand in need of stirring up, by meanes ordained of God for that end. As we may gather out of *Psal.* 84. and in many other places. In that Psalme he makes a most grievous and mournfull complaint, that he is debarred and banished from all accesse unto the publike worship and service of God; holding himselfe in this respect more miserable than some of the bruit creatures, which had liberty to build their nests, and lay their young neare the Altars of the Lord; which benefit he could not now enjoy. Now if this man of God so longed and laboured after the meanes of grace and comfort, what ought those to doe, who are of little or no faith; who are but Novices and perties in the Schoole of Christ; who are but babes in Christianity, or utterly without grace?

Simile.

Psal. 84.

Object. 3. Our fore-fathers had no preaching, yet are saved.

I, but our fore-fathers (will others say) were never troubled with so many Sermons, and yet we hope they are well, and in Heaven.

Answ. Their condemnation shall be easier.

Our fore-fathers wanted the meanes, and that full glorious Noone-tide of the Gospell of Iesus Christ, which we by the grace and mercy of God enjoy. And therefore whosoever of them perished without them, shall certainly be beaten with fewer stripes, than those that shut their eyes against the faire and blessed Sun-shine of Gods holy truth, which is shed round about us, and *if it be hid, it is hid onely to those that perish, in whom the God of this world hath blinded the eyes of their minde.* 2 Cor 4 3,4.

2 We are bound to blesse God, who hath dealt more graciously with us.

Besides, if it so pleased the Lord in his just and secret judgement to suffer some of our fore-fathers to live and die under the tyranny and darknesse of Antichrist; how much are we bound to blesse God, that we are borne and brought up in the light of the Gospell; and what heavie plagues and great damnation doe wee bring upon our selves, if wee neglect or despise so great salvation.

Object. 4.

I, but yet further, (will some say) wee have lived some of us fortie, some thirtie, some twenty yeares, without so much preaching, and yet have holden good credit and reputation in the world, and prospered in our wayes, would you now have us so forward in running to Sermons?

Answ.

Strange it is to see how wise the simplest are in matters of the world, about their temporall state, but how simple and blinde the wisest worldlings are in the affaires of Heaven, and about their greatest

greateſt, ſpirituall, and eternall good. Let us ſuppoſe a man to have lived long in a poore Cottage, and now at length to have ſome great and rich Lordſhip befallen him; doe you thinke hee would reaſon thus: Why, I have lived ſome thirtie or fortie yeeres now already in this low eſtate with good contentment, and credit, amongſt my neighbours; and therefore here I will reſt, the reſt of my dayes; I am too old now, to change my former eſtate? Would ſuch a foole as this, be found in a whole Countrey? And yet many Countries are full of ſuch fooles, in reſpect of ſpirituall advancement, and the ſalvation of their ſoules. Me thinkes, thoſe that have long lived in ignorance, and blindneſſe, ſhould rather conclude thus: Have I thus long and ſo fearefully lived without God in the World, without knowledge of his Truth, faith in Chriſt, and Conſcience of my wayes? Oh, then it is more than high time now at length to awake out of ſleepe, and to open mine eyes, and to imbrace this glorious Sun-ſhine of the Goſpel, which the Lord of his great mercy hath brought unto me, that ſo I may be enlightened to eternall life.

As for proſpering in the World, that is no marke of a good ſoule; nay, it is commonly the Let of the wicked, not to be plagued like other men, but to bring their enterpriſes to paſſe, *Pſalme* 73. Nay, yet further: There is no greater Curſe can befall any man, than to proſper in the World, and be out of the way to Heaven.

I, but (will others ſay) to the attaining of eternall *Obiect.* 5.

What needs so much adoe? The whole dutie of man is soone learned.

life, what needs so much adoe, so much preaching, catechising, expounding, conferring, meditating, teaching and praying with our families, which are so much and so often urged upon us? When all comes to all, this is the summe and end of all; *To feare God, and keepe his Commandements*; *That we love God above all, and our neighbour as our selves*: And we hope we can doe this, without all this adoe.

Answ. It is soone said, not so soone done. *Eccles.* 12. 13. *Math.* 22. 40.

To feare God, and keepe his Commandements, (which is the whole dutie of man, as the Preacher speakes in his last chapter) and to love God above all, and our neighbors as our selves; (*upon which hangeth the whole Law and the Prophets*, as Christ tells us, *Math.* 22.) are indeed soone spoken, but not so easily, truly learned; and most hardly, sincerely practised. Is it enough, thinke you, to make a man a good Carpenter, or Mason, to say; That, that is soone learned; and, I know as much as the best workman can teach or tell me? To build an House, is nothing but to lay the foundation, to reare the walls, and cover it with a Roofe? Is it enough to make a good Husbandman, to say, I know as much as the best Husbandman can teach me; for Husbandry is nothing else, but to sowe and reape? Is it enough to make a good Preacher, to say, It is no such great matter, to make a Sermon; I know as much in that point, as the best Scholler amongst them can tell me: To preach, is nothing else but to expound the Text, gather Doctrines, and make use and application to the hearts & consciences of the hearers? But it would be long before these idle and emptie vaunts would build Houses, fill Barnes, or

Simile.

Simile.

Simile.

ſave Soules. There is farre more required to theſe buſineſſes, than ſo: There is to be undergone much toile and labour, much care & trouble, expence and exerciſe, before any of theſe workes can be rightly accompliſhed. It is even ſo in the great worke of ſalvation, and the attainment of Heaven. The ſtate of grace, and trade of Chriſtianitie, is not ſo eaſily purchaſed & practiſed. There goes more to ſaving of a ſoule, than bold & ignorant brags: than to ſay, If that be all, I hope I can quickly and eaſily learne to love God above all, & my neighbor as my ſelfe: For before theſe, there goes many things; as, knowledge of Gods will, and Word; a thorow view of our owne miſery & corruptions, in the glaſſe of the Law; ſtrange agonies, and ſore pangs in the new-birth, and ſorrow for ſinne, refreſhings and coolings by the mercies of God, and merits of Chriſt, faith, repentance, ſanctification, a bleſſed & holy change in the whole man, both body, ſoule, and ſpirit. And then follows new obedience, which conſiſts in the uprightneſſe and ſinceritie of our owne hearts; a conſcionable and charitable carriage towards our neighbors, and a zealous conſtancy in all religious duties and right ſervice of God: which muſt be univerſall, in reſpect of the object; that is, we muſt walk in all his Commandements: to all, in reſpect of the ſubject; that is, we muſt ſerve him in all the powers of our ſoule, and parts of our body; in our thoughts, words, and actions: In all which things, and holy courſes, if a man be not particularly inſtructed, experienced, & practiſed, his love of God and his neighbour is but in word and tongue, not

Things required, before a man can love God or man.

How our ſervice to God muſt be qualified.

in deed and truth. A man, if he be disposed, may quickly perceive and discerne the truth or hollownesse of his heart in this point. God hath straitly commanded an entire sanctification and keeping holy of the Sabbath. Let a man then consider, if he suffer himselfe to be drawne away from holy Exercise on that day, by pleasures, profit, pastime, companie, ease, idlenesse, or other worldly occasions; why, then he preferres meere vanities, and the desires of his owne heart, before the glory and honour of God, and so doth not love God above all. The true love of a mans selfe, doth chiefly & principally consist in furnishing himselfe with saving knowledge, sinceritie of heart, godlinesse of life, a good Conscience, and spirituall comfort, against hee come to Judgement. Now, if hee love his neighbour as himselfe, he is not still talking with him of worldly matters; but especially labours with him for his conversion, entertainment of grace, and encrease in godlinesse. If these be not his cares, both for himselfe and his neighbour, he truly loves neither. Thus may a man examine himselfe through all the Commandements in particular; and see, whether it be so easie to love his neighbour as himselfe, and God above all.

A triall of our love to God.

A triall of our love to our neighbour.

Obiect. 6. Tumults and divisions, disquietnesse and discontentment accompanies your preaching.

I, but where there is so much preaching, there is much disquietnesse and discontentment: for men are abridged of their former ancient pastimes, and pleasures, and urged unto more strictnesse of life. When as all was well before, in much quietnesse and peace, the preaching of the Word breeds now stirres and contrary affections in men.

No marvell, though there be much ſtruggling and ſtriving, great noyſe and ſtirre, before the *ſtrong man* in the Goſpel can be diſ-armed and diſpoſſeſſed of his Holds; that is, before Sathan, having long reigned in the hearts, and ſat in the Conſciences of ignorant and prophane men, will be caſt out, by the Preaching and Power of the Word. This conqueſt coſts full deare; it will not be had, without the loſſe of our deareſt delights; without ſhedding the very hearts-bloud of our beloved and boſome-ſinne; which fleſh and bloud will not yeeld unto, without blowes and bloud-ſhed. You may aſſure your ſelfe, where the Light of Gods Truth begins once to peepe out, and the power of grace to worke, for the driving away darkneſſe, and ſubduing prophaneneſſe; you ſhall be ſure ever there to have three fierce and implacable enemies, and oppoſites, to ſtart up; Sathan, wicked men, and a mans owne corruptions. While men lye in ſinne, ignorance, and under the ſhadow of death, Sathan lets them alone, meddles not much with them, never troubles or diſquiets them, but procures them all temporall happineſſe, and carnall contentments, that can be; (for he knowes full well, if they ſo continue, they are ſure his owne, and children of endleſſe perdition:) But if once, by the power of the Word, they be enlarged out of the ſlaverie of ſinne and death, and lay hold upon ſalvation, and the glorious libertie of the Saints; why then he begins to beſtirre himſelfe like a maddened & enraged Lion, and labors with all his malice and policie to hinder and daſh ſuch proceedings.

Anſw. There is good reaſon for it. *Luke* 11. 21, 22.

Sathan hinders the Word.

So doe wicked men,

And a mans owne corruptions.

And in this Conſpiracie, hee joynes unto himſelfe wicked and reprobate men, to rayle, revile, and rage againſt ſinceritie: I, and beſides, a mans owne corruption, and ſinfull fleſh, doth fret and fume, when it feeles it ſelfe curbed and ſnaffled by the Law of the Spirit.

Epheſ. 6. 15.

The Goſpel indeed is a *Goſpel of Peace*: But of what Peace? Of Peace with God, with good men, and a mans owne Conſcience; of the *Peace that paſſeth all underſtanding*: But it ever proclaimes open warre againſt wickedneſſe, prophaneneſſe, and corruptions, it will have no peace with impietie, carnall ſecuritie, and rebellion unto the Lawes of God. Hence it is, that our Saviour tells us in the Goſpel, that *he came not to ſend Peace into the Earth*; but rather, Fire, Debate, and the Sword: that is, Whereſoever his Word is publiſhed powerfully, and conſcionably, with fruit and effect upon the ſoules of his elect; there, by accident (as they ſay) it ſtirres up much rage and bitter oppoſition againſt Gods children. For, as there is no true inward peace unto the wicked; ſo, in this World, there is no outward peace unto the righteous: but commonly they are ſtill exerciſed with one croſſe and temptation, or other; either the Devill, or wicked men, are ſtill plotting or practiſing miſchiefe and miſerie againſt them.

Luke 12. 49. *Math.* 10. 34. *Luke* 12. 51.

Iſa. 42. 28.

The Goſpel is not the cauſe of troubles, but mens corruptions.

But you muſt conceive, that the diſquietneſſes and troubles that ariſe at the preaching of the Word, are not cauſed by it, but by mens corruptions. Would any man thinke, that Saint *Paul*,

or

or his Preaching, were in fault, becauſe there was much adoe, and an hurly-burly almoſt whereſoever he came; and not rather the wicked Infidels, which could not endure to have their ſinnes reproved? Neither the Sower, nor the Seed, *Math.* 13. are to be blamed, that it doth not proſper and fructifie; it is the ground that is onely in fault: which is either ſtonie, or thornie, or barren; or elſe, it is the envious man, that ſoweth Tares: The Sower doth onely his dutie, and the Seed is pure and precious; it is mens corruptions, and prophane hearts, that cauſeth all the ſtirre. Amongſt foure kinds of Grounds, there is but one at the moſt (as appeares in the Parable of the Sower, *Math.* 13.) in which the immortall Seed of the Word takes root, proſpers, and fructifies: Onely the good and honeſt heart profits by Preaching; to all others, it is the *ſavour of death unto death:* And whom it doth not humble, it hardneth; whom it makes not ſo meeke as a Lambe, and like a little Child in humilitie, it makes as fierce and furious as a Lion, againſt the power of grace wrought in others, and againſt the profeſſion and practice of ſinceritie. No marvell then, though where the Word of Truth begins to beare ſway, there be many times much adoe, and reſiſtance by carnall and prophane men.

Math. 13. 4, 5, 7, 12.

I, but (will ſome ſay) this Word is brought unto us by weake and fraile men; ſometimes by thoſe, who are of notorious and infamous life and converſation: and therefore wee have leſſe heart to beleeve and obey them. If wee had the Word pub-

Object. 7. The Word is brought to us by weak, ſometime: by wicked men.

publiſhed by an Angel, or an Apoſtle, or ſome more excellent and powerfull meanes, and Embaſſadours, wee ſhould more eaſily and willingly heare, beleeve, and obey them.

Anſw. 1. It is Gods goodneſſe, to ſpeake to us by men, like to our ſelves.

It is Gods great mercie unto us, that it pleaſeth him ſo farre to condiſcend to our infirmitie, as to open unto us the rich Treaſures of his heavenly Word, by men of the ſame condition and frailtie, and ſubject to the ſame paſſions with our ſelves. Hee might by terrible and aſtoniſhing Voices, out of Lightnings, Thunders, and Earthquakes, able to breake the hardeſt Rocks, and ſtony Mountaines, (as he did in the giving of the Law) force us to obedience: Or he might ſend his Angels, atmed with power and puiſſance, to execute preſent vengeance upon all thoſe which doe not preſently ſubmit themſelves to the Sceptre of his Chriſt, and Soveraigntie of his Word. But in great mercie and compaſſion unto us, hee chuſeth rather to teach us by a ſtill and ſoft Voice; by a more faire, familiar, and fit inſtruction for us, even by ſuch as our ſelves, of our owne nature, frailtie, and condition.

Exod. 20. 19.

2 It is his love ſo to honour mankind, as to make men his Embaſſadours.

Herein he ſhewes his great love unto us, in that he vouchſafeth to put his fearefull and glorious Word into the mouth of a mortall and ſinfull man. What an honour and advancement is it unto mans nature, unto mankind, that the high and mightie God of Heaven and Earth ſhould ſingle them out for ſo glorious a ſervice; ſanctifie their Tongues, to deliver his good pleaſure, and newes of ſalvation unto the ſonnes of men?

That

That hee ſhould acquaint and put them in truſt with ſuch high myſteries, and heavenly matters, of ſo ſoveraigne and ſaving uſe, both to themſelves and others? 1 *Tim* 4 16.

But it may be, beſides common frailtie and infirmitie, the Miniſter and Meſſenger of the Word is of lewd and prophane life, and condition.

If he be, more is the pitty; the ſcandall of the Miniſterie is the greater, and his owne damnation more ſmarting and terrible. See *Pſal.* 50. 16, 17, &c. But notwithſtanding, the prophaneneſſe of the Preacher is no priviledge to the hearer, either of negligence or diſobedience. *He that turnes his eare from hearing of the Law truly preached* (though by a Phariſe) *even his prayer is abominable*, *Prov.* 28. 9. *Hee that deſpiſeth the Word, ſhall be deſtroyed*, *Prov.* 13. 13. *Hee that obeyeth not the Sonne*, in his Miniſters lawfully ſent, though not ſanctified themſelves, *ſhall not ſee life, but the wrath of God abideth on him.* Chriſt himſelfe, in the Goſpel, bids his followers to obſerve and doe whatſoever they were bid by the Scribes and Phariſes, which ſate in *Moſes Chaire*; but not to doe after their works; for they ſaid, and did not. Every Miniſter is to be heard, received, and followed, ſo farre as he followes and delivers to the Church the Truth of God, and Doctrine of the Apoſtles. For therein he is an *Angel of the Lord of Hoſts*, and *Embaſſadour in the ſtead of Chriſt.* And all the parts of the Miniſterie in his hand (he following the Word) ſhall as certainely be accompliſhed, as if an Angel, or Chriſt

The Miniſters prophaneneſſe is no priviledge of diſobedience to the Word. *Prov.* 28. 9.

Prov. 13. 13.

Iohn 3. 36.

Matth. 23. 2, 3.

Mal. 2. 7. 2 *Cor.* 5. 21.

Chriſt from Heaven ſhould preſently and potently execute them. If hee denounce Iudgements againſt ſinne, it is as if the voice of God himſelfe ſhould be heard from Heaven; as if the Lion of the Tribe of Iudah ſhould roare. If he poure the Oyle of comfort into a wounded and diſtreſſed Conſcience, it is as ſure and certaine, as ſoft and ſweet to the beleeving ſoule, as if the Angels ſhould comfort him, as they did Chriſt in his Agonie; or, as if Chriſt himſelfe ſhould mercifully reach out his glorious hand, through the Clouds, and binde up his broken heart and bruiſed Conſcience with a Plaiſter of his owne precious Bloud. If hee inſtruct, admoniſh, reprove, exhort, perſwade, from ground and warrant out of the Word; it is all one, as if Chriſt himſelfe ſhould doe it: who hath ſaid; *He that heareth you, heareth me.*

See *Eccl.* 37. 18.

Luke 22. 43.

Luke 10. 16.

Let men therefore pretend what they will; if they will not heare, beleeve, and obey the Lord, ſpeaking in the Miniſterie of the Word, though the meanes and Meſſengers be never ſo baſe and vile, fraile, weake, and ſinfull. Let an Angel come from Heaven, a Devill from Hell, or a man from the dead; yet would they not beleeve. For, if a man were truly humbled, hee would tremble at Gods Word, of whomſoever hee heard it. If hee had a ſpirituall taſte, hee would reliſh the heavenly food, whoſoever miniſtred it. If hee had Gods holy Spirit, hee would know and acknowledge his Sword, which is the Word of God, in whoſe hand ſoever he ſaw it. And untill he have

this

this ſpirit, a ſpirituall taſte, and an humble heart, hee will not beleeve, eſpecially with effect, fruit, and practice, let him pretend what ſoever he will; neither Angels, nor men; dead, nor living; *Moſes*, nor the Prophets; *Peter*, nor *Paul*; not Chriſt, nor God himſelfe; if the one were living againe upon Earth, or the other would be pleaſed, or it were poſſible, to ſpeake immediately to him.

For concluſion of this Point, let us know, That the Miniſterie of the Word is Gods Ordinance; which dependeth not upon the worthineſſe of him who delivereth it; neither is it made void and uneffectuall, by his weakeneſſe and wickedneſſe: but it hath it vertue, force, and power from the bleſſing of God, and from the inward operation of his Spirit; who applyeth it to the hearts and conſciences of men, and thereby illuminates their underſtandings, begetteth faith in them, and all ſanctifying and ſaving graces.

See *Downams C. H. pag. 362.*

I, but (will ſome ſay) it is a very wearieſome, tyring, and tedious thing, to be tyed to the hearing of ſo many Sermons, to meditate of them, conferre of them with our neighbours, teach them our families, and practiſe them; which are urged upon us, as neceſſarie Chriſtian duties.

Obiect. 8. This courſe is wearieſome.

It is a ſtrange thing, and ſore caſe, that ſome men will not be perſwaded to take halfe ſo much paines to goe to Heaven, and eternall Reſt, as many thouſands to goe to Hell, and everlaſting torment. How many tyre and torture themſelves with carke and care, with much toyle and travell, to heape up thoſe riches, which in the meane time are

Anſw. Many will not take ſuch paines to goe to Heaven, as others doe to goe to Hell.

are matter of much vexation unto them; and hereafter will be witnesses against them, and eate their flesh as it were fire; as *Iames* speakes? How many spend their wits, their spirits, their time, that they may become some-body in the World, and climbe by indirect and unlawfull meanes, and steps unto those high places, from whence hereafter they must be hurled with greater confusion, and a more fearefull downe-fall, into the Pit of Hell? How many waste their wealth, weaken their strength, consume their marrow, fill their bones with rottennesse, and their bodies with diseases, with lust and uncleannesse, with following the *Whorish woman, whose paths lead unto the dead*; with tarrying long at the Wine, and pouring in of strong Drinke: for which, at length, they shall be sure to be filled with drunkennesse, and with sorrow, even with the Cup of destruction, and trembling; they shall drinke of it deepe and large, and wring it out to the dregges? How unwearied have Idolaters ever beene in the wicked worship of their false gods? And many Heretikes, in the false worship of the true God? In thrusting towards Hell, they neither spared cost, nor charge; losse, nor labour: They have beene prodigall both of lives, and living; of bloud, and children. You know, amongst the Iewes, some mingled the rufull cryes of their deareſt children with Musicke and melodie, lest they should be moved to compassion, while they were cast into the fire, to be burned up in sacrifice unto the Idoll *Moloch*. Scribes and Pharises compasse Sea and Land,

Iam.5.3.

Prov.2.18.

Mat.23.15.

Land, to make a Proselyte. *Baals* Priests lanced and cut their flesh before their Idoll, untill the bloud gushed out. The blinded Papists at this day whip themselves, waste their goods, and consume their bodies with wearisome Pilgrimages, to see some counterfeit Reliques, and rotten Bones, or to visit accursed Idols, and Popish Saints: Nay, some of them transported with a more bloudie rage, and furious spirit of Antichrist, suffer as it were with senselesnesse, with desperate and damned boldnesse, most horrible and exquisite torments, for butchering of Kings; for which they hope to merit Heaven, and to sayle through a Sea of Royall bloud to the Haven of endlesse rest, though indeed and truth they justly light, short, and sinke, before they are aware, into the deepest Lake of the hottest fire, and most consuming flame of Hell. Now, I pray you, shall these services of Sathan be followed and pursued with such heat and eagernesse, with such paines and patiencie of all miseries and vexations; and shall not the Lords owne Ordinances, and the true worship of the true God have power to make us step out of our doores with patience, and pleasure, to heare the Lords will revealed unto us, to receive salvation to our soules, and a Crowne of immortalitie to our heads? Can some be content to toyle day after day, fare hard, breake their sleepe, eate the Bread of carefulnesse, and all to heape up a little wealth, perhaps, with the losse of their owne soules, and sometimes they scarce know for whom, and shall not wee with joy and cheare-

1 *King.* 18. 28.

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1 *King.* 18. 28.

chearefulneſſe paſſe through holy Exerciſes, for the enriching of our ſoules, wherein true and laſting comfort is onely to be found, and whereby we may lay up for our ſelves Treaſures in Heaven, durable Riches, a Bag that cannot wax old, a Treaſure that can never failo, *Prov.* 8. 18. *Luk.* 12. 33. unmixed joyes, endleſſe peace, and bleſſed immortalitie, preſently to be entred upon after death, and then to be enjoyed for ever and ever? Shall rebellious Superſtition, and the Doctrine of Devils, and killing Kings, harden the Papiſts againſt any croſſes, and tortures; and ſhall we be tyred with the peaceable Exerciſes of ſound & ſaving Religion? God forbid. In whomſoever the true love of God and Chriſt hath taken up the heart, there their Goſpel, and Word, and ſervices are ſweeter and more taſtfull than all outward delights. Little touch of Religion, or ſenſe of Salvation hath hee, that comes unto with unchearefulneſſe, and ſtayes with wearineſſe at the Miniſterie of the Word.

Object. 9. There was never good world ſince preaching came in.

I, but (will ſome ſay) it was never good World ſince ſo much preaching came amongſt us; when there was leſſe preaching, there was more plentie: and therefore, it ſeemes, there is little good in it. Since this new Religion was on foot, (for ſo ſome ignorantly and maliciouſly call it, though it be as old as God himſelfe, whoſe eternall Truth it is; as old as the Patriarks and Prophets, as Chriſt and his Apoſtles) there hath beene (ſay they) more ſcarcitie of all things, more Plagues, Famines, ſtrange apparitions, extremitie of ſeaſons, and other Iudgements, than ever our fore-fathers

ſaw,

saw, or heard of. Hospitalitie, Charitie, Pastimes, and Plentie were banished with the old Religion; for so they call the bloudie and idolatrous Heresie of Poperie.

This hath ever beene the complaint of Idolaters, and the wicked, against the Truth of God, as it is now of the Papists & prophane men among us, against the glorious Light of the Gospel, that shines round about us. When *Ieremy, chap. 44.* had reproved the Iewes, and denounced Gods Iudgements against them for their Idolatry, they answer him thus, *vers. 16.* * *The word that thou hast spoken unto us in the Name of the Lord, we will not hearke it of thee; but we will doe what soever thing goeth out of our mouth: as, to burne incense to the Queene of Heaven, and to poure out drink-offerings unto her, as we have done, both we and our fathers, our Kings and our Princes, in the Cities of Iudah, and in the streets of Ierusalem; for then had we plenty of victuals, and were well, and felt no evill. But since we left off to burne incense to the Queene of Heaven, and to poure our drink-offerings unto her, we have had scarcenesse of all things, and have bin consumed by the sword, and by the famine.* The very same complaint was made of the wicked Heathens and Infidels, at the first plantation of Christian Religion among the Gentiles. * *Tertullian*, an ancient Father, tells us in his time; If there were any inundation and overflowing of Tibris, a great River in Rome; if there were any extraordinarie and uncouth Hayle, or Frost, or any other miserie or calamitie; all the fault was presently laid on Christ, and the Christian Religion.

Answ. This hath alwayes beene the complaint of Idolaters.

* Marke that, I beseech you; for it is the very language of the Papists at this day.

Ier. 44. 16.

* *Apologetico. Vid. Calv. in Ier. 330.*

It

Austin. Epist. 122.

It appeares also by *Austin*, another ancient Father, in his 122. Epistle, that there were wicked complaints and murmurings against the Christian Faith, in his time; the Infidels were still crying, that before the Doctrine of Christ was published to the World, mankind was not vexed and distressed with so many troubles and garboyles. To which, the good Father doth there excellently answer; Out of *Luke* 12. 47, 48. easily, saith he, may they thence take their answer: *The servant that knew not his Masters will, and yet did commit things worthy of stripes, shall be beaten with few stripes; but he that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.*

Luke 12. 47, 48.

Our Times deserve greater judgement, than the former Times of ignorance, for three reasons.

Hence then may wee clearely see the reason why our Times, in all reason, should be more visited with Iudgements, than former dayes of ignorance.

John 3. 19, 20.

1 *Because that the Light of the Gospel is come amongst us; and many love Darknesse rather than that Light, because their deeds are evill: for every man that doth evill, hateth the Light, neither commeth to the Light, lest his deeds should be reproved.*

2 Because the Gospel is not so thankefully received and entertained, as so excellent a Blessing and precious a Treasure ought to be.

3 Many that heare it, live not after it: Perhaps, onely make a shew of godlinesse; but deny the power thereof, in their lives and conversations. So, that negligence and disobedience to the Word of God, is the true cause of those Iudgements

ments and miseries, which are wickedly & wrongfully pretended to be a cause why they have so little care to attend and obey it.

As for Hospitality in the time of Popery, it did not so much spring from the truth of Religion, as

1. From a superstitious opinion of redeeming their sinnes, and purchasing Heaven by almes-deeds.

2. From an excessive cheapnesse of all things, by reason of the scarcity of money.

3. From the superfluitie of the wealth, riches, lands and impropriations, the price of the bloud of soules, which Monasteries, and other religious, or rather superstitious houses, had immeasurably and unconscionably ingrossed and got into their hands. And when they had ingrossed the world to themselves, (as one sayes) they seemed liberall in giving something; like unto some vaine-glorious theeves, which having robbed wealthy Merchants, bestow some pence upon beggers.

Popish Hospitality, upon what grounds.

Simile.

As for works of Charity: Certaine it is, and a reverend and learned man of our Church hath proved it, and it will more clearly appeare hereafter; *That the charitable benevolence, bountifull liberalitie, large expences in building and enlarging Colledges, and erecting Hospitals, Libraries, Free-schooles, and many other works of charity, and fruits of faith, since the light of the Gospell began to shine amongst us, may compare with, if not farre excell any time of the like or longer continuance in any age.*

Our times may compare with any for works of charity.

As for greater dearth & higher price of all things

The reasons of the higher price of things now.

now, than in former times, it is a cleare and plaine case, that the reason is; that the great store and plentie of treasure which is walking in these parts of the world, farre more in these our dayes, than ever our forefathers have seene in times past. Who doth not understand of the infinite summes of Gold and Silver which are gathered from the Indies, and other Countries, and so yearly transported into these coasts? And this is confest to be the true cause of the same unancient dearnesse of all things, even in other Kingdomes also, where Popery is professed. *One* Bodin, *a great Politician of France*, tels us, *that the common people are much deceived, who thinke that the price of Corne, Cattell, and other necessaries, should hold the same rate it did of old. They doe not understand and consider, that the price of things is more by ten parts* (saith he) *than it was anciently, by reason of the plenty and abundance of Gold and Silver, which is brought out of the West Indies into Europe, whereby it comes to passe that money is lesse esteemed, for plenty of any thing lessens the estimation of it.*

De Rep. lib. 6. cap. 2.

Besides, for our owne Country, wise men have observed another particular reason. For (say they) immediately after our coine, in the time of King *Henry* the eighth, the prices of all things generally among all sorts of people rose; for that they thinke, that the alteration of the Coine was the chiefe and principall cause of an universall dearnesse of things. And why our English Coine being restored by our late Queene, that blessed Saint of glorious memory, to its former purity

and perfection, the prices of all things fall not backe to their old rate, they give sufficient reasons.

As for pastimes, Playes, and other fearefull prophanation of the Sabbath, it is a good signe the power of grace is there planted by the Word, from whence they are banished and abandoned. They are fit pleasures for Papists, which have no comfort in the joyes above, and well agreeing to the darkenesse of superstition. But the light of the Gospell dispels such vanities, and Gods children have all their pleasures in holy exercises upon the Sabbath day.

This last objection then of Papists and prophane men; That the world is worse since there was so much preaching, is idle, vaine, and frivolous.

Many such like conceits, perswasions and objections as these, which I have now reckoned up unto you, there are abroad in the world, and in the hearts of prophane men, by which they are hindred from hearing the Word of God, with that heart, zeale and diligence as they ought.

Now I come to acquaint you with some slights and temptations of Satan, whereby he labours to bereave us of the blessings and benefits of profitable hearers, and to hinder the effectuall working of the Word in our consciences and conversations.

Satans sleights to hinder the effectuall working of the Word.

A first plot and practice of Satan, is to keepe men from diligent hearing the Word; If he cannot that way prevaile, in a second place he labours

He would keep them from the Word.

Or else hinder the power of it

to make the Word in vaine, fruitlesse, and unprofitable unto them. And that hee doth, by such meanes as these:

Hee keepes them from attending.

1 If by the grace of God we breake thorow all lets and snares which might withhold us from holy assemblies, and hearing of the Word; then Satan, that he might make it uneffectuall for our conversion and salvation; first, labours to worke in us a negligent careleſnesse and heedlesnesse, in listning to those things which are delivered, and that by a kinde of heartlesnesse in holy things, by dulnesse of spirit, drowsinesse, sleepinesse, gazing about, talking, or such like. And such hearers as these, are never a whit moved or affected with the Word preached, but remaine in the same state as they were before. There is neither passion or impression wrought upon them for the present, nor any thought of it, profit or practice afterward.

* In this depth he uses to fill our minds with barren melancholy, or to make men post off reproofes, and apply them Pharisaically all the while to others. He fills our minds either with worldly, or else with impertinent unseasonable thoughts.

2 * But if he cannot speed this way, but that we rouze up and addresse our selves to heare the Word of God, as desiring with care and good conscience to profit thereby: Why then, in a second place, hee seekes by all meanes to fill our heads and hearts with idle musings, and wandring thoughts, which may distract and steale away our minds from attending to the Word. And that he doth, either by offering and suggesting to our consideration and memory, the world, and the vanities thereof, as our affaires and businesse, our profits and preferments; those pleasures and delights wherein our corrupt affections finde

most sensuall sweetnesse: Or, if this will not prevaile; by casting into our mindes very craftily and cunningly, things which in their owne nature may be good, honest, and religious: But because they are thought upon out of due and convenient time, they deprive us of the profit of the present holy Exercise; which ought for the time, onely and wholly to take up our mindes.

If this yet will doe no good; but that wee marke diligently and attentively, all the while, what the Minister delivers unto us from God, for our good: why then, in a third place; 3

1 In some, he makes it uneffectuall, by nourishing in them a neglect of reading the Scriptures, and ignorance in the Principles of Religion: so that though they attend never so well, and stare the Minister in the face; yet they understand not the Sermons they heare. Let the younger sort therefore, to prevent this mischiefe, acquaint themselves with the Scriptures from their youth; by the example of *Timothy*, 2 *Tim.* 3. 15. *Salomon*, *Prov.* 31. 1, *&c.* *Samuel*, 1 *Sam.* 1. 24. See also *Psal.* 119. *Prov.* 2. 1. And let the miserie upon *Elies* House, terrifie negligent and indulgent Parents; see 1 *Sam.* 2. 1, 2. *&c.* In this depth, the Word is either buried as it is brought forth, or dies at the Church doore. Some understand not what they heare.

2 In others, he earnestly endeavours utterly to extinguish and abolish all thought of it; quite to drive and banish it out of their heads, so soone as they have heard it. And that thus: If mens hearts be hardned through unbeleefe, or custome In others, Sathan steales it away immediately.

in sinning, and like the High-way in the Parable of the Sower; then the Evill one comes immediately, and catcheth the Seed of the Word so soone as it is sowen, and stealeth it out of the heart. As we may see many times Birds hovering greedily after the Sower, to snatch away the Corne, before it be covered with Earth, or take root in the ground: even so Sathan, the ravenous Crow of Hell, waites all opportunities to pecke up the Seed of the Word out of the hearts of men, before it sinke into their affections, or fructifie in their conversations. Or otherwise, if the World hath stolne mens hearts out of their bodies, so that they have no hearts left within them, for matters of Holinesse, and Heaven; but are wholly set upon Gaine, and exercised in Covetousnesse: then needes not Sathan much to bestirre himselfe; he knowes full well, that worldly Cares will presently choake the Seed of the Word. As soone as the Sermon is heard, and ended, and they turned their backes upon the Church, there comes immediately into their heads whole swarmes of earthly thoughts, and they are presently plunged over head and eares into the cares and plottings of earthly businesses. So that these men, whom Sathan conquers by this temptation, never meddle with meditation, conference, or talke about the points handled by the Preacher, by which the Word of God should be better, as it were, digested, and prepared for practise. Nay, they have no delight at all to heare others repeat the Sermon; but are very wearie of the

Simile.

Or the World steales away their hearts.

Mat. 4. 19.

the place and companie, and never pleased, untill they bring them back againe unto talke of worldly matters and prophane discourses.

If this yet will not serve the turne, but that the Word gets within a man, and workes upon his understanding; so that by his diligent hearing of it, meditation, and conference, he furnishes himselfe with competent knowledge in the Booke of God, and Divine Truth: why then, Sathan casts about another way; which is, to make him to content himselfe with a bare fruitlesse knowledge, without practising the power of it in his life and actions; to rest contented with an abilitie to talke and discourse onely upon points of Religion, and places of Scripture, without inward sanctification, and subduing the will and affections to new obedience, and sincere exercise of Christianitie. So that, for all his knowledge, he neither meddles with Conversion, nor mends in his Conversation.

4 He labours to keepe them from practising what they know.

He labours here, first, to hinder his Conversion, by planting in his heart a prejudice and disconceit against,

1 He would hinder their conversion sundry wayes.

1 Preaching the Law.

2 Distinguishing severall estates of unregenerate men, *Math.* 13. the three Reprobate Grounds.

3 The differencing the Children of God, and the Children of the Devill, by speciall markes and notes, *Math.* 5. *Psal.* 15. *&c.*

4 Pressing the Doctrine of Christ, *of pressing in at the strait Gate, Luke* 13. 24. *&* 4. 28. And

gathering from Scripture those which shall be saved, into a short summe.

5 And by making him make GOD all of Mercie.

And mending in his Conversation, by motives unto presumption.

If this will not prevaile, but that a man endeavours to draw his knowledge into practise, and settles himselfe with care and conscience to reforme his former wayes and courses of iniquitie: why then Sathan plots and practiseth, with all the cunning and policie he hath, to make him rest in a slight, superficiall, and partiall reformation; to content himselfe with an unsound, or unsaving conversion. For, by the way, I must tell you, there may be many conversions, changes, and alterations in a man, from worse to better, and yet he not truly sanctified, not become a new creature, nor possessed of the state of grace, and glorious comforts of true Christians.

1 He may be changed, from a notorious sinner, to a civill honest man: whereas he hath beene before furious, and desperate in lewd courses, hee may grow more sober and moderate in his carriage: And yet, for all this, continue in his ignorance, and a meere stranger to the wayes of godlinesse.

2 From civill honestie, he may passe on to a formall Christianitie, and become an outward Professor; and outwardly doe, and performe religious services: and yet lye in his sinnes, and want the power of inward sanctification.

3 Yet

See *Yates*, *pag.* 173. & 289.

2 *Broad*, *pag.* 100.

5 He would have them rest in a partiall reformation, and superficiall conversion.

Severall unsound changes.

In these cases, Truth is the truest Touchstone, to difference a true convert from all states of unregeneration. See *Genge*, *p.* 130.

3 Yet further, by a generall power of the Word, and inferior working of the Spirit, he may in some sort be outwardly reformed, and in some measure inwardly enlightened; hee may have understanding and joy by the Ministerie of the Word, and may doe many things after it, and forsake many sinnes. *Herod* is said, *Mark. 6.* to have reverenced *Iohn*, to have heard him gladly, and to have done many things: And yet for all this, hee may come short of a sound conversion; if hee suffer some maine corruption, some one sweet sinne, or other, to reigne in him, which hee still feedes upon with delight, and sensuall sweetnesse; if hee doe not wholly and entirely resigne and give up himselfe, his spirit, soule and body to the Lords service, and to please him in all things; and with repentance, and resolution, forsake all his known sinnes. For this is a certaine Rule and Principle with * Divines; *That true turning unto God, and the advised and willing remaining in the practice of any one evill, which is discovered to a mans Conscience, by the Light of Gods Word, to be a sinne, cannot stand together.*

Mark. 6. 20.

* See *Hieron. p. 158. Marbury* in his Sermon at P. C. *Dod* upon the Cõmandements, *p. 10. Dike. p. 195.* True Watch, *p. 61.*

These changes a man may have, and thus many passages, from worse to better; and yet the great and glorious worke of regeneration not wrought upon him. For where there is a sound conversion, and through-reformation, there a man is wholly sanctified, and set apart unto God, from the sinfull corruption of his naturall birth, and the evill fruits thereof, to serve God in his whole man, both body, soule, and spirit. He shakes hands with all sinnes, he sells all for the precious Iewell of the Gospel; he

Fruits of a true conversion.

he regards not ſinne in his heart, but hath a regard to all Gods Commandements.

Now ſith Sathan, that old Serpent, knowes full well, that it will never ſerve the turne for a man to part but with part of his ſinnes; that his caſe is fearefull enough, whatſoever good, or good deeds ſeeme to be in him, if he yeeld not to the worke of the Holy-Ghoſt, for the leaving but of any one knowne ſinne, which fighteth againſt the peace of his Conſcience; he knowes, that he hath haunt and hold enough in a mans Conſcience, and affections; that hee hath ſufficient intereſt and claime to his damnation, if he can but keepe his ſweet ſinne in heart, and alive in him. And therefore, when any by the Miniſterie of the Word is moved to ſettle and addreſſe himſelfe to a reformation of his wayes, and to redreſſe his former wicked life; he puts in, might and maine, to preſerve in his vigour, and ſoveraigntie, one ſecret delightfull ſinne, or other, at leaſt, in the heart and affection of him, that goes about to reforme himſelfe: He ſingles out one corruption, or other, to which hee findes a man moſt addicted; and this he conceales, and fenceth with all the policie that he hath, that if by any meanes it may eſcape unrepented of, unmortified, and unmedled with.

Mark.6.17. Thus he dealt with *Herod*: *Herod*, by the preaching of *Iohn*, reformed himſelfe in many things; but Sathan made ſure to keepe him his owne, by that one ſinne of Inceſt. *Naaman* the Syrian, no doubt, beleeved, and followed the Prophet in many things; but he deſired onely, *that the Lord would*

2 King.5.18.

be

be mercifull unto him, when he went into the house of Rimmon. The young man in the Gospel, in his outward carriage was unreprovable; but that one secret sinne of worldlinesse, banished him out of the presence and Kingdome of Christ. In this point, Sathan labours to perswade men to deale with God in the forsaking of their sinnes, as *Ananias* dealt with the Apostle, in parting with his Money. It was a custome, you know, in the Primitive Church, because of the necessitie of the Times; that many, out of a zealous and extraordinarie love unto the Gospel, sold their Lands, and brought the price, and laid it downe at the Apostles feet. *Ananias* amongst the rest, would needes seeme as forward & zealous in this glorious worke of Charitie, as any other: He sold his Lands indeed, and brought in the Money, and tender'd it at the Apostles feet; but yet secretly, suspecting Gods providence, and doubting lest himselfe, perhaps, at length should be brought into want, hee kept backe one part of the price of his Possession; making shew notwithstanding, to have brought in all. So it is in many, by the malice of Sathan, and bewitching enticements of naturall corruption, in the forsaking of their sinnes. In a true Conversion indeed, when a man is about to buy the Pearle of great price & unvaluable worth in the Gospel, the Doctrine of Salvation, the Way to Life, and Graces of Gods Spirit; he makes an universall sale of all his sinnes; *he selleth* (as the Text saith) *all that he hath*: not some piece of his sinfull Possession, but even the very whole Lordship, the entire Inheritance.

Math. 19. 22.

Act. 5.

Math. 13. 44.

Inheritance. But it is otherwise with those whom Sathan inveagleth, and ensnareth in this point. Hee is well enough pleased, that they shall seeme to be as forward in the reformation and amendment of their lives, as any other; and indeed, that they shall be reformed in good part, and carry some love and affection toward the Word, and Ministers; so that he may keepe hold and possession but in one corner of the heart: For he knowes, that that is enough to keepe the whole man, body and soule, his owne. If he can stay but one sinne unsold, he knowes the man continues still, by the course of divine Law, a bond slave of Hell. By one little hole a ship will sinke into the bottome of the Sea. The stab of a Pen-knife to the heart, will as well speed a man, as all the Daggers that killed *Cæsar* in the Senat-house. The soule will be strangled with one Cord of vanitie, as well as with all the Cart-ropes of iniquitie: only, the more sins, the more plagues, and fiercer flame in Hell: but he that lives and dies impenitent in one, it will be his destruction. One dramme of poyson will dispatch a man; and one reigning sinne will bring him to endlesse woe and miserie. Let us take heed therefore, when we goe about reformation of our selves, lest we be surprised & overtaken by this malicious craft of Sathan. Let us resolve upon a through-reformation, which is only and ever undertaken, with a purpose not to hold on in the willing practice of any one knowne iniquitie, or sinfull course. Which, when we shall carefully & earnestly go about, Sathan will be sure to set upon us, as *Pharoah* did upon *Moses* and *Aaron*:

Simile.

When

When the Lord had commanded them to goe three dayes journey in the Desart, to doe service and sacrifice unto him, that by all meanes hee might hinder them in this holy businesse.

Satan dealeth with men, as *Pharaoh* did with the Israelites.

1. He *would have them to stay in the land, and to doe sacrifice there.* Nay (saith *Moses*) it is not meet to doe so; for then wee should offer unto the Lord our God that which is abomination unto the Egyptians. *Exod.8.25.*

2. Sith this would not then serve, but that they would needs out of the Land; *I will let you goe* (saith *Pharaoh*) *that you may sacrifice to the Lord your God in the wildernesse; but goe not farre away.* But *Moses* would yet none of this, he would not abate a foot of the journey the Lord had appointed. *Verse 28.*

3. Why then (saith *Pharaoh*) if you will needs goe so farre, I am content your men shall goe; but, as it is fittest, your children shall stay at home. *Nay* (saith *Moses*) *we will goe with our young and with our old, with our sonnes and with our daughters, with our Sheepe and with our Cattell will we goe.* *Cap.10.9.*

4. Well (saith *Pharaoh*) I will yeeld so farre unto you, your children shall goe with you to serve the Lord, onely your sheepe and your Cattell shall abide at home. *Nay* (saith *Moses*) *our Cattell also shall goe with us. There shall not an hoofe be left.* *Verse.24.*

Now when all this would not doe, when *Moses* would not accept of any capitulations, conditions, restrictions, or limitations in holy businesses, and the service of God, (for he was at a point, resolute, he would not leave so much as an hoofe behinde:)

hinde.) Now, I say, when all the enticements and policies of *Pharaoh* would not prevaile to keepe *Moses* from serving and sacrificing unto God, and that precisely and strictly, according to his owne appointment and commandement, but that to this end, at length he wrung himselfe and all the Israelites, out of the bloudy teeth of this persecuting Wolfe; why then *Pharaoh* armes himselfe with rage and fury, with six hundred chosen chariots, and all the chariots of Ægypt, with fifty thousand horsmen, and two hundred thousand footmen, as a Iewish Historian writes, purposing with bloudy thirst to devoure at once, and swallow up quicke, even all the Israell of God: But you know the conclusion was; the Lord of Heaven gave a most glorious deliverance to his owne people, wherein his bottomlesse goodnesse, and infinite mercy shall shine cleare and bright for ever, in all generations of the Church upon earth, and through all eternity in Heaven: But upon their enemies he brought such a strange and terrible confusion in the Red Sea, which may strike astonishment and trembling into the heart and loynes of all prophane persecutors of godlinesse to the worlds end, and amaze the very maliciousest fiend in hell, while that Kingdome of darknesse stands.

Exod.14.7e

Iosephus.

See *Broade.pag.* 141, *&c.*

Even just thus doth Satan deale with all those who desire to bee conducted by the light of the Word, out of the Ægypt and slavery of ignorance, sinne, prophanenesse; and who are resolved frankly and freely to give themselves, soules

and

and bodies, to Gods service, and to enter a setled course of holinesse and sanctification; hee useth all meanes and policies to keepe and detaine them in his Kingdome of darknesse. If he cannot hold them in his chiefe palace and Court as it were, where sinne especially raignes and revels it, yet he will so farre hamper them, that at least they still hover upon the confines and borders of the Regions of death. If they will needs bee medling with reformation of their sinfull lives, and that he cannot helpe it, but something must be done, he is content to yeeld unto them upon some termes or conditions, that they cast him not quite out of their consciences, but suffer him to sway and raigne in their hearts, by some one gainfull or delightfull sinne or other.

Satan would condition with men in their conversion.

1. If they will needs feare God, he stands not much upon it, but that they may doe it outwardly, and in profession, so that they will continue in Ægypt, within the Kingdome of darknesse, and lie still in their sinnes, and under the shadow of death.

2. If this will not content them, if they will not rest here, but will needs out of the Kingdome of darknesse, and dominion of death, why he is not much against it, but that they may goe the halfe way; that is, he will suffer them to forgoe and forbeare the outward practise and perpetration of many sinnes, so that inwardly their heart and affections harbour, nourish & embrace them still, and feed upon with a sensuall and delightfull remembrance, the sinfull pleasures of iniquities formerly committed.

If

3. If they desire and endevour to become new men, both inwardly and outwardly, to be sanctified in actions and affections, to serve God both in soule and body, he will yet yeeld so farre, that they may be rid of some sinnes both in heart and practice, as perhaps of sinnes of custome; but then he will be a suitor and solicitor unto them, to retaine other sinnes, as perhaps sinnes of nature. For example: It may be they may both forbeare the outward practice, and also inwardly loath swearing, drunkennesse, and other such like sinnes of custome; but they will nuzzle in the bosome of their affections, pride, lust, anger, and such other sinnes, the naturall birth as it were of originall corruption.

4. But if they also conquer these, why then he tempts them mainly to continue at the least in worldlinesse.* For this in many mens hearts hath greater power, and beares more sway than nature, or naturall affection. He will secretly suggest unto them, that upon an eager and excessive pursuit of gaine and riches, depends their life and livelyhood, their credit and reputation, their contentment and happinesse in the world; so that perhaps at last of all, after all this, they rest and settle themselves upon sinnes of advantage, as usury, oppression, unlawfull and excessive gaining, earthly-mindednesse, serving the Times, and such like.

5. But if by the grace of God any be so blessed from God above, as resolutely to passe thorow all these traines and temptations, and like strong

* Foure infallible marks of covetousnesse:
1 Carking:
2 Straitned bowels to the necessities of the Saints, or any truly poore.
3 Too much businesse in the world.
4 Injustice, or using of injurious or indirect courses of getting wealth
See *Whately*, pag. 30. *Gard. of Spirit. Flow. 2. part.* pag. G 4.

ſtrong *Samſons*, breake through all theſe Cords and Cart-ropes of iniquitie and vanitie; ſo that they will not yeeld an inch to that cruell *Pharaoh* of Hell, nor leave ſo much as an Hoofe behinde them, in his Kingdome of Darkneſſe: why then, this ſpirituall *Pharaoh* preſently armes himſelfe with all the crafts and policies of Hell, with Legions of Fiends, and Princes of the Darkeneſſe of this World, with all his malice, againſt the ſalvation of the ſoules of men; with the fire and furious rage of prophane wretches; with the ſharpe ſwords and impoyſoned arrowes of lying and ſlanderous tongues; and with all other advantages, which either the loweſt Hell, or the wide wicked World can afford. And thus appointed, hee purſues and perſecutes, with bloodie and implacable furie, all thoſe who have eſcaped out of this captivitie, farre more eagerly and enviouſly than ever *Pharaoh* did the Iſraelites: That either hee may bring them backe againe into his bondage, or elſe take them quite away, and deſtroy them; that they may not attaine the full Light of the Saints, nor doe long ſervice unto the Lord. And certainely, if all the power of Hell, the ſtrongeſt temptations, the ſcourge of tongues, the Worlds malice, the ſpightfull ſpirit of prophaneneſſe, the frownings of friends, the ſcornefull inſolencies of enemies, the curſed and enticing cryes of our old companions; if wicked men or damned Devils be able to prevaile, he will be ſure to ſtay them, before they enter into the ſtate of grace, and true bleſſednes. But yet, if a man put on

Pauls armour, in *Eph.* 6. *Davids* royall courage, *Psal.* 3. 6. *Moses* princely zeale, and truly Christian valour, that *he will not leave a hoofe behinde*; that is, that he will not leave one corruption unmortified, one affection unsanctified, one rebellious action unreformed, one knowne sinne unrepented of, and unforsaken; one holy dutie unperformed, one Commandement unobeyed: Why then, hee may looke for a more glorious spirituall deliverance, than *Moses* had a temporall: Hell, and confusion, shall swallow up all his * enemies; but into his heart, in the meane time, shall be shed and plentifully powred comfort, joy, and peace; and upon his head shall a Crowne of immortalitie flourish for ever hereafter.

* See *Isa.* 25. 10.

I have stayed very long upon the fifth plot and practice of Sathan, whereby he labours to make the Word heard, unpowerfull and ineffectuall for the salvation of our soules: For, I know, it is much and often exercised, and with great successe; and by it, he prevailes with very many. When by diligent hearing of Gods Word, faithfully urged upon them, they are driven, and doe addresse themselves to a reformation and amendment of their sinfull lives, he mightily endeavours to hinder, disquiet, and interrupt them in it; to make it a reformation unto them but in part, and by halfes; unsound, and unsaving: So that, it may be, they may forsake sinnes of Custome, as Lying, Swearing, Drunkennesse, and such like; but keepe sinnes

of Nature, as Pride, Luſt, Anger, and the like: Or, it may be, they may forſake both theſe two kindes of ſinnes, and yet keepe ſinnes of Advantage; as Oppreſſion, unlawfull Gaining, grinding the faces of the Poore, ſerving the Time, and ſuch like: Or, they may leave all theſe, and yet keepe ſinnes of Companie; as, idle and vaine Talking, filthie Ieasting, raylingagainſt and ſlandering their Neighbours, uncharitable judging and cenſuring their Brethren, and the like. It may be, they may be carefull in their generall calling of Chriſtianitie; but careleſſe and unfaithfull in thoſe particular places and callings, wherein God in his providence hath ſet them: Or contrarily; they may be of Chriſtian behaviour abroad, and in publike; as at Sermons, and in the Church: but unconſcionable at home, and in their private families; never teaching, or praying with them: They may ſeeme zealous in the Commandements of the firſt Table, and about the ſervice of God; but in the ſecond, and towards their Neighbour, unmercifull, unconſcionable, and uncharitable: Or, they may deale juſtly and honeſtly with others, but be utterly voide and deſtitute of the knowledge and feare of God: They may bee outwardly reformed, but inwardly full of hollow-heartedneſſe, and hypocriſie: They may leave all other ſinnes, onely keepe one behinde; which is called a mans ſweet, delightfull, and boſome-ſinne.

If Sathan can prevaile with a man any of theſe

wayes, hee keepes him his owne: for hee that is soundly converted, justified, and sanctified indeed, must needs be out of love with every sinne, with the whole course of iniquitie, and with sincerity and chearefulnesse embrace the entire body of Christianitie, and have a regard to all Gods Commandements.

Sathan would hinder perseverance.

6 Now I come to a fift sleight and devise of Sathan, whereby hee labours to make the Word fruitlesse and unprofitable unto us. If he cannot stay us in our reformation, but that we will needs through; and cast away all sinnes; why then, hee seekes by all meanes to hinder our continuance, and constancie. If the Seed of the Word be received with joy, and spring up for a time; that is, be practised for a while; he rayseth up some persecution, tribulation, or crosses, whereby it is presently blasted, withers, and comes to nothing.

Math. 13.

The uncleane spirit may for a time goe out of a man, and walke throughout drie places; but if it be possible, he will returne with seven other spirits worse than himselfe: and the end of that man, is worse than the beginning. A man may flye from the pollution and filthinesse of the World, as it is, 2 *Pet.* 2. 20. but by the policie of Sathan, hee may be tangled againe therein: He may be washed (as it is in the same place) for a while, and yet after wallow againe in the myre of sinne: He may be endued with an inferior sanctification of the Spirit, *Heb.* 10. 29. and yet after, by the malice of Sathan, *tread under foot the Sonne of God*: Hee may have a generall participation of the Holy-

Math. 12. 43.

2 *Pet.* 2. 20.

Heb. 10. 29.

Ghost,

Ghoſt, *Heb.* 6.4. and yet after a time fall away, to the *very deſpiting of the Spirit of Grace.* I ſpeake not this, as though that any once effectually called, truly ſanctified, poſſeſſed of the ſtate of grace, and enrolled among the Saints, can poſſibly become a caſt-away; it cannot bee: for if once by the power of ſpeciall grace, a man be built upon the Rocke; not the Gates of Hell, not all the powers of Darkeneſſe, nor ſtrongeſt aſſaults of Satan, ſhall ever prevaile againſt him. Heaven and Earth ſhall ſooner be removed, than any of Gods ſervants. For if Gods eternall Decree of Election be unchangeable; if his Covenant be everlaſting, and inviolable; if his Truth cannot change, nor his Mercie faile, nor his Power be weakened; if the ſacred Seale of the bleſſed Spirit ſhall ſtand; if the precious blood and fervent prayers of *Chriſt Ieſus* can prevaile; if his Scriptures doe not lye, and deceive; if his ſanctifying Grace cannot die, and periſh; if Himſelfe cannot ceaſe to be: then undoubtedly, if a man be once his, he is his for ever; if he be once truely his ſervant upon Earth, he ſhall for ever hereafter be a glorious Saint in Heaven. My meaning therefore in this point, is onely this: There is a glimmering Light of the Spirit, ſome manner of taſte of the ſweetneſſe of Chriſt, a kind of change, which may be wrought in a man by the preaching of the Word, and yet he not truely and conſtantly converted, but may by the malice and policie of Satan be repoſſeſſed by uncleane ſpirits, and repolluted with the filthineſſe of the World.

Heb. 6.4.

Matth. 16.18.

Difference betweene a false and saving change.

Thus we may discerne this changeable change (that I may so speake) and the saving change of Gods servants: If, after we have given our Names to Christ, and begun to professe and practise sincerity, we passe on, and continually grow in grace, and stand for Gods honour and service, against all commers, friends or foes, losse or disgrace, oppression or slanders, men or devils; why then, undoubtedly, we have the sanctifying Spirit of God, and saving grace; which makes his Children like Trees betwixt the Rivers of Waters, fruitfull in goodnesse, and as bold as Lyons, in good causes. But, if after wee have begun well, wee looke backe with *Lots* Wife; if wee fall in love againe with those sinnes which wee have forsaken; if Rubbes and Crosses in the World, will turne us out of the way to Heaven; and our righteousnesse be but as the Morning Deaw, which a little heat of Persecution will drie up: why then, our change was changeable, and not that of Gods children. The Seed of the Word, which wee received with joy, was never deepely rooted in good and honest hearts; wee were onely temporarie Converts, not new creatures; temporizing Professors, not true Christians; and our End is like to be worse than our Beginning; and our Plagues more, than if we had never begun.

Gen. 19. 26.

Let every man take heed then, in the Name of God, lest by the traines and temptations of Sathan he be turn'd backe againe from any good course; lest after he be washed, he wallow againe in the myre of worldlinesse, and worldly vanities;

and

and after hee hath escaped the filthinesse of the World, lest he be againe entangled therein. Let us beware of longing after those sinnes, which we begun in some measure to reforme; let us not lust againe after the flesh-pots of Ægypt, like the Israelites, after we be in some good sort enlarged from the bondage of sinne, and tyrannie of the hellish *Pharaoh*. *Lots* Wife being delivered out of Sodome, was surprised with a sensuall remembrance of the pleasures and vanities of the place which shee had left, of the ease and prosperitie which shee there enjoyed; and so look'd backe upon it: But shee was therefore presently turned into a Pillar of Salt, *Gen.* 19.26. there for ever to be a monument and fearefull spectacle of Gods terrible judgements against all back-sliders. If the uncleane spirit be cast out of a man by some degrees of reformation, and good beginnings of amendment of life, and have after leave and libertie to returne; he brings with him seven Devils worse than himselfe, and makes a man farre worse than he was before. Much better were it for any man never to have knowne or stept into the way of righteousnesse, than afterward to turne from the holy Commandement of God, and out of a course of Christianitie. It is a fearefull Curse, to continue in hardnesse of heart, prophanenesse of life, and sinfull courses: But to leave them for a little, and to sinke backe againe, is to have *Gods Curse* bitter against them, if they repent not, and the fire of Hell made more hot for them. First, sicknesses are curable, but relapses are very dan-

2 Pet. 2. 21.

gerous, if not irrecoverable. *If a man* (as it is Heb. 6.) *hath once beene enlightened, and then fall away, it is impossible to be renewed by repentance.* I know that place principally to be understood of the highest degree of Apostacie, and falling away; but hee that falls away from any good course, and good beginnings, falls towards that irrecoverable fall, and makes himselfe more uncapable of repentance, than if he never had been enlightened, or stept into the way of Truth: And it is just with God, to punish such with a reprobate sense; and hearts *that cannot repent.* Heb. 6. 4, 6. Rom. 2. 5.

It then deepely and neerely concernes us; for once wee have felt the sweetnesse of Grace, and *tasted of the Powers of the world to come*; to drinke deeper of the Waters of Life, and to *follow hard towards the marke, for the prize of the high calling of God in Christ Iesus.* When wee feele any good motions and purposes arise in our hearts, let us labour to follow them, to nourish them, to blow them up, to make a fire of them; lest they onely but make a flash, and passe away as the Lightning. Let us put them in practise with zeale, and constancie, that we be not as the unfaithfull Waters, which in the Summer are dryed up; or as the dead Trees, which perish in Winter: but that we remaine whole and sound, pure and perfect, as the living Waters and Olives of the Lord, that ever-shed forth their sweetnesse and fatnesse. Let us make a Covenant, even *a Covenant* (as the Scripture speaketh) *of Salt*, durable, and perpetuall, with the Lord, to live before him in holinesse 2 Chr. 13. 5.

holineſſe and righteouſneſſe all the dayes of our life; For to him that goes through with his holy buſineſſe, that *fights the good fight of Faith, finiſheth his courſe*, and *overcomes*; to him, and to him alone, ſhall all thoſe glorious Bleſſings be performed, which are promiſed in the firſt Chapter of the *Revelation*: *To eate of the Tree of Life, which is in the midſt of the Paradiſe of God*; *Not to be hurt of the ſecond Death*; *To eate of the Manna which is hid*, and *to have the white Stone of Victorie given him*; *To have power given him to rule over Nations, and to be lightened with heavenly brightneſſe, like the Morning Starre*; *To be clothed with white array*, (that is, with heavenly Glory) *and to have his Name continued in the Booke of Life*; *To have a Pillar made in the Temple of God*, (that is, a firme and unmoveable place of eternall Glory;) *To ſup with Chriſt, and to ſit with him upon his Throne for evermore*. Thus ſhall hee bee honoured and crowned with the excellencie, fulneſſe, and varietie of all glory, joy, and happineſſe, who enters with ſincerities, and couragiouſly ends his Race of Holineſſe, and conquers in his ſpirituall Fight. But *all feareſull men*, (as it is, *Rev.* 21.8.) who ſlinke backe for feare of Men, or love of the World, or to ſerve the Times; all faint-hearted men in the Lords Battailes, and that fall away from good beginnings; they ſhall be puniſhed *with unbeleevers, with the abominable, with Murtherers and whore-mongers, with Idolaters and Lyars, in the Lake which burnes with fire and Brimſtone, which is the ſecond Death*.

2 Tim. 4. 7.

Rev. 2.

Rev. 22. 8.

7 But,

7 But, if by the grace and mercie of God, we *quit our selves like men*, and hold on comfortably and constantly in a setled course of godlinesse; yet, for all this, Sathan hath not done: though he can doe us no deadly hurt, yet he will still doe his worst; for his craft and spight is endlesse. If he see there is no hope of bringing us backe againe into his bondage, or making us any more vassals and slaves to sinne; yet he will labour to lay stumbling-blockes in our way, to bring us upon our knees: now and then, to turne us out of the right path; sometimes, even to over-turne us with some greater and more dangerous fall; hee will lay his traines to intrap and intangle us, if it be possible, in some old sweet sinne: Which, that hee may bring about, hee will use the benefit and advantage of custome, because before our calling, wee have much practised it; of the frailtie of our owne corruptions, because they have most delighted in it; of our old companie, because wee have formerly oftenest committed it with them. He will leave no opportunitie, advantage, or circumstance omitted, and unassayed, to hale us backe into one or other speciall sinne, of our unregeneration. If this will not stop, hee will follow all occasions, enticements, and temptations, the tide of our owne affections, the streame of the times, if by any meanes hee can cast us into some grosse and scandalous sinne. These are Sathans plots and practises against those, who hold on in a constant course of holinesse: if they will not bee brought to tumble themselves againe in the myre of

Hee strives, if hee cannot make them to fall totally and finally, that they may fall partially, and as frequently as he can.

Sathans policie.

of sinne, and sinfull pleasures, yet he will doe what hee can, now and then, to spot and staine their Christian lives with some grieuous fall, or other; that so, to his utmost, hee may bring upon them Gods disfauour, and angry countenance, disgrace and disconceit amongst their brethren, discomforts and feares of heart within themselves. But if a man, first, by keeping fresh in his minde the uncertainties and vanities of this vaine World: secondly, by carefull and continuall watching over his deceitfull heart: thirdly, by exercising and practising with diligence and delight, all holy meanes of preserving grace, and starving sinne; as reading, hearing, conference, meditation of the Word of God; Prayer, publike and private; with himselfe, and with his family: fourthly, by declining prophane, unprofitable, and unchristian companie, and acquaintance; and frequenting, with joy and fruit, the fellowship of the Saints: fifthly, by an humble entertainment, nourishment, and practice of the good motions of the Spirit: sixtly, by a dayly examination of the state of his Conscience, and reparation of the decayes of Grace: seventhly, by his godly jealousie over little sinnes, and present renewing repentance after every slip. I say, if by such meanes as these (which are notable preservatives against the poyson of sinne) a man fence himselfe from grosse and scandalous falls; or else, if by the politike malice of Sathan, and weakenesse of his owne flesh, he be overtaken with some fouler sinne; and yet notwithstanding, besides pangs of griefe, and anguish

Preservatives against sinne, whereby Gods children keepe themselves from grosse falls.

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anguish of spirit, for grieving his gracious God, hee looke better to his feet, and run faster in the Race of sanctification after his fall; if his falling into sinne teach him these good lessons, which in such cases are ordinarily learned of all true Christians; for all things, even * sinne it selfe, makes to the best in Gods Children.

* See Gouge, p. 171, 172.

The good that they get by their falls.

1 Hee learnes by his fall, to distaste his pride, and selfe-conceit, to let fall his Peacockes traine, and despaire of his owne strength.

2 To depend only upon God, the Word of his Grace, and the power and perpetuall influence of his Spirit, for his standing upright in the wayes of Righteousnesse, and preservation from most fearefull and dangerous downe-falls.

3 To cling closer about him; to claspe faster hold with the hand of faith upon the glorious Passion and meritorious justice of Christ; with much heartinesse and zeale to seeke and sue unto him for his speciall aide and assistance against Satans temptations, his owne corruptions, and outward occasions of sinne.

4 To blush and be ashamed of himselfe; for that he having had his soule washed with the precious blood of Christ, and having received so great favour, mercy, and pardon at the hands of God, yet hath wretchedly and unthankfully defiled it againe; and so wofully and wickedly abused his extraordinary love and kindnesse.

5 With more resolute vow, protestation, and practice, to renounce and abandon Satan; with more perfect hatred, and detestation, to loath and abhorre

abhorre all manner of sinne; *the Garment spotted of the flesh, and all appearance of evill.*

Jude 23. 1 Thess. 5. 22.

6 To become watchfull and wise, by taking speciall notice of all the motives, temptations, meanes, occasions, baites, allurements to that sinne, into which hee fell; for the avoiding and declining of it afterwards.

7 To thinke charitably of other men that fall, and are suddenly overtaken in any offence; not to be too eager, hot, and censorious against them; but out of his owne experience, to give them comfort, instructions, and directions, and to labour to restore them with the spirit of meekenesse. Now, I say, if a man be either fore-armed and fenced (as I said) from falls; or else, after his fall, weepe bitterly, repent sincerely, watch afterward more carefully, walke more zealously; and out of his spirituall wisedome, make that use and benefit of his fall, as I have told you: then hee may have comfort, that Sathan gets no great advantage this way.

He sends forth flouds of persecution and affliction after them.

Revel. 12. 15.

8 Like a fierce cruell Dragon, sith he cannot devoure the Womans Child so soone as ever it is brought forth; that is, he cannot repossesse and reigne againe in a true Christian and regenerate man, brought forth by the power of the Word, in the Wombe of the Church; he therefore casteth out of his mouth, after him, flouds of outward crosses and vexations. If he cannot wound him in his soule, yet he will vexe him in his body, goods, and good name: if he cannot hinder him of Heaven, he will give him little rest or quiet upon

upon Earth: if hee cannot bring him into disgrace and disfavour with God, he will be sure to rayse him hatred enough, malice, and discountenance amongst men: He will doe his worst, to fill and loade him with all outward discomforts and discouragements; as povertie, sickneſſe, ſlanders, ſcoffings, raylings, reproaches, contempts, and a thouſand other perſecutions.

But in ſuch caſes as theſe, let every child of God comfort, refreſh, and hold himſelfe in heart, cheare, and courage, by ſuch conſiderations as theſe.

Comfortable conſiderations againſt afflictions.

1 From Gods Decree, the example of the Saints, and the Sonne of God himſelfe. *Act.* 14. 22.

First, it is a Decree of Heaven, reſolved upon and ratified by the Lord our God, confirmed by the experience of all the Patriarkes and Prophets, of the Apoſtles and profeſſors of Chriſt, of all the Saints and ſervants, nay, and of the Sonne of God himſelfe; that, *through many tribulations wee muſt enter into the Kingdome of Heaven.* So often therefore as wee ſhall ſee any miſeries or afflictions comming towards us, for our profeſſion of ſinceritie, and righteouſneſſe ſake; let us acknowledge them to be as ſo many moſt certaine and infallible markes, that we are in the right way to Heaven: through which, if we but walke a little further with patience, we ſhall deſery a Crowne of Glory, which is our owne for ever; of which, all the afflictions and preſſures of a thouſand Worlds are not neere worthy. *Rom.* 8. 18.

2 From the gracious effects of afflictions, for our good.

Secondly, though by this meanes, by theſe outward croſſes and afflictions, Sathan diſchargeth upon us the very gall of his bitterneſſe, the poyſon of his malice, and arrowes of his ſpight; yet, by

the

the merciſull and medicinall hand of God, they are returned upon his owne head, they ſtrike through the heart of ſinne, and become as precious reſtoratives, to repaire in us the decayes of ſpirituall life: for in Gods children, croſſes and afflictions have theſe worthy effects and workings.

1 They ſtart us out of our ſecuritie, careleſneſſe, and coldneſſe, which by little and little may grow upon the beſt: They breed in us a conceit and ſenſe of our owne wants, and the neceſſitie of Gods providence and protection: They adde Oyle unto the flame of our firſt love, put life into our religious exercises, and power and ſpirit into our prayers. They make us watchfull, &c.

2 They curbe and controule the pride, inſoleneie, and impatiencie of our nature: They coole and kill the heat, headlongneſſe, and intemperancie of our affections: They weaken indeed the whole old *Adam* in us, with all his luſts, concupiſcence, and venome; but give ſtrength to the new man, with all his godly and gracious motions, holy and heavenly actions. Humble, &c.

3 They make us with indignation to ſpit in the very face of this vaine, deceitfull, and flattering World, the temporall love of which, is the eternall loſſe both of bodies & ſoules in the other World: They happily weane us from the love of it, and make us willing to part with her paps; to bid all her enticements adiew, and to trample under feet the fading pleaſures & vanities thereof: they make us to teare our groveling hearts, and rent our dull affections from the Earth, to which they cleave, To contemne the World.

and

and are glued so fast, and to lift up both our heads and hearts to Heaven, and to the glory which is to be revealed, longingly to desire the comming of Christ, the Life that lasteth, and to be clothed with our House, which is from above.

To see further into the mysterie of godlinesse.

4 Lastly, they are as sharpe and precious eye-salves, to cleare and enlarge the spirituall sight of our soules, too much dimmed and darkened with earthly dust, and with gazing too long on the painted glory of the World; that so wee may see further into the great mysterie of godlinesse, deeper into the masse and dunghill of our owne corruptions and frailties, wider upon the vanities of the World, and higher into the happinesse of Heaven, and that great Beautie, Glory, and Majestie above: They serve unto us as sowre Sawces, and bitter Wormewood, to bring us out of love with our sweet sinnes, and to breed a distaste in our mouth against transitorie delights: They are as sharpe pruning-knives, to lop and cut away the excesses, vanities, and unnecessarie cares that grow upon us; and so to trimme us, that wee may bring forth more profitable, plentifull, and fairer fruits in godlinesse and Christianitie.

Thus Sathan is disappointed in his plots, and policie; his malice makes a medicine for our soules: hee purposeth and hopes, by crosses and afflictions to turne us backe, or make us wearie in our course of holinesse, but by the mercy of God they become as spurres, to pricke us forward in our Christian Race; and as hedges to keepe us in, from wandering out of the way.

Now,

Now, in a third place; That Gods child may not too much be cast downe, or put out of heart, for crosses and persecutions raysed against him for a profession, and the practice of sinceritie; let him consider, that howsoever Sathan and wicked men be the instruments, and executioners, which maliciously procure, and immediately inflict miseries and vexations upon the children of God; though they be the meanes to lay tortures and torments upon their bodies, crosses and losses upon their goods and outward estates, spots and impression and crueltie upon the face of their harmelesse innocencie, slanders and disgraces, imputations and staining aspersions upon their reputations and good names; sometimes terrors, temptations, and amazements upon their minds: Yet in all these, our gracious God hath the chiefest stroke, a principall hand, and the greatest sway; he directs, limits, and moderates the rage and furie of all our enemies, whether they be Devils or men, as it pleaseth him; and ever certainely to the singular good of his children, if they be patient and faithfull. *Miserie* (saith *Iob, chap. 5. 6.*) *commeth not forth of the Dust, neither doth afflictions spring out of the Earth.* Neither indeed, principally and originally from Man, the Lord of the Earth; nor from the Prince that rules in the Aire, nor from the Host of Heaven: God himselfe is the chiefe commander, guider, and directer of all vexations, and ill of punishment that befalls any man; and inflicts it, for our sinnes and corruptions, upon the reprobates, as

3 Though Satan and his instruments be the instrument to afflict, yet God is the principall Agent, who will order all for their good.

Iob 5.6.

appeares in *Pharoah*, for their further hardening and confusion; upon his elect, for their conversion and correction.

Let us then, in all our sufferings and afflictions, stirred up against us for sticking to sinceritie, and keeping a good Conscience; lift up our eyes to the mightie Lord of Heaven and Earth: who, by the strong Arme of his Omnipotencie, holds fast in a Chaine, Sathan, that raging Lion, and great *Goliah*, that hee cannot stirre one Linke further than hee will give him leave; hee cannot goe a haires breadth beyond his Commission: Nay, and that which hee is suffered to doe, makes one way or other for our farre greater good. Let us consider, what a loving and tender-hearted Father hath us under his correction; and holds in his hand the furie of Sathan, the malice of men, the power and particular stings of all creatures, as Rods and Scourges, to reforme and amend us; to keepe us in a course of holinesse, and in the right way to Heaven. His fatherly love and tenderheartednesse unto his, and such as feare him; doth in dearenesse and unchangeablenesse as farre surpasse the most compassionate bowels of any earthly father, as God surpasseth man; and, an infinite nature, a finite creature. The kindnesse of a mother to her child, is nothing to that love which God beareth to a true Christian. *A mother may forget her child, and not have compassion upon the sonne of her wombe.* But God neither can, nor will forget him. The stonie Rockes and Mountaines sticke fast and sure unto their foundations, but

Isa. 44. 15.

Gods

Gods love to his child, is farre surer and sounder. *The Mountaines shall remove, and the Hills shall fall downe* (saith God by *Isaiah*) *but my Mercie shall not depart from thee; neither shall the Covenant of my Peace fall away, saith the Lord, that hath compassion on thee.* Can any man stoppe the course of the Sunne, the Moone, and the Starres? Can hee change the Seasons of the Day and the Night? No more can any creature, or a world of creatures, stoppe and turne aside the streames of Gods endlesse mercies and favours to his faithfull servants. *If you can change* (saith God by *Jeremie*) *if you can change the courses of the Sunne, and of the Moone, and of the Starres; if you can breake my Covenant of the Day, and my Covenant of the Night, that there should not be Day and Night in their season; then may my Covenant be broke unto David, my servant; then will I cast off all the Seed of Israel: Jer.* 31. 33. You may therefore make sure of it; every sanctified and sincere man is ever in Gods sight, for his good and preservation; hee is *graven upon the palme of his hand*, hee is *set as a Signet upon his arme, and as a Seale upon his heart.* God is ever farre more sensible, tender, and compassionate of the sighes, teares, and miseries of his children, than any man can be of the pricking of the precious ball and apple of his owne eye. Wee have his Promise, sealed with the precious blood of his owne Sonne, bound with an Oath; That so, *by two immutable things, wherein it is impossible that God should lye, wee might have strong consolation*, That, *hee will never faile and forsake him*, That, *hee will*

Isa. 54. 10.

Jer. 31. 33.

Isa. 49. 16.

Cant. 8. 6.

Zach. 2. 8.

Heb. 6. 18.

Heb. 13. 5.

1 Cor. 10. 13.

will never lay more upon them, than hee will make them able to beare. Hee gives them comfort in all their afflictions, deliverance from them, and benefit by them. In all troubles, hee most certainely either quite frees them, or graciously preserves them, in them; so farre as is best for his glory, and their good; and usefull for the Church, and his other children.

Let no child of God then be dismayed or discouraged for any crosses, slanders, or persecutions, which befall him for his profession, and practice of holinesse and sincerity. Though Sathan hath his worke in them, and prophane and wicked men a part; yet our gracious God, so loving and tender-hearted a Father, hath the principall stroake and chiefe finger in them: Sathans worke, and end is, to vexe and discourage.

It is evermore the worke of the Devill, (saith one of the * ancient Fathers) *that hee may with Lyes weare the servants of God, and by false Opinions spread concerning them, may defame their glorious name; that such as are bright in the light of their owne Conscience, may be darkened and disgraced by the reports of others.*

* Cyprian Epist. ad Antonian. lib. 4. 2.

Why the wicked hate and persecute the godly.

Wicked and prophane men, because they are in Darkenesse, and their workes are evill, they cannot endure the children of Light, and their holinesse of life. For this is the roote and fountaine of all their malice and cruelty; as appeares. 1 Joh. 3. 12. *Cain slew his brother; and wherefore slew he him? Because his owne workes were evill, and his brothers*

L 1 Joh. 3. 13.

thers good. Hence growes and ſprings all the furie and rage, all the wrongs and ſlanders, which are wont to be layd on true Chriſtians: They are hated even for their very goodneſſe, and becauſe they will not runne with the wicked unto the ſame exceſſe of riot: They are filled with contempt and reproach, with the mockings of the wealthy, and deſpightfulneſſe of the proud, becauſe they will not ſweare, ſwagger, lye, poure in ſtrong drinke, prophane the Sabbaths, follow the faſhions and corruptions of the Times. In a word, becauſe they will not be prophane in this World, and damned in the World to come. And beſides, I know not how, wicked men thinke, that by the commonneſſe of ſinne, their ſinfull courſes become more commendable; and, that the multitude of offendors makes them more excuſable, and their offences pardonable. *It is the comfort* (ſaith an ancient * Father) *of evill men, to carpe at the good; thinking, that by the great number of offendors, the guilt of their faults is diminiſhed and abated.*

1 Pet. 4 4.

2

* Jerome.

But Gods worke and end, in all falſe reports unjuſtly rayſed againſt his children, and in other croſſes whatſoever; is to ſtirre up and revive in them zeale, devotion, and faithfulneſſe, in praying, prayſing, and ſerving him; to purge out of them the droſſe and relickes of ſome old ſinne; to humble them, and to bring them to a true denying of themſelves; to trie their faith, patience, and conſtancie; or for their greater good, one way or other.

Gods aime in his childrens afflictions.

4 Afflictions are no ſtrange things.

A fourth conſideration, whereby the true Chriſtian may be kept in heart and comfort againſt all croſſes and calumniations which hee ſhall meete with, in his courſe of holineſſe and ſanctification, is this: It is no ſtrange thing that doth befall him, when he is perſecuted for ſinceritie; but the very beaten way to Heaven, trodden by all ſuch feet, as ever walked in faith and obedience. *Abel* begun in this Cup of Perſecution, and vexation, for his ſervice to God, to all thoſe who would give their Names to Chriſt, or fight under his Banner to the Worlds end. The Patriarkes and Prophets, and holy men of old, followed and pledged him: They were tryed *by mockings and ſcourgings, by bonds and impriſonment; they were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword; they wandered up and downe in Sheepes-skins, and Goats-skins, being deſtitute, afflicted, and tormented; whom the World was not worthie of; they wandered in Wilderneſſes, and Dennes, and Caves of the Earth.* Nay, Chriſt Ieſus himſelfe, the Sonne of God, and our bleſſed Saviour, drunke deepe and large of this Cup; it was the Baptiſme wherewith he was baptized. His Apoſtles and Diſciples followed; they endured all the bloudie and mercileſſe cruelties, which fierce and furious Wolves are wont to inflict upon ſilly and harmeleſſe Sheepe: for they were ſent out into the World, as Sheepe amongſt Wolves. There come after, and drinke of the ſame Cup, millions of bleſſed men and women, under the primitive Perſecutions: Of which, ſome were ſcalded,

The Saints have gone before us.

Heb.11.36,37.

Nay, Chriſt himſelfe.

Math.20.23.

Math.10.16.

ſcalded, ſome burned, ſome broyled, ſome hanged, ſome beheaded, ſome throwne downe from rockes upon ſtakes, ſome ſtabbed in with forkes, ſome racked, and torne in pieces, their tongues cut out, their eyes bored out, their fleſh twitched off with Pinſons, womens breſts ſeared off with hot yrons, pricked under the nayles with Needles, and a thouſand more wayes tormented, with as great varietie and exquiſiteneſſe, as politike malice could deviſe, and prophane crueltie execute. If wee paſſe along from thence, even to theſe Times; yea, and if our eyes were ſo enlightened, that we could looke upon the ſtate of Gods children, and their way to Heaven, even to the Worlds end; we ſhould ever be able to trace them along by the teares of Brine, and bloud, which are powred out and ſpilt for the profeſſion of Gods Truth, and practice of holineſſe. This then is, was, and ever will be, the lot and portion of all thoſe who are fitting and preparing for Heaven. They are ever perſecuted one way, or other. If by reaſon of the milde and peaceable Times, they fight not unto bloud, and paſſe the fierie Triall; yet they ſhall have their troubles, oppreſſions, and diſgraces; at leaſt, they ſhall be ever ſure to be payd home with the ſcourge of tongues: they ſhall be loaden with ſlanders, and falſe reports; they ſhall be made a gazing-ſtocke, a by-word, and Table-talke; a ſcorne, reproach, and deriſion to them that are round about them: as *David* was, *Pſal.* 79. 4. Which being ſo, why ſhould not a common caſe, in the cauſe of God, breed a common *Pſal.* 79. 4.

comfort in true Chriſtians? Why ſhould any of them thinke much to drinke of the ſame Cup, that the deareſt Saints and ſoules, now bleſſed with the Lord, have begun to them in; and of which, all that will be ſaved, even to the laſt day, muſt taſte, and follow? Why ſhould any man, that truly loves God, or lookes for the joyes of the other World, ſeeke or deſire a priviledge above all the children of God, that ever were; and even above the Sonne of God himſelfe, Chriſt Ieſus? Moſt unworthy is hee of the glorious comforts of Grace, of the inward Peace, that paſſeth all underſtanding, and of that Glory which is to be revealed; who, for a ſlanderous tale, a lying tongue, a reproachfull tearme, or the feare and face of any mortall man, ſlinkes back from a bold profeſſion of ſinceritie, and from the true ſervice of the living God.

In ſufferings and afflictions for Gods cauſe, there is not onely matter of patience, but even occaſion of glory. They are like ſtarres in the forehead, honourable maimes, conformities to Ieſus Chriſt, Liveries of a Chriſtian ſouldier.

5 2. Cor. 4. 17. Afflictions are but ſhort, and they worke a weight of glory.

Fifthly, let him conſider, that his momentanie croſſes and afflictions cauſe an exceeding and everlaſting weight of glory. Let his vexation be never ſo grievous, his perſecutors never ſo great, and mightie; neither they, nor that, can laſt long. For the life of man, and all the glory thereof, doth paſſe away like a Ship in the Water, whoſe tract cannot be ſeene againe; like an Arrow through the aire, or a Weavers Shuttle through his worke;

like

like a fading Flower, ſuddenly plucked up and withered; like Graſſe, like Smoake, like a Dreame, like a Bubble of the Water. Though a Chriſtian therefore be never ſo deepely plunged into * miſeries, he ſhall abide but a while under the waters of affliction; the day of redemption cannot be farre off. Though he ſhould paſſe through the teeth of wilde Beaſts, upon the ſword of the Tyrant, through the flames of fire; though his braines ſhould be daſht againſt the walls, his limbes lye ſcattered in the ſtreets, and his bloud runne downe every channell: yet ſhall he, ere it be long, glorioufly riſe againe, in deſpight of all the powers of Darkeneſſe, and bloudineſſe of cruell men. Hee ſhall entirely be reſtored, by the mightie and immediate hand of God; hee ſhall be clothed with Light, and immortalitie; his bloud ſhall be revenged, and *all teares wiped from his eyes*; and there ſhall be ſet upon his head a Crowne of everlaſting joy, peace, and happineſſe.

* As many times they are. See *David*, *Pſal.* 69. 1, 2.

Rev. 7. 17.

Sixtly, comfort unſpeakable, and glorious, may ſpring up in the heart of Gods child, amidſt his ſufferings for the cauſe of God, out of a conſideration, That in all afflictions, without exception, Chriſt ſuffereth with him. *Paul* was the mirrour and miracle of all Chriſtians, for the varietie and glorioufneſſe of his ſufferings; you may ſee a ſtrange and unmatchable Catalogue of them, 2 *Cor.* 11. 23. *&c.* He was in ſtripes above meaſure, plenteouſly in priſon, in death oft. Of the Iewes, five times received hee fortie ſtripes, ſave one; hee was thrice beaten with Rods, he was

6

Chriſt doth ſuffer and ſympathize with his children in affliction. See *Iſa.* 63. 9.

2 *Cor.* 11. 23, *&c.*

once

once ſtoned, he ſuffered thrice ſhipwracke; night and day was he in the deepe Sea: In journeying, he was often; in perils of Waters, in perils of Robbers, in perils of his owne Nation, in perils among the Gentiles, in perils in the Citie, in perils in the Wilderneſſe, in perils in the Sea, in perils among falſe Brethren; in wearineſſe, and painefulneſſe; in watching often; in hunger, and thirſt; in faſtings often; in cold, and in nakedneſſe. Yet all theſe, and what other croſſes and afflictions befell him, he calls and accounts them the ſufferings and afflictions of Chriſt. *Now* (ſaith *Paul, Col.* 1. 24.) *now rejoyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his Bodies ſake, which is the Church.* And *Col.* 1. 24.

2 *Cor.* 1. 5. *As the ſufferings of Chriſt abound in us, ſo our conſolation aboundeth through Chriſt.* *Lazarus*, in all his povertie, contempt, ſickneſſe, ſores, or what other miſeries, ſuffered nothing wherein Chriſt was not partaker of his griefe and ſorrow. So ſweet and bleſſed a conſent and ſympathie is there betwixt Chriſt, the Head, and all true Chriſtians, his members; that ſo long as the great myſterie of that myſticall Vnion ſtands true and ſure, (which is for ever) all holy men, and ſervants of God, in all their ſufferings for the Name of Chriſt, profeſſion of his Truth, and practice of ſinceritie, ſhall have Chriſt himſelfe partner and partaker of their miſeries; which is able to refreſh the heavieſt heart, in the greateſt extremities.

I have ſtayed long upon this point; to wit, how Sathan labours might and maine, by croſſes

and

and ſlanders, to diſcourage Gods child, and to ſtop his courſe in the wayes of righteouſneſſe; and in laying downe ſome comforts againſt them: becauſe thouſands, at the very firſt entrance, or after ſome ſmall continuance, are wofully turned backe from grace, and ſinceritie, by temptations, reproaches, and troubles rayſed againſt them; by their owne rebellious fleſh, Sathan, and prophane men.

9 Satan hinders the working of the Word, by ſpiritual Pride.

Now, in a ninth place, if all this will doe no good; if the heat of perſecution inflame the zeale of the true Chriſtian; if reproaches and afflictions be ſo farre from daunting and dulling his forwardneſſe, that they ſet an edge upon his affections, and adde ſtrength to his reſolution, in proceeding in the glorious ſtate of Chriſtianitie: Why then, the laſt ſleight and temptation of Sathan, to hinder the ſanctifying power and ſucceſſe of the Word, and to make it fruitleſſe and unprofitable, is ſpirituall Pride; which, by his malicious cunning, and helliſh Alchymie, hee extracts even out of his graces and vertues; out of ſuch ſweet flowers, he rayſes poyſon: and ſith he cannot keepe goodneſſe utterly out of the ſoule, he uſes it ſelfe as an inſtrument, to weaken & wound it ſelfe. For when a man is moſt endued and enriched with extraordinarie gifts, holy graces, and ſpirituall ſtrength; Sathan ſeekes moſt buſily to make him proud of them, and to puffe him up with an over-weening conceit of his owne worth; that ſo himſelfe may loſe the comfort of them, his brethren the fruit of them, and God the glory of

of them. This ſpirituall Pride, is the ſame in our corruptions and ſinfull affections, that the Shirt is in our Clothing; that is to ſay, it ſits the cloſeſt unto us, and is laſt put off: *it is the white Devill* (as a worthy Divine calls it.) That ſinne doth lye, and inſenſibly inſinuate it ſelfe; and lurkes amid our graces, and good actions, as a dead Fly in the Apothecaries Ointment. It is, as it were, Sathans laſt intrenchment, which hee holds the longeſt, and with moſt reſolute and deſperate pertinacie, and is hardlyeſt driven out; much ſpirituall wiſedome, a great meaſure of humilitie, and the whole Armour of God is required to this combate. For he is ſo endleſſe, and exerciſed in the point; that, if we be ſo humble, that he cannot make us proud of any thing elſe, he will labour to make us proud even of our humilitie; and proud, that we are not proud of our gifts.

Spirituall Pride may ariſe in Gods children.

Exeept a Chriſtian continually and carefully watch over his heart, and guard it with humilitie, and a lowly conceit of himſelfe; this privie Pride may ſteale upon him, before he be aware.

1 From a conſideration of their priviledges.

And firſt, it may ſpring out of a conſideration of the excellencie of his eſtate, and the varietie of his peculiar bleſſings, and ſpeciall priviledges, which the ungodly men neither can, nor doe enjoy. For when he is once tranſlated from Darkneſſe to Light, from prophaneneſſe to ſinceritie, from Nature to Grace; out of the Dominion of Sathan, into the Kingdome of Chriſt, by the great worke of regeneration: hee is preſently *made partaker of the Divine Nature*, 2 Pet. 1. 4. hee

Priviledges of the godly.

2 Pet. 1. 4.

is

is entitled, by the right of the Sonne of God, *to an inheritance immortall, and undefiled, and that fadeth not away, reserved in the Heavens for him.* While hee is thus looking upon himselfe, possessed of this happinesse, and planted in this glorious Paradise; Sathan is secretly blowing the coales of his hidden corruption, to enkindle and rayse there-out an over-weening conceit of his owne worth, and to puffe him up with pride of his owne gifts and graces; whence may ensue two foule and hatefull inconveniences: For so hee may grow by little and little to justifie himselfe too much, whereby Gods glory may be lessened and darkened; and to despise his Brethren, whereby his exercise of charitie may be hindered.

1 Pet. 1. 4.

Against separation from our Church.

1

2

3

2

This spirituall Pride may occasionally, and by accident, spring out of a godly and gracious care, to keepe and preserve himselfe unspotted and undefiled in his happy and glorious state of grace, and regeneration. For while he is casting with himselfe, and concluding upon some sound and substantiall course of holinesse and obedience in the wayes of godlinesse; Sathan labours might and maine, to draw him to a singularitie of unwarrantable conceits and opinions; that by a tedious and unnecessarie pursuit and possession thereof, he may keepe him cold and unfortunable in the practice of the chiefe and most materiall duties of Christianitie; and to make him place the height of Religion, and heat of zeale, in continuall conference and most peremptorie

From their care, to keepe themselves undefiled.

4

defence

defence of some groundlesse fancies, from whence Sathan busily strives to toll him out, to separation. Which course of separating from, and condemning our Church, in the judgement of our sincerest Divines, is full of pride, contention, and confusion.

Against separation from our Church.

1 For first, certaine it is, our Church, in that most exquisite and worthy confession of Faith contained in the Articles of Religion, doth hold and professe all substantiall points of Divinitie as soundly, as any Church in the World, none excepted, neither in this Age, nor in the primitive times of the Church.

2 Secondly, it hath communion with, and testimonie of all other true Churches.

3 Thirdly, in it are to be had the meanes of salvation, in a powerfull and plentifull manner: and in the bowels thereof, even they that got out of our Church, if they be truly converted, received that precious and blessed vigour, which is able to quicken them to eternall life.

4 Fourthly, a Church may be a true Church, though it should have spots, and blemishes; though there be some Swine and Dogges in it. In S. *Pauls* time, the Corinthians were called the Church of God, 1 *Cor.* 1. 1, 2. And yet, at that very time, were some in an Heresie, some in Incest, some that had not repented of their filthinesse, 2 *Cor.* 12. 20, 21. The like may be said of the Churches of Asia, *Rev.* 2. 3.

5 Fifthly, though outward prosperitie, worldly honour, and plentie, be rather the lot of false, hereticall,

heretical, and Apostaticall Churches, than an individuall and necessary mark of the true Church; yet, if unto our unparallel'd Peace, both for duration and entireneſſe, we adde our many and miraculous deliverances, ſtrange defeatments, and preventions of Popiſh Plots; of their Bulls, Conſpiracies, and hoſtile Invaſions; of their Powder, Poyſons, Daggers, Dags, and all manner of execrable attempts, machinations, and underminings; which either Hell could deviſe, or that deſperate and bloudy Faction adventure upon, and manage: I ſay, if all theſe be put together, and well weighed; it is impoſſible, but that wee ſhould therein ſee, acknowledge, and adore the ſpeciall finger of Gods holy providence, upholding his owne Arke amongſt his owne people; and pointing out to all the World, the truth of that Church, upon whoſe ſide, and for whoſe ſafetie and glory hee ſo mightily ſtands. This moſt extraordinarie grace and favour of Divine aſſiſtance, having not in one thing, or two, ſhewed it ſelfe, nor for ſome few dayes or yeeres appeared; but in ſuch ſort, ſo long continued, our manifold ſinnes and tranſgreſſions ſtriving to the contrary: What doth it elſe import, or what can wee leſſe thereupon conclude, than that God would thereby tell and teach the World, That the thing which hee bleſſeth, defendeth, and keepeth ſo ſtrangely, cannot but be of him, and his ſaving and ſacred Truth?

Ill doe they then, who tranſported with a pang of ſpirituall Pride, abandon, forſake, and ſeparate

from

from our Church, as though Gods true worship and salvation were not there to be found. You see how Sathan by spirituall Pride may carry and cast a man, from a setled and sound course of holinesse and sincerities, upon the dangerous Rockes of singularitie and separation. But understand me aright, what I meane by singularitie. I meane that onely which ariseth out of privie Pride, is upholden by selfe-will, and obstinatenesse, and many times ends in separation; and hath neither ground nor defence from sound judgement, spirituall wisedome, or true tendernesse of Conscience, joyned with humilitie, and willingnesse to be rightly informed. I meane not singularitie, in respect of holinesse and unspottednesse of life, in respect of difference and distance from the sinfull fashions of the times: For in this sense, every man that will save his soule, must be singular. Hence it is, that our Saviour asketh his followers, in *Math.* 5. *what singular thing they doe*, if they doe but as the Publicans doe? As if hee should have said: You that will be Christians, must be of a more heavenly temper, and higher straine, than the most men, and the greater part of the World: You must be singular, and shine as Lights amid a naughtie and crooked generation. Hence is it, that Gods children ever were, and ever will be, *Signes* and *Wonders*, *Miracles* and *Monsters*, in the opinion and censure of most, among st whom they live; gazing-stockes, both by reproaches and afflictions; *Heb.* 10. 33. *Behold* (saith *Isaiah*, *Chap.* 8. 18.) *I and the children whom the Lord hath*

Isa. 8. 18.

given

given me, are as ſignes and as wonders in Iſrael, by the Lord of Hoſts, which dwelleth in Mount Sion.) I am become (ſaith *David*) *as it were a monſter unto many,* (or, to the great men of the World, as ſome render it) *Pſal.* 71. 7. And in another Pſalme, *Pſal.* 79. 4. *Wee are a reproach to our neighbours, even a ſcorne and a deriſion unto them that are round about us.* But eſpecially you may ſee in *Wiſd.* 2. (though the Booke be Apocryphall) what is the counſell and conceit of the wicked about the oddeneſſe and ſingularitie of the Saints: *Let us defraud the righteous* (ſay the wicked) *for hee is not for our profit, and hee is contrarie to our doings; hee checketh us for offending againſt the Law, and blameth us as tranſgreſſors of Diſcipline; hee maketh his boaſt to have the knowledge of God, and hee calleth himſelfe the ſonne of the Lord: Hee is made to reprove our thoughts. It grieveth us alſo to looke upon him: for his life is not like other mens, his wayes are of another faſhion; hee counteth us as baſtards, and hee withdraweth himſelfe from our wayes, as from filthineſſe; hee commendeth greatly the latter end of the juſt, and boaſteth that God is his father.*

Pſal. 71. 7. & 79. 4.

Thus, as Gods children and godly men are indeed more excellent than their neighbours; and ſingular, in reſpect of their ſanctification and ſinceritie: ſo they are ſcorned and reviled by the World, and the greater part of men, as odde fellowes, and ſuch as muſt have wayes by themſelves, and a tricke above others. They are pointed at, as matter of ſcorne and contempt; they are ſet up, as markes of ſlander and oppreſſion;

and gazed upon, as strange creatures. *Wee are made* (sayth *Paul*, 1 *Cor.* 4. 9. meaning himselfe, and other of Gods faithfull servants) *a gazing-stocke unto the World, and to the Angels, and to men.* And no marvell though it be so: For, besides that all prophane and unregenerate men are naturally incagered, and inraged with implacable malice and hatred against Gods Children; they are, in all places, but few in number; which makes them more noted, and pointed at.

1. Cor. 4. 9.

Gods children are but few.

That they are but few; besides many certaine demonstrative Reasons out of Scripture; it may thus plainely appeare: as a good Divine tells us.

1. First, let there be taken from amongst us, all Papists, Atheists, and scorners of godlinesse, and Religion.

2. Secondly, let there be removed all notorious and infamous evill livers; as Swearers, Drunkards, Whoremongers, Vsurers, Worldlings, Deceivers, proud persons, prophaners of the Sabbath, Gamesters, and all the prophane and ignorant multitude.

3. Thirdly, let all those be passed over, that are but onely civill honest men, and meddle not with any profession, or practise of holinesse; without which, no man must see God.

4. Fourthly, set aside all grosse Hypocrites; who for advantage, or by-respects, are outwardly religious, but inwardly corrupt, hollow-hearted, and abominable.

Fifthly,

5

Fifthly, let there be ſorted out and rejected all carnall Proteſtants, formall Profeſſors, backſliders, cold and unzealous Chriſtians: who falſely thinke, that they may both enjoy the World, and a good Conſcience too; live pleaſantly on Earth, and yet ſave their ſoules at laſt; and, that it is not neceſſarie to hold any ſuch ſtrict courſe of holineſſe, to come to Heaven. Let all theſe kinde of men, I ſay, (all which in one meaſure, or other, are in the ſtate of death, and under the power of Sathan) be ſeparated and ſhoaled out; and how many doe you thinke will remaine amongſt us, ſound, ſincere, faithfull, and zealous profeſſors, and practiſers of ſaving Truth, the power of Grace, and holy Obedience to all Gods Commandements? For ſuch onely are Gods ſervants, and in the ſtate of Grace. Let a man come into any Towne, Village, Citie, or Corporation, and let all ſuch men as are before mentioned, be removed; and how many ſhould he finde of theſe laſt? They would certainely be thinne ſcattered, and like the Grapes after the gathering of the Vintage, two or three in the top of the upmoſt boughes, and foure or five in the high branches. Singularitie then of ſanctification, is no fruit of Pride, but an inſeparable marke and neceſſarie ſtate of true Chriſtianitie.

4 From Gods providence.

Example in particular.

1

I come now to a third ground, whence Sathan may rayſe a temptation to privie Pride: When a man is faithfull, and diligent, in the diſcharge and executions of his civill calling;

3 Sathan tempts to Pride, by a diſtaſting of a mans particular calling.

hee may caſt a conceit into his head, that ſuch baſe, earthly, and worldly imployment, and ſpending his time, is diſgracefull and derogatorie to the providence of God, and his Chriſtian libertie; and, that it hinders him in his calling of Chriſtianitie, and duties of Religion. Whence may follow dangerous effects of ſpirituall Pride; quite leaving, or neglect, diſcontent or diſtaſte of his civill calling. And ſo his heart and affections may bee put quite out of order, and deceive themſelves, in the very maine point of making towards Heaven.

4 From Gods providence.

Sathan, by his ſubtill malice, may worke out matter and occaſion of ſpirituall Pride, from the ſpeciall providence of God, conducting the Chriſtian the beſt and the neereſt way to Heaven. To give example, in ſome particulars.

Examples in particular.

1 When God, out of his great wiſedome and mercie, humbles him with afflictions and prickes, the ſwelling of his Pride; when hee cuts and loppes away his vanities, exceſſes, and ſuperfluities, with ſome viſitation, or other; and fills him with bitterneſſe in this life, to the end hee might long for the life to come: Why then, Sathan labours mightily to kindle in his corrupt nature a flaſh of ſpirituall Pride, that hee may drive him to grumbling and impatiencie, and ſo make Gods fatherly corrections and chaſtiſements fruitleſſe and unprofitable to him; which in Gods children ſhould ever worke amendment and comfort.

2 When

2 When the true Christian lookes about him in the World, and sees the wicked spreading themselves like greene Bay-trees, in worldly plentie, and pleasures; Sathan here thrusts in, and labours to cast into his minde a consideration of his owne worth; and that, how in respect of the wicked, he farre more, and rather, deserves the fruition and enjoyment of the creatures, and benefits and comforts of this life: because all wicked men are but usurpers, and intruders; himselfe being a true owner, by the right of Christ Iesus, Lord of the whole Earth: And that, whereas he stands for the glory, service, causes, and children of God; the wicked labour for nothing more, than the disgrace and ruine of goodnesse, and the upholding and enlargement of the Kingdome of Sathan. From such conceits as these, mixed with spirituall, hee easily drawes him on to fretting and repining at the prosperitie of the wicked men, and puts him into one of *Davids* fits, and pangs, *Psal.* 73. 12. *Loe* (sayth hee) *these are the wicked, yet prosper they alway, and encrease in riches: Certainely, I have cleansed my heart in vaine, and washed my hands in innocencie.* Or, at least, brings him to question with God; as it is, *Ier.* 12. *O Lord, if I dispute with thee, thou art righteous; yet let mee talke with thee, of thy Iudgements: Wherefore doth the way of the wicked prosper? Why are all they in wealth, that rebellously transgresse? Thou hast planted them, and they have taken root; they grow, and bring forth fruit.* Psal. 73. 12. Ier. 12. 1, 2.

3 When the Christian doth presently feele, or after call to minde Gods great mercies, gracious preventions, strange protection, wonderfull deliverances, against expectation, and beyond hope, vouchsafed unto him in his direction and conduction towards the glory that is to be revealed; then doth Sathan busily blow the Bellowes of his corrupt nature with the poysonous breath of his hellish malice, that so hee may puffe him up with spirituall Pride, and exalt him out of measure.

4 When he beholds and observes some sudden destruction, or fearefull judgement, to overtake and seize upon his enemies; Sathan may secretly sollicite him, out of a spice of spirituall Pride, to applaud and please himselfe in the ruine and miserie of his adversarie: which, besides the tainture of impietie, tastes deepely also of inhumanitie, and is quite crosse and contrarie to the practice and protestation of holy *Iob*, *Chap.* 31. In that Chapter, hee imprecates and invocates upon himselfe many fearefull Curses, if hee hath done so, or so. *Let mine arme* (saith he) *fall from my shoulder-blade, and let mine arme be broken from the bones*, if I have done such and such things. And after followes: *If I rejoyced at his destruction that hated me; or was moved to joy, when evill came upon him; or if I have suffered my mouth to speake evill of him, or to wish Curses against him.*

5 When the Christian is sadly and heavily musing upon his many troubles and distresses, which many times come thicke and three-fold upon

upon him, as fast and boisterously, as one wave overtakes another; so that he findes one vexation to be still a step unto another: Sathan then hee puts in, and seeing the season advantageous for his feats, and insinuations, workes what he can to make him take on; and out of a proud conceit of better deservings, to be weary of waiting the Lords leisure; and out of the anguishes and agonies of his heart, to wish and desire death, especially to be rid and freed from those crosses and calamities, which unworthily haunt and persecute his innocencie. Holy *Iob* was strongly assayled with this temptation, *Chap.* 3. when hee cryed and said: *Let the day perish wherein I was borne; and the night, when it was said, there is a man-child conceived, &c.* And so was the Prophet *Ionah*, *Chap.* 4. *Therefore now* (saith he) *O Lord, take I beseech thee, my life from me; for it is better for me to die, than to live.* Iob 3. 3. Ionah 4. 3.

6 Sometimes, when the Christian is crossed and disappointed in his expectation, God wisely and sweetly diverting, moderating, and disposing all things to his owne glory, and to the true good of his children (though they doe not presently see, and acknowledge it;) Sathan steps in, and by the secret and insensible poyson of privie Pride, labours to suggest unto him, that he is prejudiced and disgraced; that so by his inward fretting, hee may make it plainely appeare, that hee prefers his owne particular credit, before the glory of God. Thus was *Ionas* tempted, in *Chap.* 4. Fearefull destruction was denounced by him from

6

God, against the Ninivites: They put on sack-cloth, humbled themselves, and repented; God stayes his hand, forbeares his Iudgements, which were proclaymed by *Ionah*: Therefore (sayth the Text) *that displeased Ionah exceedingly, and hee was angrie; and hee prayed unto the Lord, and said, &c.*

5 Sathan makes men to pride themselves in their abilities and gifts.

When hee begins to observe, and admire himselfe for some speciall acceptation in Christian companie; for his abilities to pray, conferre, discover temptations, and the Devils depths; to presse an holy precisenesse, and mortifying points, &c. Oh then, too often a wide gap is opened in his deceitfull heart, for the Devils wild-fire of spirituall Pride. So that many times, an humble silent soule doth quickly out-strip such an one, doting dangerously upon his present perfections, in the substantialls of Christianitie.

Thus, and many moe wayes, doth Sathan labour by privie Pride, to weaken the power of Grace, and efficacie of the Word; to staine and disgrace the best Graces and godliest actions; to grieve the good Spirit, and coole their first Love, even in Gods children; after that, by the helpe of God, they have struggled through other temptations, and obtained much spirituall peace and Christian perfection in the doctrine of salvation, and wayes of godlinesse.

Preservatives against spirituall Pride.

Before I passe from this point, I would propose some remedies against this swelling spirituall maladie of privie Pride, and some soveraigne considerations, to keepe downe the Christian heart,

and

and to preserve it in the sweet and peacefull state of a gracious humilitie.

First then, let every Christian, when hee first feeles any over-weening conceit, or proud perswasion of his owne worth, and spirituall graces, stealing into his heart; lift up the eyes of his minde, in a divine meditation, unto those brightest and purest eyes of God Almightie; which are ten thousand times brighter than the Sunne, and purer than puritie it selfe: so that they see the least and secretest infirmitie in its true and native foulenesse, and before them, our best righteousnesse is as a menstruous clout. If he soundly and sincerely entertaine this consideration, it will so humble him, and keepe him under, that he will rather be affrighted and surprized with feare and terror, for his many frailties and infirmities, than be lifted up with a conceit of his graces, and spirituall endowments.

1 Meditate upon Gods pure eyes.

Isa. 64. 6.

When hee begins once proudly and selfe-conceitedly to gaze upon that little sparke of holinesse hee findes in himselfe; let him presently turne backe the edge and eye of this dangerous speculation, upon the infinite puritie and endlesse perfection of God Almightie; before whom, the Cherubins and Seraphins, the Crowne of Gods workemanship, and the glory of creatures, doe hide and cover their faces, as not able to behold and endure the perfect brightnesse of his most pure and undefiled Majestie. In whose sight, the unstained splendour of the Heavens, and the glorious beautie of the Starres are uncleane, and foule;

2 Vpon Gods infinite perfection.

Isa. 6. 2.

foule; darkeneſſe, and deformitie. The Sunne, the faireſt Body in the World, made all of beautie and brightneſſe; if it were put neere unto that unacceſſible and incomprehentible Light, which encompaſſeth the Lord of Heaven, it would vanish away as a darkeſome Moat, and Lumpe of Vanitie. Nay, in reſpect of God, thoſe divine and heavenly creatures, the bleſſed Angels, pure and immateriall ſpirits, are chargeable with folly and vanitie. *Behold, he found no ſtedfaſtneſſe in his Saints; yea, the Heavens are not cleare in his ſight. How much more is man abominable and filthie, which drinketh iniquitie like water?* *Iob* 15. 15,16. What art thou then, wretched man, that carrieſt about thee a Body of death? Shall not his excellencie make thee afraid, and his feare fall upon thee? *Behold* (ſaith *Iob*) *he will give no light unto the Moone, and the Starres are uncleane in his ſight: How much more man, a Worme; even the ſonne of a man, which is but a Worme?* *Behold, he found no ſtedfaſtneſſe in his ſervants, and laid folly upon his Angels: How much more in them that dwell in Houſes of Clay, whoſe foundation is in the Duſt, which ſhall be deſtroyed before the Moth?* These conſiderations are able to confound and caſt downe below the Earth, and Duſt, the greateſt admirer and applauder of himſelfe, for his graces, good actions, and ſpirituall perfections.

Iob 25. 5.

Iob 4. 18.

Iob 25. 5,6.

Iob 4. 18.

3 Compare thy ſelfe with other Chriſtians.

When the Chriſtian is tempted to a proud conceit of his ſpirituall ſufficiencies; let him compare himſelfe with other Saints of God: which (perhaps) having beene leſſe ſinners than himſelfe,

himselfe, in the time of their unregeneration; and having lesse meanes, parts, occasions, and encouragements to glorifie God: yet excell him in zeale, sanctification, and the service of God. *Paul*, that great Doctor of the Gentiles, and glorious Angell upon Earth, for all his spirituall blessings, and incomparable graces, cryes out, *Rom.* 7. 24. *Oh wretched man that I am, who shall deliver me from the body of this death?* *David*, a man after Gods owne heart, and a speciall royall Mirror for varietie of spirituall excellencies, is so farre from being proud of his graces, that hee is every where complaining of the burthen of his sinnes, spirituall povertie and want, and the miseries of his soule: *There is no health in my flesh*, (saith he) *because of thy displeasure, neither is there any rest in my bones, by reason of my sinne: for my wickednesses are gone over my head, and are like a sore burthen, too heavie for me to beare.* For his reputation in the World, he tells us; *that he was a worme, and no man, a very scorne of men, and out-cast of the people.* In all times, the best Christians have ever beene most sensible of the weight of their sinnes, and corruption of their nature; and from thence, entertained a lowly conceit of themselves. Where there is the greatest measure of sanctification, there is ever the greatest humilitie. If those then that be indeed in the highest favour with God, lesser sinners than our selves, and most sanctified, be of an humble and lowly minde, of *a meeke and quiet spirit, which is before God a thing much set by,* 1 *Pet.* 3. 4. let us take heed how we be proud of

Rom. 7. 24.

Psal. 38. 3.

Psal. 22. 6.

1 Pet. 3. 4.

of thoſe graces; which, if we looke for Gods bleſſing upon them, and comfort from them, muſt bring forth in us humilitie and thankefulneſſe.

4 Compare thy ſelfe with Gods holy Law.

Let him compare, and examine, and meaſure himſelfe, his wayes, and workes, by the Law of God; and hee ſhall there finde much matter of humiliation, repentance, feare, and trembling, with continuall ſupply in abundance miniſtred unto him: ſo that there ſhall be no roome left for any proud and over-weening conceit of any good thing in him. That elect Veſſell, and great Apoſtle, after he was regenerate, (for the unregenerate feele no ſuch ſtrife) found ſuch a vaſt and wide diſtance betweene the Law, and his owne affections, and beſt workes; that for horror thereof, he cryed out; *Oh miſerable man, that I am!* What ſpirituall good then is there in any of us, miſerable wretches, wherein we ſhould glory? Let our beſt workes be as glorious as we can imagine, let them be performed with never ſo great integritie and reſolution, cover them with grace, derive them from the Holy-Ghoſt, dippe and dye them deepe in the bloud of Chriſt, put upon them all the rich attire, and Papall magnificence, with which the Church of Rome hath inveſted them; yet to the pureſt eyes of God, and in the cleare Cryſtall of his undefiled Law, they appeare to be foule, and ſpotted; impure, and like a menſtruous clout. The meaſuring then of our ſelves by the Law and Word of God, is a notable meanes to keepe us in humilitie, and to make us *worke out our ſalvation with feare and trembling.* Phil. 2. 12.

Let

5 Consider what thou hadst beene, if God had left thee to thy selfe.

Let him consider, what a foule and wretched, what a damned and an accursed creature hee had beene; had not his gracious God, out of the unsearchable depth of his infinite goodnesse and mercie, singled him out to be his servant upon Earth, and a Saint in Heaven. It was onely Gods free mercie, that before all eternitie, by the great Decree of his eternall election, marked him out for Heaven and endlesse joyes, from amidst the huge masse of all mankind. It was the same, that after caused him to send his owne and onely Sonne, out of his owne Bosome, and height of Majesty; that with his deareſt and precious bloud, hee might redeeme his Soule from the snares of Hell, into which hee was fallen, by *Adams* fall: which in due time, by the inward, speciall, and effectuall power of his unspotted Spirit, called him into his Kingdome of Grace, washed him, justified, and sanctified him, in the Name of the Lord Iesus. Else, otherwise, had not these everlasting and unconceivable Blessings beene cast upon him, by Gods free meere mercie, without all cause or motive from man, or any other created thing, out of his infinite Selfe; his case had beene unspeakably wofull: For he should have lived in this Vale of Teares, without God, without Grace, without Comfort, without Conscience; in Sinne, in Darkenesse, in Prophanenesse, in all Spirituall Miseries: And after the close and period of these *few and evill dayes*, he should have beene endlessely divided and abandoned from the joyes and comforts of Gods presence, inchained

inchained without all redemption, to despaire and horror, and the hatefull fellowship of the Devill and his Angels: and (that which is the extremitie and upshot of all hellish miserie) hee should have had the fierce and horrible wrath and vengeance of God poured in full measure upon his body and soule; which would have fed upon them, as fire doth upon Pitch and Brimstone, for ever and ever. Out of these considerations, mee thinkes a man should rather with humilitie and thankefulnesse admire and magnifie the mercies of God, that hee is not already a Fire-brand in Hell; than any wayes be puffed up with any worthinesse in himselfe, or dote upon his owne nothingnesse.

6 Consider the fearfull effects of Pride.

When a Christian is tempted to spirituall Pride; let him deepely and thorowly weigh with himselfe, what fearefull inconveniences and discomforts will ensue, if hee give way to such temptations: For so, many follow, in the course of Gods just judgement, upon spirituall Vanitie, and Pride; dullnesse, and deadnesse of heart; a restraint of the influence of the Spirit; a diminution and lessening, or a slumber and cessation of the operations of grace, a cooling of zeale, and falling from the first Love. Or, when hee sees us so presumptuously to trust to our strength, and stay our selves with our owne staffe; he may quite give us over, in some great temptation, to some grosse sinne; so that we may take the foile in the Conflict. And then, if wee once be over-taken with the old sweet sinne of our unregeneration,

or

or be ensnared with some new notorious transgression; wee must of necessitie, to our great discomfort, enter againe the agonies of Soule, anguish of Conscience, and horror of Hell; wee must enter combate againe with all the powers of Darkenesse; wee must have our regeneration, regenerated; our new-birth, new-borne; and the precious bloud of the Sonne of God, as it were, shed for us againe. Wee turne thereby Gods favourable countenance from us, and the hearts and affections of true Christians: wee put againe a sting into our owne Consciences, and weapons into the hands of Sathan, to vexe, wound, and torment us: wee barre and bereave our selves of Gods gracious protection, of the guard of Angels, of peace of Conscience, of joy in the Holy-Ghost, of boldnesse in our wayes, of reconciliation in the creatures, and of all the comforts of godlinesse. As a man tenders the preservation of his Soule, from all these spirituall miseries; let him take heed of entertaining a proud and over-weening conceit of his owne graces, gifts, or good actions.

Let him consider, that the more spirituall gifts and graces he hath received from the free mercie of God, the more will be required at his hands. Me thinkes, this should coole and allay any swelling conceit, or proud perswasion, that may arise in the heart; and not suffer a man to play with them, and dote upon them, or give him any leisure, with an over-weening and self-conceited flatterie, to gaze upon them, or to applaud and admire them

7

The more a man hath, the more he is accountable for.

them in himselfe, as though they were his owne; but rather, with all vigilancie and solicitousnesse, with all care and good Conscience, to occupie and imploy them for his Masters greatest advantage.

There is no gift or good thing in any man, either of Nature or Grace, of body or minde, of wealth or honour, of reputation or authoritie in the World; but he must give shortly a strict and exact account of the usage and imployment of it, before the impartiall and uncorrupted Tribunall of Heaven: And the more excellent his gifts and endowments have beene in any kind, he shall in proportion be answerable, and countable for the more. If the Lord hath enlightened, heated, and inspired any one with much saving knowledge, with a great measure of zeale, with a high Christian courage, and resolution; he lookes and expects for great gaine of glory unto himselfe, many spoyles and conquests over his enemies, a blazing and exemplarie brightnesse, in holinesse of life; much beautie and lustre to the Church, much good and comfort unto Christians: For much is required of them, to whom much is committed. Luke 12. 48.

Let a man then not labour to make himselfe glorious, by those graces which are none of his owne; but how, by glorifying God with them, in humilitie, faithfulnesse, and sinceritie, and by improving and making the best of them, for the Owners advantage, hee may make a comfortable account at that great Day.

Thus

Thus farre I have propoſed unto you ſome Motives, to quicken and ſtirre you up to a conſcionable and conſtant hearing and underſtanding of the holy Word of God; and acquainted you with many ſleights, lets, and temptations, which Sathan uſually caſts in our way, to hinder us therein.

Now, in a third place, I will lay downe unto you certaine rules, directions, and inſtructions, for your right, holy, and conſcionable carriage, behaviour, and importment, in and about the hearing of Gods Word.

That the holy Word of God may be unto you the Word of Grace, the ſavour of Life unto Life, of power unto ſanctification and ſalvation; you muſt looke carefully and conſcionably unto your preparation, before you come; unto your carriage, while you are there; and unto your behaviour, afterward.

First, for Preparation.

I am perſwaded, the want and neglect of a due and profitable preparation, is the cauſe that thouſands receive no benefit or bleſſing by the Word of Life; but that the Sermons they heare, are regiſtred, as in a Table of Remembrance, before God, as ſo many witneſſes againſt them, for their more fearefull confuſion and greater condemnation at the Day of Accounts.

1 For hence it is, that to many it is the ſavour of death unto death; becauſe, before they come, they doe not addreſſe and prepare themſelves for ſo glorious a Preſence, and royall Embaſſage from

1 Preparation required to profitable hearing.

For want of preparation, the Word becomes to men,

1 The ſavour of death unto death.

from the King of Heaven: though they heare it with their outward eares, yet it hardens their hearts, makes them inwardly more peevish, grumbling, stubborne, rebellious, and refractarie to the power thereof, and prepares and ripens them for more heavie vengeance. It is of it selfe the Word of Grace, Salvation, and Life; a blessed preservative against Sinne and Death, Damnation and Hell: but by accident, if men doe not reverence it, tremble at it, and submit themselves to the power of it, it is a strong Hammer, and Iron Scepter, to harden their hearts more and more, like an Anvile, or Adamant; and at length, to breake them in pieces like a Potters Vessell. Though in it selfe, it be a saving and wholesome Medicine; yet men of a rebellious and stubborne humour and temper, turne it into Poyson.

2 As Seed in the high way ground.

2 To some, this holy Word, by reason of unpreparednesse, is but as the water spilt upon the ground, and the breath of the Minister scattered in the Aire: If you call them to an account, after Sermon, how they have profited; they are as wordlesse, and witlesse, and indeed as gracelesse in repetition, as if they had beene deafe, asleepe, in a trance, or starke dead all the while.

3 Men are made but onely formall by it.

3 Others, by their rash and prophane rushing into the House of God, without all premeditation, reverence, or regard of that holy businesse they goe about; become hearers onely, of forme and custome, for fashion and companie. It may be, they may heare, attend, and understand what is delivered; but it breedes no more reverence, im-

impreſſion, or ſpirituall reformation, than an ordinarie Tale, or humane diſcourſe: As though that holy toyle, and ſacred breath, were ſpent onely to entertaine the Time, and buſie mens eares for an Houre; and, not as Chriſt tells *Paul*, *To open their eyes, that they might turne from Darkeneſſe unto Light, and from the power of Sathan unto God.*

4 Vpon ſome, the Iudgement and Curſe of comming without Conſcience, and due preparation, doth ſo farre prevaile, and hath ſuch power, that they become ſcorners and raylers againſt the Miniſter, or his Doctrine, or both; at every Sermon they catch ſomething, that they may cavill at, deprave, and calumniate: And ſo, wickedly and wretchedly oppoſe their diſcourſe, wit, and ſpirit of contradiction againſt the face of Heaven, and heart of Divine Truth. They wrangle and repine (in deed and truth, whatſoever their pretences or proteſtations may be to the contrarie) againſt that Great Majeſtie, whoſe Meſſage it is; againſt that Holy Spirit, which ſhould ſanctifie them; and the Word of Grace, which ſhould ſave them.

4 Some become ſcorners.

5 Others there be, even of good hearts and affections, Profeſſors, and in ſome good meaſure practiſers of the power of godlineſſe; yet becauſe they are careleſſe and neglective of this needfull Chriſtian dutie of preparation, are poſſeſſed with much deadneſſe of heart, and dullneſſe of ſpirit, at thoſe holy Exerciſes. Their zeale, and fervencie, which ſhould be quickened

5 Others are cold and dead-hearted.

and inflamed at every Sermon, is dulled and benummed with senseleſneſſe and ſatietie: They doe not ſo tremble, or are caſt downe with Divine Comminations and denouncements of Gods Iudgements againſt ſinne, or ſo refreſhed with the gracious promiſes of Life, and Salvation, as they ought to be: They doe not enjoy and reape the thouſandth part of that delight, comfort, and benefit as they well might, by the Miniſterie of the Word, becauſe their hearts are not purged and prepared: They doe not with that cheareſulneſſe receive, with that ſweetneſſe taſte and relliſh, with that life and vigour digeſt the Food of Life: The eye of their minde, for want of premeditation, doth not ſo clearely ſee and diſcerne the infinite beautie of that ſacred Majeſtie repreſented unto them, or that glorious grace ſhining unto them, in the face of CHRIST IESVS: Their hand of Faith doth not with that feeling, and faſtneſſe, lay hold upon and claſpe about, the rich Treaſures revealed in the Goſpell. In a word, they bereave themſelves of much good, bleſſing, comfort, and growth in grace, which they might and ought to have, by hearing of the Word, for want of due preparing, and diſpoſing the heart thereto.

This dutie of Preparation then, though that it be not much thought upon, or ordinarily practiſed; yet it is of great neceſſitie and ſpeciall uſe for all thoſe, which looke for benefit or bleſſing by the preaching of the Word.

There

There is no great Affaire, or of weight and consequence, eyther in Nature or Art, in necessarie businesses and civill Negotiations, or in matters of Complement, Ceremonie, and Enterview; but there is required some bethinking preparation and præ-dispositions, for the more happie and successefull accomplishment, execution, and performance: how much more in the affaires of God, matters of Heaven, businesses of eternitie, and salvation of mens soules?

Preparation requisite in civill affaires, much more to the hearing of the Word.

The Ground must be manured and prepared for the Seed, if wee looke it should fructifie and prosper: how much more should our dull and dead hearts bee stirred up, and furrowed, as it were, with humiliation, reverence, and repentance; that by the grace of God, and the sanctifying power of the Spirit, it may lodge and take deepe root in them, and spring up to eternall life?

The Body must be fitted with a Preparative, and the humours, as it were, gathered unto a head, if wee desire the Physicke should worke forcibly and kindly, and rid us of their noxiousnesse, and superfluitie: how much more ought our Soules, with an impartiall and narrow inquisition, to be searched and layd open, before they receive the Water of Life, and spirituall Manna; that so they may more seasonably and soundly be washed and purged from corruptions and imperfections, preserved in spirituall health, and prepared for eternall life?

The Ground must be layd, and some imperfect

Draughts, Shadowes, and resemblances premised, before a Picture can be done to the Life, or a full proportion and lively representation pourtrayed or presented to the eye; how much more ought the ground of our hearts to be fitted and prepared, that by the preaching of the Word, the Image of Christ Iesus may with a lively and fresh impression be stamped upon them?

Were a man the next day to goe about a busineſſe that mainely concerned eyther his life, or livelyhood; the state of his Lands, or danger of his life: Would not his minde be troubled before-hand? Would it not breake his sleepe the night before? Would he not be musing, and plotting, by what meanes he might worke out his deliverance, and safetie? what behaviour and carriage might be fitteſt, to winne favour and grace in so weightie an affaire? How much more ought wee, before wee intrude into the House of God, where matters of our greateſt and higheſt intereſt, are proposed, handled, and debated by the Miniſter of the Word; even life eternall, and everlasting estate in another World? I say, how ought wee to thinke with our selves, how wee may make our soules fitteſt to understand and accept the Covenant of Grace, to receive the Seale of the Spirit, and to get assurance of that glorious and royall Inheritance in the Heavens?

Nay, yet further, even in matters of complement and enterview, there is wont to be preparation, especially if the presence and persons were the greater.

Ioseph, when he was sent for to goe before King *Pharoah*, hee shaved his head, and changed his rayment, because hee was to appeare before so high and royall a presence. Gen.41.14.

Queene *Hester* durst not presse into the presence of King *Ahashweresh*, before shee had prepared her selfe. Hest.2.12.

How much more ought wee to fit and prepare our selves, base and miserable wretches, Wormes and no men, as wee are, with feare and trembling, when wee come into the House and presence of the mightie Lord of Heaven and Earth; before whom, *the Seraphins hide their faces, the Nations are as a drop of a Bucket, and the inhabitants of the Earth as Grasse-hoppers*: especially, sith there hee offers and tenders unto us enlargement from the slaverie of sinne, purgation from our pollutions, and a Crowne of life, upon that condition, that wee repent, forsake all our sinnes, and resigne up our selves in sincere and humble obedience unto all his Commandements? Isa.40.

Inducements we have, and Motives many, both from Precept, and Practice, in the Booke of God, for the performance of this Christian dutie of Preparation.

Motives to Preparation.

I

Precepts out of the Word for it.

I

Take heed to thy foot (sayth the Preacher) *when thou entereſt into the House of God, and be more neere to heare, than to give the sacrifice of fooles; for they know not that they doe evill.* Eccles.4.17.

Before thou set foot into the Church, to heare the Word of God, be sure to settle thy affections, that they be sober, moderate, and sanctified,

fit to entertaine the Word of life, and ſalvation; let thy heart be ſeaſoned with, firſt, Softneſſe; ſecondly, Humilitie; thirdly, Honeſtie; fourthly, Faith; fifthly, Teachableneſſe.

Before wee heare, our hearts muſt be qualified with,

1 Softneſſe.

First, if thou doe not preſerve thy heart tender, ſoft, and flexible, the power of the Word will not make any ſuch print or deepe impreſſion upon it; all holy admonitions, reproofes, and inſtructions, will be unto thee as Arrowes ſhot againſt a Stone wall.

2 Humilitie. Iam. 4. 6. Pſal. 25. 9.

Secondly, wee muſt bring with us an humble heart, to the hearing of the Word; for, *the Lord reſiſts the proud, and gives grace to the humble. Them that be meeke, will he guide in judgement, and teach the humble his way.* The proud heart is ſo ſwelled with the winde of vanitie and vaine-glory, of ſelfe-love, and over-weening conceit, that there is left no roome in it for the precious Treaſure of ſaving grace. If it eyther be puffed up with a conceit of knowledge, or a perſwaſion of holineſſe enough, or a boiſterous peremptorineſſe againſt the power of the Word; the Water of Life will be unto it, but as Water poured upon a drowned man; or as a Seale thruſt upon Water, which will receive no impreſſion. A lowly heart, broken and bruiſed with Conſcience of ſinne, is a fit Seat for the mightie Lord and his ſaving graces, *Iſa. 57: 15.*

Iſa. 57. 15.

3 Honeſtie.

Thirdly, wee muſt come with a good and honeſt heart; which hateth all corruptions, both in it ſelfe, and others; which hath no delight in any ſinfull pleaſures, or wicked vanities; which hath

no manner of purpose to live and continue in any one sinne whatsoever; but is readie and resolved, though it be much cumbred with it owne corruptions, the Worlds enticements, and Sathans craftinesse; yet to serve and please God, in all the wayes of his Commandements, and that sincerely and continually. All profitable and fruitfull hearers have such good and honest hearts, and are resembled by the good ground, *Luke* 8. 15. But that is a wicked and sinfull heart, and not fit to be wrought upon by the Ministerie of the Word, which purposeth and resolveth to cherish and maintaine but any one sinne whatsoever. *Luke 8. 15.*

4 Faith.

Fourthly, our hearts must be seasoned with Faith; otherwise, it will not sinke and soake into them with power and profit. The old Iewes heard the Word, but *it profited them not, because it was not mingled with faith in those that heard it*, *Heb.* 4. 2. The fearefull threatnings and thunderbolts of the Law, by Faith receive an edge to wound, and pierce and strike through our soules, with amazements and trembling. And Faith it is, that animates and inspires the promises of the Gospel with such a soveraigne sweetnesse, and powerfull comfort; that they are able, not onely to rayse and revive us from the depth and extremitie of remorse, and feare; but also to put us into a Paradise of spirituall pleasures, and possession of Heaven, as it were alreadie. But if the Word light upon a faithlesse heart, it dyes, it does no good. *Heb.* 4. 2.

5 Teachablenesse.

Fifthly, wee must bring with us into the Lords Sanctuarie,

Sanctuarie, teachable and hearing hearts, that will willingly and readily open themſelves, to receive the Lord of glory, with whatſoever hee ſhall reveale unto us out of his holy Word. *Sacrifice and burnt offerings* (ſayth *David*) *thou wouldeſt not, but mine eares haſt thou prepared.* As if hee ſhould have ſaid: Thou haſt bored new eares in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greedineſſe devoure the myſterie of grace.

Pſal. 40. 6.

With ſuch hearts as theſe, muſt wee come to the hearing of the Word, if wee looke that it ſhould be unto us a Word of power, ſalvation, and life; and not to be of the number of thoſe, that offer the ſacrifice of fooles, and yet know not that they doe evill.

Many there are certainely, which offer theſe fooliſh ſacrifices; I meane, hearers, without care and conſcience: Who, if they come into the Houſe of God, and vouchſafe their preſence in the place, and lend their eares to the Preacher for the time; they thinke themſelves preſently jolly fellowes, for matters of Religion; and that they are ſanctified, as it were, by the Worke wrought, and their onely preſence in that holy place: when as yet the Word hath had no more power, nor wrought more alteration upon them, than upon the Seats where they ſate.

And that which makes theſe fooles much more miſerable, and fooliſh, is this; *They know not that they doe evill:* as it is in the Text. They thinke their caſe good enough, that they are in the right

courſe

course of Christianitie; and that no more is required, for matters of Heaven: when as, in respect of saving grace, they are wretched, miserable, and poore; and *blinde, and naked.* Rev. 3. 17.

Besides this place of the *Preacher*, the Evangelist S. *Luke, Chap.* 8. 18. bids us, *take heed how wee heare.* And good reason, in a matter of such great weight and consequence. For there is not a Sermon wee heare, but wee must be countable for it at the Day of our Visitation. God is countable unto us for every haire of our head; is it not reason, wee should be countable to him for those precious Lessons he reacheth unto us by the Ministerie of the Word? Assuredly, there is not a Sermon, which wee have heard fruitlessely, and without profit, but it will be a shrewd and sore witnesse against us at that Day. 2 Luke 8. 18.

Besides these Precepts, wee finde much practise in the Booke of God, of this holy dutie of Preparation, when any sacred businesse was to be undertaken. 2 Instances for the practice of Preparation.

Moses could not approach so glorious and sacred a Presence, or tread upon the ground, made holy by so great a Majestie as the Lord of Heaven and Earth, before he had *put off his shooes.* Neither ought wee to presume or presse into his Sanctuarie, where he hath promised his Presence in a solemne, speciall, and powerfull manner, and is readie to shower downe his blessings of salvation into all truly humble and prepared hearts; before wee have shaken off and cast from us all earthly incumbrances, and secret corruptions, all dulnesse and Moses. Exod. 3. 5.

and deadneſſe of heart, whith makes us unworthy and undiſpoſed to ſtand upon ſo holy ground, and utterly uncapable of all that heavenly Wiſedome, and holy inſtructions unto eternall life, that are there taught, and tendred unto us; nay, turne the bleſſings of the Miniſtery into curſes and condemnation unto us.

IOSHVAH. *Josh.* 3. 5.

When *Ioſhuah* was to make a ſtrong and laſting impreſſion in the hearts of the Iſraelites (whom after the death of *Moſes*, he conducted to the promiſed Land) of the power and providence of God for his people, by that miraculous parting of the Waters of *Iordan*, for the tranſportation of the Arke; hee commanded the people to ſanctifie themſelves, to prepare, and compoſe their hearts; to admire and reverence with greater intention and amazement, that omnipotent Majeſty that wrought ſuch wonders for his choſen: For hearts emptied of worldly thoughts, and ſanctified by heavenly meditation, are fit ſubjects for workes of Heaven, and divine impreſſions. How much more ought we to prepare our ſoules, before wee come into the Sanctuary of the Lord; ſith there, they are either to be hardned for the Scepter of deſtruction, and made ready for the flames of Hell, if wee doe not prepare our ſelves, hearken, and obey: or elſe, to be ſoftned and ſanctified with ſaving grace, and fitted for a Crowne of Glory; if with reverence, humility, and obedience, wee ſubmit our ſelves to the power of the Word? There, if wee be unconverted, the great and miraculous worke of the new-birth is to bee

wrought

wrought upon them; if wee be new-borne, they are to be fed with the ſpirituall Manna, unto everlaſting life.

The ſame *Joſhuah*, when the excommunicate and execrable thing was to be found out, and put from amongſt them; which was the cauſe, they could not ſtand againſt their enemies: he commanded them to ſanctifie themſelves, that the Lord might proſper and poure his bleſſings upon that neceſſarie and weighvie ſearch and inquiſition. How much more ought wee to prepare our ſelves, before wee ſtep into the Houſe of God; ſith there is to be diſcovered and caſt out thoſe hatefull ſinnes that fearefully incenſe Gods wrath againſt us, and make us weake in the Lords battailes, and not able to ſtand againſt our ſpirituall enemies, the corruptions of our owne fleſh, the enticements of the World, and temptations of Sathan?

Joſh.7.13.

Before the ſacrifice, and anointing of *David* King of Iſrael, *Iſhai* and his ſonnes were ſanctified: How much more ought wee to be prepared, before wee come before the Lords Prophets, and Embaſſadours; that there wee may be anointed *Kings and Prieſts unto our God?*

SAMVEL. *1 Sam.16.5.*

Rev.5.10.

Joſiah, before the eating of the Paſchall Lambe, did bid the people, not onely ſanctifie themſelves, but alſo prepare their brethren: How much more ought wee, when wee come to the Miniſterie of the Word, to feede by faith upon that *true Bread from Heaven, which giveth life unto the world*; which if wee once ſoundly taſte with belee-

IOSIAH. *2 Chro.35.6.*

Joh.6.

beleeving hearts, wee shall not hunger, wee shall never thirst?

The people, before the giving of the Law. *Exod.*19.10.

But the most famous and fittest place for my purpose, and preparation in that particular holy businesse of hearing the Word, is that in *Exod.* 19. 10. *The people were sanctified, and washed their clothes, and prepared themselves for two dayes, and the third day they were readie to attend what the Lord would say unto them.* As in that extraordinarie promulgation of the Law, the people were to be prepared extraordinarily; so, from proportion of that practice, and precedencie, ordinarie preparation is necessarie for the ordinarie preaching of the Word, if wee looke that it should powerfully and profitably worke upon our Consciences and affections. Their *washing of their bodies, and clothes, their abstinence from their wives*, and such solemne and ceremonious purifications, were typicall significations and representations unto us, that wee should weane our hearts from earthly thoughts, purge them from secret corruptions, and bring them faire and free, from sinfull spot and worldly entanglement, when wee come to heare the Lord speake unto us by his Ministers. *Vers.*15.

Holy men of God were wont, addressing themselves to prayer, to have their ejaculations, lifting up of their hearts, certaine short prayers, before they entred into that sacred and solemne action.

3 The profit of it.

Besides Precept and Practice in the Booke of God, for Preparation; the profit is great, the benefits and blessings that redound unto us, and

and fall upon us by it, are excellent and precious. Looke in the latter end of the eleventh Chapter of *Iob*.

If thou prepare thine heart, and ſtretch out thine hands towards him. Iob 11. 13.

If iniquitie be in thine hand, put it farre away, and let no wickedneſſe dwell in thy Tabernacle. 14.

Then truly ſhalt thou lift up thy face without ſpot, and ſhalt be ſtable, and ſhalt not feare, &c. 15.

Preparation of the heart, is here the foundation and firſt ſtep unto many glorious bleſſings. The heart muſt be firſt prepared, before other holy duties can be fitly performed, or Gods bleſſings expected.

In the firſt place; firſt, prepare thine heart; ſecondly, then poure it out in prayer, before the Throne of Grace; thirdly, then purge it from corruption; baniſh farre, and barre out all iniquitie; fourthly, next, be ſure to reforme, inſtruct, and pray with thy family, or thoſe that are about thee: Let no wickedneſſe, ignorance, prophaneneſſe, ſwearing, ſwaggering, drunkenneſſe, or the like, dwell in thy Tabernacle, harbour in thine houſe, or rowſt neere thee.

And then open thy heart, and hands; for the Windowes of Heaven ſhall be ſet wide open, that all manner of ſpirituall comforts, all the bleſſings of peace and happineſſe, may in abundance be ſhowred downe upon thee; the rich Treaſurie of everlaſting Glory and Immortalitie ſhall be unlockt unto thee, and thou ſhalt row and tumble thy ſelfe for ever after, amid mountaines of heavenly

venly pearles, and golden pleaſures; through Rivers, nay Seas of endleſſe joyes, that no heart can comprehend, but that which is weaned from all worldly pleaſures, and ſet apart and ſanctified for holy ſervices and buſineſſes of Heaven.

Verſ. 15. *Then truly ſhalt thou lift up thy face without ſpot.*] Though thou haſt lyen among the Pots, yet thou ſhalt be now as the wings of a Dove, that is covered with Silver, and whoſe feathers are like yellow Gold. Though thou be like the Kedarims, which dwell in Tents, the black-Moores; that is, by reaſon of thy ſinne, ſubject to the condemnation of God, and deprived of his glory: yet ſhalt thou be in Chriſt, goodly and glorious, as thoſe that dwell in exceeding glory, under *the Curtaines of Salomon.* Though thou be black with the remnants of originall corruption, and preſent infirmities; though the Sunne have looked upon thee, and parched thee with the ſcorching heat of ſore affliction, and chaſtiſements: yet ſhalt thou now ſhine like the Sunne in his ſtrength, with the royall Robe of Chriſts righteouſneſſe, with freſh comfort, and laſting chearefulneſſe.

Cant. 1. 5.

Thou ſhalt be ſtable, and ſhalt not feare.] Though the wicked tremble many times at their owne ſhadowes, and the ſound of a Leafe ſhaken doth chaſe them, and ſtrike a faintneſſe into their hearts, and a trembling into their loynes; yet thou ſhalt never be afraid of any evill tidings, whether they be forged by the ſpightfull and impoyſoned tongues of prophane men, to defame and diſgrace thee, or fetched out of the bottome

Pſal. 112. Prov. 3. 24.

of

of Hell, by Sathans malice, to terrifie thee; though the messengers of miseries and mischiefes come thicke and three-fold upon thee, as they did upon *Iob*; though the Earth be moved, and the mountaines fall into the midst of the Sea; nay, though the whole World be on flames about thine eares, and the Heavens be rouled together like a Scrowle: yet shalt thou be stable, and shalt not feare, because thy heart is fixed, and beleeveth in the Lord. *Iob* 5. 21, 22. *Psal.* 46. 2.

Thou shalt forget thy miserie, and remember it as waters that are past.] Thy happinesse and comfort shall be so entire and unmixed, so absolute and overflowing, that the very remembrance of former miseries and terrors shall be drowned and devoured in the excesse and excellencie of that; even as the travels of a woman, in her joyes for a new-borne sonne: Or, if it be, that thy former discomforts sometimes steale into thy minde, they shall not be able to rest or remaine there, by reason of the predominancie of spirituall pleasures; but glide away as swiftly, as the head-long streame of the most hastie Torrent. *Vers.* 16.

Thine age also shall appeare more cleare than the Noone-day; thou shalt shine, and be as the Morning.] The Morning is the very Crowne of Time, and the beautie of the Day; the Poets call it, the *Rosie-finger'd Morning. When they labour to describe corporall Beautie to the life, and set it out in the best perfection and freshest colours that the utmost power and highest straine of wit and art can possibly devise; they take their Meta- *ῥοδοδάκτυλος ἠώς. *Vers.* 19.

phors and amplifications from the ruddineſſe and brightneſſe of the Morning: And yet thou ſhalt be as faire as the Morning, with all Divine Graces, ſpirituall brightneſſe, and beautie of thy Soule; nay, a Soule ſet thicke with ſpirituall Graces, is farre more faire than the Firmament, with all thoſe Eyes of Gold, and faireſt Lampes, that ſhine from it. Neither ſhalt thou be onely as the Morning, but as the Morning Sunne; thou ſhalt riſe higher and higher in degrees of holineſſe, and ſtrength of Grace, untill thou commeſt to the higheſt point of perfection in this Heaven upon Earth, the Kingdome of Grace. And after thou haſt finiſhed thy courſe, and left behind thee the comfortable heat of thy gracious zeale, much Light from thy good example, and the ſweet influence of thy holy life; upon thy death-bed, thou ſhalt ſett with the ſweeteſt and brighteſt beames of all heavenly comfort, into the immeaſurable Ocean of endleſſe joyes.

Verſ. 18. *Thou ſhalt be bold, becauſe there is hope; and thou ſhalt digge Pits, and ſhalt lye downe ſafely.*] Thou ſhalt be aſſured of Heaven, and a Crowne of Glory hereafter, that thou ſhalt walke through this Valley of Miſerie like a Lyon; nor Devill, nor man, nor beaſt, nor any creature, ſhall affright or amaze thee. Caſt thine eyes, ſupernaturally enabled, and enlarged with the Light of Faith, from Eaſt to Weſt, into the bottome of Hell, and glory of Heaven, and thou ſhalt clearely ſee, that all is thine, by the purchaſe, right, and conqueſt of the Sonne of God: *The ſtones in the ſtreet ſhall*

Job 5. 23.

be at league with thee, the beasts of the field shall be at peace with thee: The creatures shall be all sworne to thy safetie; the purest spirits, the ministers of God, shall be thy Guardians; Saints and Angels are alreadie in: thy sight; Immortalitie hath lengthened thy dayes, and the glory of God is before thee in a Glasse.

When thou doest take thy rest, none shall make thee afraid; yea, many shall make suit unto thee.] When the darkenesse of the Night encompasseth thee, thou shalt not be affrighted with terrors and apparitions; when blackenesse and silence, the habitation of feares and astonishment, shall pitch round about thee, thou shalt be lightsome with inward comfort; when all thy Sences, the scouts and watch-men for discovering dangers, and preserving thy safetie, shall be locked up; his providence, that neither slumbers nor sleepes, shall tenderly and carefully watch over thee; *whether thou die or live, whether thou sleepe or wake, thou art the Lords:* And therefore, when thou sleepest, thou shalt not be afraid; and when thou sleepest, thy sleepe shall be sweet: *Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it commeth; for the Lord shall be for thy assurance, and shall keepe thy foot from being caught.*

Yea, many shall make suit unto thee.] Thou shalt be so encompassed with the blessings of God, so protected from above, so high in Gods favour, that many will come for shadow and shelter unto thee; they will looke for relieſe and comfort under the shadow of thy wings, thy power and

Vers. 19.

Rom. 14. 8.

Prov. 3. 25.

See *Iob* 5. 21, 22.

authoritie ſhall be a refuge and repoſe for oppreſſed and diſgraced innocencie.

All theſe bleſſings, and a thouſand moe, are built upon a through preparation of the heart, as upon the firſt foundation ſtone: Preparation is the very firſt ſtep to all theſe degrees, and height of happineſſe.

But on the contrarie part, if a man neglect preparing his heart, praying unto God, forſaking his ſinnes, reforming his family; let him looke for nothing but Curſes and Plagues.

Verſ 20. *But the eyes of the wicked* (ſaith *Iob*) *ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrow of minde.*] They thinke, their formall and cuſtomarie ſervice of God will ſerve the turne; and thereupon, with great greedineſſe and confidence, expect and looke for the ſalvation of their ſoules after this life: but they ſhall waile, and gaze, untill their eyes ſinke into their holes, and yet ſhall never be able to taſte of true comfort: They may crie untill their tongues cleave to the roofe of their mouth, with the fooliſh Virgins; Matth. 25. *Lord, Lord, open unto us*, *Matth.* 25. but the Gate of everlaſting happineſſe ſhall for ever be ſhut againſt them: They may ſtruggle and *ſtrive*, by the ſtrength of their good meanings, and formall Chriſtianitie, Luke 13. 24. *to enter in at the ſtrait Gate, but ſhall never be able.*

Their refuge ſhall periſh.] They have ſtayed themſelves upon broken ſtaves of Reed, and now they will runne into their hands and hearts too, unto their vexation and horror.

And

And their hope ſhall be ſorrow of minde.] Their end ſhall be deſpaire, and horrible confuſion.

I have ſtayed long upon the motives and inducements to preparation, before we come to the hearing of the Word, or undergoe any ſacred buſineſſe; and upon the neceſſitie, bleſſings, and benefits of ſo holy a dutie. The reaſon is, I would gladly ſtirre you up, and my ſelfe too, to a through and conſtant practiſe and performance of it: and, becauſe the neglect and omiſſion of it, is the cauſe that the Miniſterie of the Word is not onely fruitleſſe, and in vaine, unto thouſands; but (which is a fearefull thing) the ſavour of death unto death unto them.

I come now to the ſpeciall points conſiderable in preparation, before wee preſent our ſelves in this place to the hearing of the Word.

What preparation is.

This preparation is an holy action, or exerciſe, which by examination of our Conſciences, purgation of our hearts, prayer unto God, and private reading the Scriptures, maketh our ſoules fit Veſſels to receive and entertaine the ſpirituall Treaſures of Grace, and food of eternall Life, offered and tendered unto us by the Miniſterie of the Word; that ſo they may be the more effectually and fruitfully wrought upon, and happily ſubdued to the power and practice thereof.

Foure things required in preparation.

In this preparation, I conſider and require eſpecially theſe foure things: firſt, Examination of the Conſcience; ſecondly, Purgation of the heart; thirdly, Prayer unto God; fourthly, Readineſſe of heart, to receive every truth.

1 Examination.

First, for Examination of the Conscience.

Examination is a dutie practisable by all true Christians, at many times, and upon sundry occasions.

1 Extraordinarie.

It is either more extraordinarie; and that is, either in the time of solemne Fast, and generall humiliation, for some publike Plague and calamitie that lyes upon the State or Church. Wee are then seriously to search and ransacke throughly our Consciences, that wee may throw that or those sinnes out of our affections, practise, and allowance, which have their part in pulling downe those publike Plagues upon us.

In time of publike calamitie.

2 When our families are visited with some speciall judgement.

Or, secondly, when our family is singled out, and visited with some speciall and extraordinarie scourge, and judgement: and then must we make an impartiall inquisition into our hearts; lest we be the *Achans*, which by our secret sinnes provoke Gods causefull wrath.

3 When wee our selves are afflicted in particular.

Or, when our selves in a more private and particular manner, are afflicted with some speciall vexation; as, by some maladie and miserie in our bodies, with some terrors and feares in our minds, or with some slanders, disgraces, and imputations upon our good names: when Gods hand is upon us any of these wayes, wee are presently to conceive, that the sinnes of our soules are the true causes of all the miseries and crosses which befall us any manner of wayes; and therefore wee are narrowly and exactly to enquire into our selves, and to cast out our secret beloved sinnes, those lurking rebels, the breeders of all our woe.

Besides,

Beſides, examination of our hearts in theſe or the like caſes; there is alſo a more ordinarie and uſuall examination neceſſarie, and required of us, and that eſpecially every day; that we may make the Score of our ſinnes leſſe, and our account ſhorter, againſt the Day of our Viſitation; that wee may more entirely and comfortably preſerve and enjoy Gods favour and protection, inward peace of Conſcience, ſpirituall joy, and Chriſtian chearfulneſſe in all our affaires and paſſages.

2 Ordinarie.

1 Every day.

2 Before wee come to receive, and be partakers of the holy Sacrament of the ſacred body and bloud of Chriſt; leſt by neglect and omiſſion of this dutie, we become unworthy receivers, and ſo eate and drinke our owne judgement, and damnation; nay, be guiltie of the innocent and precious bloud of Chriſt Ieſus; which one day will be an heavie and unſupportable burthen to our Conſciences. To be guiltie of the ſinfull bloud of prophane men, is able to make the proudeſt heart and higheſt ſtomacke to tremble and quake like an Aſpen leafe, and to ſtrike through his ſoule; with reſtleſſe horrour, and gaſtly ſights. Who is able then to beare the guilt of guiltleſſe bloud? *Abels* innocent bloud cryed for and pulled downe ſtrange and deſperate vengeance upon cruell *Cain*. How loud then will be the crie of the bloud of the innocent Lambe of God? How will it ring in the eares of God the Father? How fearefully will it fill Heaven and Earth, untill it hath brought downe Plagues and Curſes upon thoſe wofull Soules, who irreverently and un-

2 Before the Sacrament.

Simile.

Gen. 4. 13.

unpreparedly prophane ſo high and holy a myſterie?

3 Before wee heare the Word preached.

A third ordinarie examination, is before wee preſſe into the Houſe of God, and preſent our ſelves before his Miniſters and Meſſengers, to be inſtructed in his will from Heaven, out of his holy Word; leſt this bleſſed Ordinance ſhould be accurſed unto us. You may ſee in the Prophet *Ezech.* 14. 7,8. how the Lord threatens that perſon that comes to his Miniſters to enquire of them, or to be informed by them, and yet ſeparates himſelfe from the Lord, and ſets up any Idoll in his heart, and ſtumbling-blocke of his iniquitie, before his face; that the Lord will ſet his face againſt him, and make him a ſigne and a Proverbe, and cut him off from the midſt of his people. Whence wee may well inferre, that it will be very dangerous for any to come to the hearing of the Word, without examination of his heart, whether there be any ſuch ſtumbling-blocke of iniquitie in it, or no.

The ſecond dutie beſides hearing, is purging of our hearts.

2. Becauſe that examination of the heart, to finde out our corruptions, tends eſpecially to the cleanſing of it; therefore the ſecond dutie before the hearing of the Word, is the purgation or cleanſing of the heart, firſt, from ſinne; which the Scripture beats much upon, *Iam.* 1. 21. *Lay apart all filthineſſe and ſuperfluitie of naughtineſſe, and receive with meekeneſſe the ingrafted Word, &c.* It is not meerely lay apart, but put away quite and cleane all filthineſſe: and this is a fit preparative for the hearing of the Word, as appeares alſo by that paralell

ralell place, 1 *Pet.* 2. 1,2. *wherefore putting away all malice, all guile and hypocriſie, and envie, and evill ſpeakings, as new-borne babes deſire the ſincere Milke of the Word.* And there is the ſame reaſon for any other ſinne to be put away, that there is for theſe mentioned. As it is with the body, when the ſtomack is foule, and clogged with bad humours, wee ſhould firſt purge it, before wee feede it; for otherwiſe, whatſoever we eate, doth but nouriſh and encreaſe the corrupt humours of the body: So it is with the ſoule, when it is ſtuffed or clogged with ſinne; whatſoever is heard in the Miniſtery of the Word, ſhall be perverted and abuſed by it, and wreſted to the deſtruction of it.

It is no wonder therefore, that thoſe that live in diſſolute or ſcandalous courſes, thoſe that are drunk on the evening before the Lords day, or ſpend it in gaming, or company keeping, or have bin acting of ſome foule ſinne, and then repaire unto the Word; it is no wonder, I ſay, that ſuch goe away never a whit the better, but rather worſe than they came. Did you ever know any Salve ſo ſoveraigne, that would cure a wound that had a ſplint or an arrow-head remaining in it? Surely, every knowne ſinne unrepented of, hinders the ſaving operation of the Word in any mans heart; yea, it will make the Word the ſavour of death unto a man. See to this purpoſe, *Ier.* 7. 9,10.

Secondly, the heart muſt alſo be purged from all worldly cares and thoughts, which may divide or draw away the heart: *Math.* 13. 22. The cares of the World doe choake the Seed of the Word:

Luke

Luke 21.34. The cares of this life doe ſurfet the heart. Now, as it is with a man in a ſurfet, hee is not fit to eat, neither can he digeſt any wholeſome food: ſo, when as the heart is ſurfetted with worldly cares, it is unfit for any ſpirituall food. You know how it was with *Martha*, *Luke* 10.41. Ieſus ſaid unto *Martha*; *Thou art troubled about many things, but one thing is neceſſarie*: *Martha* had a clutter of many worldly matters, that made a great noiſe in her head, and hindered better matters, that ſhe cared not for hearing.

How then ſhall they profit by the Word, that doe jumpe out of their worldly buſineſſe, and from buſying their heads about their callings, into the Houſe of God, to heare and to performe the Exerciſes of Religion? Truly, though they be never ſo diligent in hearing, yet their hearts will goe after their covetouſneſſe, *Ezech.* 33.31.

Thirdly, Prayer, another dutie.

3 A third dutie before the hearing of the Word, is Prayer; no good thing can be expected from God, as a bleſſing, if it be not ſought by prayer, *Deut.* 4.7. and wee finde it layd downe as a condition required, *Prov.* 2. 1,2,3, *&c. My ſonne, if thou wilt receive my words, and encline thine eare to wiſedome, and apply thy heart to underſtanding; yea, if thou cryeſt after knowledge, and lifteſt up thy voice for underſtanding, then ſhalt thou underſtand the feare of the Lord, and finde out the knowledge of God.* The reaſon is, *Verſ.* 6. *For the Lord giveth wiſedome,* and *out of his mouth commeth knowledge and underſtanding.* Becauſe the Lord gives knowledge, therefore you muſt crie for it unto him. What

is

is the reaſon that you do pray for your *daily Bread*, and a bleſſing upon it? Why, *Deut.*8.3. *Man lives not by Bread onely, &c?* If this be ſo, much more ought you to pray for a bleſſing upon your ſpirituall food.

Now for the particulars: Firſt, you ought to pray for the Teachers, That they may ſo ſpeake, as they ought to ſpeake, *Col.* 4. 3, 4. ſo they are to pray for the power and peace of the Miniſterie, 2 *Theſſ.*3. 1,2. Secondly, you muſt pray for your ſelves, that through Gods aſſiſtance you may heare profitably, and be bleſſed in the hearing: *Ioh.*3. 27. No man can receive any thing, except that it be given him from above. Therefore *David* prayed, *Pſal.*119. 18. *Open thou mine eyes, that I may ſee the wonderfull things contained in thy Word.* *Iſay* 48. 17. God ſayth, *I am the Lord thy God, which teacheth thee to profit:* Therefore no profiting by the Word, without ſeeking unto the Lord for it.

Now the prophaneneſſe of people in this caſe, is the generall cauſe that our Miniſterie doth no more good: Few pray at all before they come to Church, either for the Miniſter, or for themſelves; nay, few, even when they are in the Church, have any heart to joyne with the Preacher in the prayer that he makes before the Sermon: But the complaint of the Prophet may be taken up in this caſe, *Iſa.*64. 7. *There is none that calleth on thy Name, that ſtirreth up himſelfe to take hold of thee.*

4 You muſt be ſure to goe with an open heart, readie to receive every truth that God ſhall teach you

The fourth dutie, openneſſe of heart.

you in this Ordinance. *Act.* 17. 11. it is ſaid of thoſe noble Beræans, that they received the Word with all readineſſe of minde, *i.* readineſſe to receive every truth. And *Cornelius* ſaid, *Act.* 10. 33. *Wee are all here preſent before God, to heare all things that are commanded thee of God.* It is well added (*that are commanded thee of God:*) not what any Miniſter ſhall teach, be he never ſo good, or ſo learned; nay, were he an Angell from Heaven, yet his Doctrine muſt be examined, *Gal.* 1. 8. But when there is ſuch a diſpoſition in us, as to receive both in judgement and practiſe whatſoever God ſhall reveale unto us out of his Word; this is a precious diſpoſition.

But, alas, the moſt come to heare with prejudicate and fore-ſtalled hearts, they beare a ſecret grudge, and quarrell, againſt ſome ſtrict Truth, or other; as, againſt the ſanctification of the Lords Day, or Family-duties, or ſecret communion with the Lord, by prayer dayly, &c. And theſe imaginations ſeeme as ſtrong Holds, to keepe Chriſt and his Truth out of their hearts, 2 *Cor.* 10. 4, 5. And thus men, that in their hearing doe limit the Spirit of God, would (if it lay in their power) *ſay* as thoſe wicked men, *Iſay* 30. 10. *to the Seers, ſee not; and to the Prophets, propheſie not right things unto us; ſpeake unto us ſmooth things:* And thoſe that ſaid ſo, the Lord calls them deſpiſers of his Word.

Theſe are the maine and principall duties before the hearing of the Word.

Secondly,

Secondly, let me proceed briefely to those duties that are required in the hearing of the Word: Which wee must the rather stirre up our selves unto, because wee have naturally uncircumcised hearts, *Ier.* 6. 10. and are dull of hearing, *Heb.* 5. 11.

2 Duties required in the hearing of the Word.

Now the principall duties in hearing, are five; which I will briefely set downe as may be.

1 You must set your selves in Gods presence, whilest you are hearing of his Word: and consider with your selves, that it is God that you have to deale withall in this businesse, and not man; and that it is Gods Word, and not mans. It is the great commendation of the Thessalonians, 1 *Thess.* 2. 13. that they received the Word as the Word of God. This was that whereby the Lord would prepare his people to receive the Law, *Exod.* 20. *God spake all these words.* And hee not onely gave the Law, but the whole summe of the Gospel with his owne voice, *Mat.* 3. 17. *Loe a voice from Heaven, saying, This is my beloved Sonne, in whom I am well pleased.* Yea, it is the Lord himselfe that speakes unto you in our Ministery, *Luke* 10. 16. So the Lord is present in a speciall manner, where his Word is preached, to observe and marke how it is received, or delivered; and either to blesse or curse the hearers, or speakers, accordingly. So that of this and such like places, it may be said as *Iacob* said of Bethel, *Gen.* 28. 16, 17. *Surely, the Lord is in this place:* and, *How dreadfull is this place? This is no other than the House of God, this is the Gate of Heaven.*

1 To set our selves in Gods presence.

And

And truly, this apprehension of Gods presence in the Assemblies of his people, will worke three things in us.

First, keepe us in that awfull and reverent disposition of body and minde that is meet.

Secondly, it will preserve our hearts from roving and wandering thoughts, which are great impediments of hearing; *Psal.* 119. 113. *I hate vaine thoughts, but thy Law doe I love.*

Thirdly, it will make us to receive and obey that that shall be taught us; for so God hath beene wont to prepare his people, to receive his Word: yea, he said of his people, when they were thus affected, *Deut.* 15. 29. *Oh that there were such an heart in them, to feare me and keepe my Commandements alwayes.*

Now the want of this, is that which hinders abundance of benefit that the Ministerie of the Word would otherwise doe us: This is the root of all the mischiefe the Devill doth to poore soules, in the hearing of the Word; the practice thereof, is the fountaine of all our good. Many graceless wretches there are in our Assemblies, like him, *Luke* 18. 2. that neither feared God, nor regarded man, that despise the Church of God, yea, contemne the presence of the holy Angels, (1 *Cor.* 11. 10.) and of God himselfe in the Assemblies, who hath layd such a speciall charge upon us, *Lev.* 26. 2. to keepe his *Sabbaths*, and to reverence his *Sanctuarie*; and he addes this reason, *I am Iehovah.*

2 Attention.

2 The second dutie in hearing, is diligent attention

attention to that we heare: as it is said of our Saviour Christ, *Luke* 19. 48. *The people were very attentive to heare him*; or, as it is in the Originall, they *hanged on him*: as if their eares and mindes had beene tyed to his tongue; there was such a dependencie upon him. And that is a remarkable place, *Ezech.* 40. 4. *Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.* See what attention is required: Hee bids him set his eyes and his eares, and his heart and all, upon that hee speakes; and not upon some things onely, but upon all that hee should declare unto him. So *Prov.* 4. 20, 21, 22. *My sonne attend unto my words, incline thine eare unto my sayings; keepe them in the midst of thine heart, for they are life to those that finde them*: i. looke as a condemned man will hearken to the Sentence of the Prince; every word hee speakes, being life or death: As the servants of *Benhadad*, when they were in their enemies power, 1 *King.* 20. 33. they observed diligently whether any word of comfort would come from him, and they did hastily catch it. Thus, with such diligence and attention, such poore condemned creatures (as wee are) are to heare the Word of God.

Now to quicken attention, these meanes are profitable.

First, it is good to doe as they did, *Luke* 4. 20. They fastened their eyes upon Christ; so doe ye upon the Minister, and suffer them not to wander up and downe: A wandering

eye

eye is alwayes a ſure evidence of a wandering heart.

Secondly, if ye doe not thus, it will be a good helpe for thoſe that can write, to note the Word, as *Baruch* wrote from the mouth of *Ieremiah*, *Ier.* 36. 4. This holds the minde cloſe to all that is ſaid. Some obiect indeed, that it hinders affection in hearing: but though it may doe ſo in ſome, for the preſent; yet afterwards it will worke more laſting affections upon the Word. Onely they that uſe this helpe-meanes, muſt be carefull that they doe not preſume upon their Notes ſo, as to neglect the recalling of what they have heard, (as many uſe to doe) and ſo loſe all holy affections, and that impreſſion that the Word would make upon their hearts.

A Caveat.

Thirdly, entreat the Lord to open thy heart, as he opened *Lydia's* heart, *Act.* 16. 14. Our hearts are ſhut up quite, and cannot attend unto any thing that is good, except that the Lord opens them.

Obſerve then another cauſe, why the Word is ſo unfruitfull unto many. Some are like the *deafe Adders*, that ſtop their eares againſt the voice of the *Charmer*, *Pſal.* 58. 4, 5. And ſome ſleepers there are, that faile in their attention, that the Devill uſually rocks aſleepe, when they come to heare; but they that are ſuch, ſhould know, that their damnation ſleepes not, the Devill ſleepes not: he comes to the Aſſemblies, to picke up the good Seed that is ſowne; nay, he comes to picke up their ſoules indeed: for he cares not ſo much

for

for the Seed, but he will take your ſelves napping and your ſoules eſpecially, and carry them to Hell. Beſides, let them remember what befell *Eutychus*, *Act.* 20. 9, 10. he ſlept at a long Sermon, that laſted till midnight; but he was taken up dead, falling from the third Loft to the ground: What ſhall become of ſuch then, that ſleepe in the day time, at a Sermon of an houre long? And let them alſo take heed of that *ſpirit of ſlumber*, that the Lord hath threatned to poure upon the deſpiſers of the Word, *Iſay* 29. 9, 10. The like might be ſaid of our gazets and gapers about, and thoſe that by their talking diſturbe others, and hinder themſelves: they ſhut their eares, and turne them away from God; and may juſtly expect, that he ſhall turne away his eares from them: as it is threatened, *Prov.* 2. 8, 9. *Zach.* 7. 13.

3 Heare with underſtanding.

3 You muſt heare the Word with underſtanding and judgement; *i.* labour to underſtand what wee heare: And to this end, the Miniſter muſt have a ſpeciall care to teach plainely, ſo as he may be underſtood, *Neh.* 8. 8. And Chriſt calls upon his hearers for this, *Math.* 15. 10. *Heare, and underſtand*: How ſhould we elſe profit by that we heare? *Act.* 8. 36. *Vnderſtandeſt thou what thou readeſt* (ſaith *Philip* to the Eunuch:) ſo ſay thou to thine owne heart; Vnderſtandeſt thou what thou heareſt?

Now the meanes to underſtand the Word, are theſe.

Firſt, come to the Word, with a willing minde to learne: you know the Eunuch, *Act.* 8. though

he understood not what he read, yet because he had a minde to learne, how the Lord provided for him, and what a comfortable successe *Philips* Sermon had with him: Men love to teach willing schollers; so doth God, when we come with willing and readie mindes to be taught.

Secondly, exercise your selves in the truth of God, *Heb.* 5. last; you must by continuall use, get your sences exercised to discerne both good and evill: but especially, be well acquainted with the principles and grounds of Catechisme; it is the want of this, that makes men that they understand not what is preached: They that are not first well nourished with Milke, will not be fit to receive and digest stronger meat; if the foundation be not well layd, it is in vaine to build.

Thirdly, walke according to Light; *Psal.* 111. 10. *A good understanding have all they, that doe his Commandements*: Then, if thou wouldest get a good understanding, and know the mysterie of godlinesse, walke according to knowledge, imploy that little knowledge thou hast well, and then there is a promise to give thee more.

Fourthly, be diligent in instructing and teaching thy family: If thou art set over others, a little knowledge will encrease greatly, by this meanes. *Gen.* 18. 17, 19. the Lord said; *Shall I hide any thing from Abraham? No:* And hee gives this reason; *I know him, that he will command his children and his household after him, and they shall keepe the way of the Lord.* If you teach your families, God will teach you.

Well,

Well; there are a sort of doltish hearers, that will heare, and seeme to be very attentive, from yeeres end to yeeres end, and be never a whit the wiser, 2 *Tim.* 3. 7. The heavie judgement of God is upon many of them, that is mentioned, *Math.* 13. 14. And in them is fulfilled the Prophesie of *Isay*; *By hearing ye shall heare, and shall not understand*; and that, *Isay* 27. 11. *It is a people of no understanding: therefore he that made them, shall not save them; and he that formed them, shall shew them no favour.*

4 You must heare the Word with affection, and delight. It is said of Gods people in the Primitive Church, that they heard the Word gladly; and of Christs hearers, *Mark.* 12. 37. *they heard him gladly*: And it is noted for a great signe of grace, to heare the Word gladly, *Psal.* 119. 162. *I rejoyce at thy word, as one that findeth great spoyles.* *David* had beene a souldier; and ye know, that they that have lyen at the siege of a Citie a long time, and at the last take it, will rejoyce exceedingly in the spoyle of it: therefore he rejoyces in the Word, as they that doe divide the spoyles. And truly, whereas common people complaine of the badnesse of their memories; this would be a marvellous helpe to their memories, if they would heare with delight: therefore *David* sayth, *Psal.* 119. 16. *I will delight my selfe in thy Statutes, I will not forget thy word.* This delight he meanes will strengthen our memories.

4 Heare with affection.

Now contrarie to this, are a great number,

that heare without all delight, and account it a great wearineſſe, *Mal.* 1. 13. and thoſe the dulleſt houres, that they ſpend in hearing. Well, the Lord hath threatned, that the Word ſhall never doe us good, unleſſe that wee attend to it with love and delight, 2 *Theſſ.* 2. 10, 11. *Becauſe they received not the love of the Truth, that they might be ſaved; therefore God ſhall ſend them ſtrong deluſions, to beleeve Lyes.* A fearefull threatning, much to be conſidered in theſe dayes: For this is the reaſon, that Popiſh trumperies and helliſh deluſions have ſuch entertainment, becauſe God in his juſt judgement, gives up thoſe to ſuch ſtrong deluſions, that love not the ſtrict Truth of the Word of God.

5 Heare with application.

5. You muſt heare the Word, with application of it to your owne hearts, and lives; apply every truth to your ſelves, for your owne uſe and comfort, and terror and inſtruction: as it is *Iob* 5. laſt; *Heare this, and know it for thy ſelfe*; carry this truth home to thine owne heart: And,

Firſt, there is no truth of God taught out of his Word, but it concernes every one of Gods people, and was intended for our uſe; *Rom.* 15. 4. *Whatſoever is written, is written for our learning.*

Secondly, there is no truth can be taught, to doe us good, unleſſe that wee apply it: as no Plaiſter can doe the Patient good, unleſſe it be applyed; no meat is able to doe us any good, be it dreſſed never ſo curiouſly, unleſſe it be eaten and digeſted. This compariſon is applyed by the

Prophet

Prophet to this purpose, *Isa.* 55. 2. *Hearken diligently unto me, and eate ye that which is good:* unlesse we eate it, it will doe us no good.

Thirdly, the faithfull have been wont to apply all to themselves; as every member of the body drawes nourishment from the stomacke, to make it his owne: to which the Apostle alludes, *Eph.* 4. 16. So the Disciples of our Saviour did, *Math.* 26. 21, 22. When our Saviour had said, that one of them should betray him, they were exceeding sorrowfull, and began every one of them to say unto him; *Lord, is it I?*

And surely, the want of this application, is one great cause that the Word profits not, because they beleeve it not, nor apply the Word unto themselves: *Heb.* 4. 2. *The word preached did not profit them, because it was not mixed with faith in them that heard it.*

Now one principall worke of faith, is to apply those things that are delivered in the Word: But this, the most hearers doe exceedingly faile in; either not applying, or mis-applying of the truth; shifting off all upon others, and taking little or nothing to themselves. As wee have a notable example of this, *Rom.* 1. *ult.* compared with *Rom.* 2. 1. In the former place, the Apostle speakes of some, that knowing the judgement of God, That those that doe such things, are worthy of death; yet not onely doe such things, but take pleasure in those that doe them: yet in the beginning of the next Chapter, you find the same men judging and condemning of others; yet thinking and

perſwading themſelves, that they (being guiltie of the ſame ſinnes) ſhall eſcape the judgement of God. Why? but becauſe they apply not to themſelves, but miſ-apply to others the things they heare.

Many ſuch hearers there are in theſe dayes, which are very cunning in ſhifting off the threatnings of God againſt their owne Drunkenneſſe, and Whoredome, and Swearing, &c. yet very apt to pinne the ſame Word upon others. Well, theſe are not wiſe for themſelves, and all their hearing ſhall doe them no good. Thus much of the duties required in hearing.

3 The duties after hearing.

Now follow thoſe duties that are required after hearing. And theſe are chiefely thus.

1 We muſt remember it.

1 Wee muſt be very carefull to remember and keepe that which wee have heard, *Prov.* 4. 4. *My ſonne, let thine heart retaine my words*: and, *Verſ.* 21. *Keepe them in the midſt of thine heart.* As a man that hath a Iewell, will be carefull to locke it up in the ſafeſt Cheſt hee hath, leſt it ſhould be ſtolne away: Which is the very compariſon of the Wiſe-man, *Prov.* 6. 20, 21. So *Mary*, *Luke* 2. 51. *kept all the ſayings in her heart*: and *David*, *Pſal.* 119. 11. hid the Commandements in his heart; and hee gives the reaſon, That hee *might not ſinne againſt the Lord.* And the truth is, that as meat that is eaten, if it remaines not in the ſtomacke, it will never doe us good: ſo the beſt ſpirituall food that can be, except it be retained by us, will not profit us: *Luke* 8. 15. *The good Ground are they, which*

with

with an honeſt and good heart having heard the word, keepe it, &c.

Many there are, that are very careleſſe of this dutie: They thinke they have diſcharged themſelves abundantly, if they heare the whole Sermon attentively; as though there were nothing more required at their hands: Like our Saviours hearers, *Math.22.22. When they heard him, they marvelled, and left him, and went their way:* but wee never heare more of them. So many heare deſirouſly, and with open and greedie eares: but, as wee ſay, it goes in at one eare, and out at another; it ſtayes not for any after-uſe, but a little preſent admiration. Others heare, and the Word ſmites them a little on their Conſciences, and wounds; and one would thinke, ſome good thing would be wrought upon them: but they goe away, and the motion dyes. They are as men that are Seaſicke, whileſt the Word humbles them, and makes their Conſciences to wamble within them; but they are as whole as a Fiſh, when as they are once landed at the Church doore: Or like unto Mettals, which are ſoft and plyable, whileſt they are in the fire; ſo theſe are in the hearing: but ſhortly they looſe all the efficacie of the Word, and become harder than before.

Well, let us in the feare of God, hearken diligently to the words of the Holy-Ghoſt, *Heb.2.1.* That *wee ought to give the more earneſt heed to the things that wee have heard, leſt at any time wee ſhould let them ſlip,* or runne out (like tiyen Veſſels:)

Why; what is the danger? *How shall wee escape, if wee neglect so great Salvation?*

2 The second durie, Meditation.

2 Wee must meditate and seriously thinke of that that wee have heard; that is more than remembring. There is a great deale of difference betwixt the possessing of goods, and the using and imploying of them for our benefit; betwixt the laying up of garments in our Wardrobes, and the wearing of them upon our backes, to keepe us warme: this latter is done by meditation. *Prov.* 6. 22, 23. *My sonne, binde the Commandements continually upon thy heart, and tie them about thy necke:* It is a phrase of speech borrowed from garments that are bound about the body; for meditation bindes the Word close to the heart. It is said of *Mary, Luke* 2. 19. that *shee pondered* the words of the Angel *in her heart:* and *David* was frequent in this dutie, *Psal.* 119. 15. *I will meditate in thy Precepts* (saith he:) And it was *Pauls* advice to *Timothy*, 1 *Tim.* 4. 15. *Meditate upon these things, give thy selfe wholly to them, that thy profiting may appeare to all.*

First, this is the way to make men profit by the Word of God; and that so evidently, that all may take notice of it; this is one great benefit of the Word meditated upon, *Iosh.* 1. 8. *Thou shalt meditate in the Booke of the Law day and night:* To what end? *That thou mayest observe to doe according to all that is written therein.*

Secondly, this course will argue unfained love unto the Word, *Psal.* 119. 97. *Oh how I love thy Law, it is my meditation all the day.*

Thirdly,

Thirdly, this will greatly encreaſe our comfort in the Word, and cauſe us to feele much more ſweetneſſe in it; even as the chewing of our meat makes us to taſte much more ſweetneſſe in it. *Pſal.* 119. 15, 16. he ſaith; *I will meditate on thy Precepts, and have reſpect unto thy wayes, I will delight my ſelfe in thy Statutes*: Meditation ever brings with it delight.

Fourthly, this will greatly encreaſe our knowledge: *Pſal.* 119. 99. *I have more underſtanding than my teachers*: Why? becauſe *thy teſtimonies are my meditation.*

Now, if this be required after hearing; how is it poſſible that they ſhould profit by the Word, that never ſcarcely thinke of it afterwards? It is noted of the Diſciples, that though they had ſeene Chriſts mightie power in the miracle of the *Loaves*; yet becauſe they conſidered not the miracle, their hearts were hardened: *i.* becauſe they did not meditate upon it, they were never the better for it. And thus it uſually ſpeedes with thoſe that are careleſſe in the performing of this dutie.

3 Wee muſt conferre of that wee have heard, and repeat it amongſt our ſelves, and examine the Scriptures about the truth of that that is delivered. I joyne them all together; for ſo they may well be, in the practice of them. For conference, *David* ſaith, *Pſal.* 119. 172. *My tongue ſhall ſpeake of thy word, for all thy Commandements are righteouſneſſe.* This was ordinarily practiſed by the Diſciples of our Saviour Chriſt, when he had taught how

3 The third duty after hearing. Conference and Repetition.

how hardly rich men shall be saved, *Mark.* 10. 26. *They were astonished out of measure, and said amongst themselves, who then can be saved?* So they conferred about another Sermon of our Saviour, *Ioh.* 16. 17, 18.

Now repetition of Sermons is especially required of them that have families, to repeat the Word unto them: *Deut.* 11. 18, 19. *You shall lay up these my words in your hearts, and you shall teach them your children; speaking of them when thou sittest in thy house:* yea, it is said to be the chiefest thing that the Lord had respect unto, in giving us his Word, and the knowledge thereof, that we might instruct our families in it. *Deut.* 4. 10. *Gather ye my people together, and I will make them heare my words, that they may learne to feare me, and may teach their children.* And this, if it were practised carefully, would both make children and servants more carefull to heare and to attend unto the publike Ministery; and better our memories, that wee may be much better able to retaine that which we heare: and it will also worke an inward feeling in us and our children, of that which we have heard. Therefore, *Deut.* 6. 6, 7. it is called the whetting of them upon our children; repetition doth set an edge upon their dulnesse.

Yea further, for the searching and examining of the Scriptures, we are commanded, 1 *Thes.* 5. 21. to *try all things*, and *to hold fast that which is good.* And the example of those noble Bereans is commended unto us, *Act.* 17. 11, 12. that searched the Scriptures dayly, concerning those things that

that were delivered by *Paul*, *Therefore many of them beleeved*.

Therefore it is a grievous neglect, that people in these dayes are guilty of, that neither conferre concerning the Word, they are ashamed of it, and (which is a fearefull reproach unto them) *the Word of God is a reproach unto them, Ier. 6. 10.* nor yet repeat Sermons in their families; they are like *Martha, Luke* 10.41. troubled about so many worldly occasions: nor yet examine and search the Scriptures: And therefore are easily carried about with every winde of Doctrine, and never established and sealed in the Truth.

4 Wee are to put in practise whatsoever wee heare, till that our hearts and lives are quite changed by it: *Iam.* 1. 22. *Be ye doers of the word, and not hearers onely, deceiving your owne soules*: i. they cozen themselves by false reasonings and arguments, or by sophisticall Syllogismes, reasoning after this or the like manner.

4
A fourth duty, Obedience.

παραλογίζονται.

He that heares the word, is a good Christian.
But I heare the Word, &c.

Or thus:

He that heares not, shall be damned.
But I heare the word:
Therefore I shall be saved.

But how doth this follow? For though the neglect or contempt of the Word is sufficient to condemne a man, yet the hearing of the Word is not sufficient to save a man.

Well, obedience is the end of hearing. *Deut.* 5. 1. *Heare, O Israel, the Statutes which I speake in your*

your eares this day, that ye may learne them, and keepe them, and doe them. The like ye finde, *Iam.*1.25. Yea, obedience to the Word must be speedie, without any delayes, or procrastinations; as it is said of the Colossians, *Col.*1.6. that the Gospel brought forth fruit in them, from the very day they heard it, and knew the grace of God in truth. And the Prophet *David* resolved, *Psal.* 119.60. *I made haste, and prolonged not the time to keepe thy Commandements.* And this is a singular frame of heart; because the putting of the Word in practise immediately, is a great advantage to the hearer: seeing then, the affections of the heart are quicke, and lively; which with delayes dye, and decay very suddenly.

Now, alas, for the wonderfull paucitie of such obedient hearers; for very few doe practise any thing they heare, leave any sinne, or doe any dutie: and therefore they must needs prove like the *House built on the Sand*; when the time of tryall shall come, they must needs fall, *Matth.*7.27. Againe, there are many that in hearing have good motions and purposes; but they are like the sluggard, that said, *Yet a little slumber, yet a little sleepe*; so, because they delay, they vanish and come to nothing: of whom, in respect of their spirituall povertie, it may be said which *Salomon* speakes;

Prov.24.33,34.

His povertie shall come as one that travelleth, and his want as an armed man.

AN

AN APPENDIX OR ADDITION to this Treatise of the WORD.

Prov. 13. 13.

He that despiseth the word, shall be destroyed.

BY the occasion of which words, let our Christian meditations be a little fastened upon the greatnesse of the sinne of contemning and despising of the Word. My meaning is, not to handle it as a Text, but onely to take a hint, to begin to lay downe the danger of this epidemicall and ordinarie disease, that so exceedingly spreads in these dayes; and then to adde some meanes and directions, to make us to be preparedly and profitably conversant about so great an Ordinance as the hearing of the Word.

WE of this Land (let us now open our eyes to see it) have certainely most fearefully and cursedly sinned against God, and provoked his fierce wrath against us, by contempt

contempt of his holy Word; by shutting our eyes against the heavenly Light of the Gospel, which hath beene brought amongst us; by not prizing the Ministerie which we have now enjoyed a long time, nor profiting by it: nay, by wicked oppoſing it, with ſecret perſecution at the leaſt, and cruell mockings.

In the firſt place, conſider the crie of this ſinne, and the curſes it brings, from ſuch places as theſe.

1 Firſt, *Iſa.* 29. 11. and both before, and after: *And the viſion of all* (ſaith the Prophet) *is become unto you as the words of a Booke that is ſealed, &c.* So may I juſtly ſay: All the viſions, revelations, diſcoveries of the myſterie of Chriſt, opening of all Gods counſels; all the expoſitions, interpretations, applications of the Miniſtery of moſt places, have beene unto the moſt of us; a fearefull thing I ſpeake, but moſt true, and to be lamented with teares of bloud; *as the words of a Booke that is ſealed, which they deliver to one that can reade, ſaying, Reade this, I pray thee: Then ſhall he ſay, I cannot; for it is ſealed. And the Booke is given to him that cannot reade, ſaying, Reade this, I pray thee: and he ſhall ſay, I cannot reade.* That is, all the Sermons they ſhall heare, and all the heavenly Meſſages are brought them from God, ſhall be as a ſealed Booke to a learned man, or an open Booke unto an Ideot. They ſhall ſtare in the face of the Miniſter, when he is cleanely unfolding the great myſterie of godlineſſe, and ſhall not be able to underſtand him; they ſhall have their owne Conſcience unript to the quicke,

by

by the power of the Word, and shall not perceive it; they shall have their sweet sinne discovered, and damned unto the pit of Hell, by evident and unanswerable demonstration out of the Booke of God, and yet have no power to leave it: For *the vision of the Prophets* (saith the Propher in the foreeited Chapter) *is become unto them as the words of a Booke sealed up.* And therefore, all the Doctrine of salvation, though it drop upon them as the raine, and still as the deaw, shall be but unto their hearts as unto the hardest rockes; all holy admonitions and reproofes, as arrowes shot against a stone-wall; all sacred Lessons offered and urged upon their Consciences, be as a Seale stampt upon water, which receives no impression. O most wofull and fearefull estate!

Secondly, *Isa. 28.9. whom shall he teach knowledge, &c.* This is not as many understand it, That people must have a little by little preached unto them, but it is a curse upon them. As if he should say: They are nothing fitter to the discipline of the knowledge of God, than infants newly weaned, to receive any instruction. *For Precept must be upon Precept, &c. Vers.* 10. As if he should say: They must be taught as little children, a little at once, and have oft repeated over and over; and yet they can learne nothing to doe them good, chiefely concerning their repentance, and escaping Gods Judgements: I would to God it were not too evident, by long and dolefull experience; That our Ministerie hath done lesse good amongst the elder sort, and men of much worldly wisedome, for

bringing

bringing them to any ſound and comfortable knowledge in Gods Word, than amongſt little children.

3 Thirdly, *Ezech.* 33. 30, 31, 32, 33. *And loe, thou art unto them as a very lovely Song of one that hath a pleaſant voice, &c.* And is it not ſo with us? That even to ſome that ſeeme to be friends, and to delight in the Miniſterie, the Word is become as if it had loſt all power to turne them from their ſinne, to the holy way; from plauſible formalitie, to ſaving forwardneſſe. Heare a Character of them, *Iſa.* 58. 2. *Yet they ſeeke me dayly, and delight to know my wayes, as a Nation that did righteouſneſſe, and forſooke not the Ordinance of their God: they aske of me the Ordinances of Juſtice, they take delight in approaching to God.* They may heare the Word gladly, as *Herod* did, and perhaps obſerve the Meſſenger, &c. but they will not ſtirre an inch further from ſinne, and nearer to God: ſay what he will, let him preach out his heart, they will ſtill hugge their boſome-ſinne, and hold exactly their heartleſſe formes and formall faſhions in Religion, after five thouſand Sermons: They are all unto them, as a lovely Song of one that hath a ſweet voice; and leave no more impreſſion upon their Conſciences, than a pleaſant Leſſon upon the Lute, upon the eare, when it is ended.

4 Fourthly, *Ier.* 23. 33. *And when this people, or a Prophet, or a Prieſt ſhall aske thee, ſaying, What is the burthen of the Lord? &c.* Nay, hath not the curſed ſinne of loathing this heavenly Manna, beene found among us? Hath not our much Preaching

beene

beene accounted a burthen, a wearisomenesse, and a trouble? yea, as here it was once unto the Iewes, a matter of scorne, and reproach? The Lord complaines grievously, in the quoted place, of this sinne; how they tooke up this custome amongst them, concerning the faithfull preaching of all the true Prophets, to aske scoffingly; *what is the burthen of the Lord?* Thus making a scorne of all the right discoverie of their sinnes, and the sound denunciation of Gods Iudgement, calling it by the name of a Burthen; the Lord chargeth them most severely, that they should not use that disdainefull speech any more. Hee tells them how that they had perverted and abused the holy Word of the ever-living God, the Lord of Hoasts: and withall directs them; what phrase of speech they should use, when they speake of his Word sent unto them by his true Prophets; That thus each should demand, in reverence of his Majestie: *what hath the Lord answered?* or, *what hath the Lord spoken?* And to leave off those reproachfull taunting termes, *what is the burthen of the Lord?* Or otherwise; hee would surely be avenged of them for this sinne; as we may see in the denunciation following.

Fifthly, *ver.* 7. 4, 8, 9, 10, 11. *Trust not in lying words, saying, The Temple of the Lord, the Temple of the Lord, &c.* They rested upon the outward formes of Gods worship, without reformation. It is just our case. Many amongst us satisfie themselves, and thinke it will serve the turne for salvation, if they rest upon the Sabbath, hear the

Word, receive the Sacrament, and conforme to the outward exercises of Religion; though they abide in their sinnes, and have no acquaintance at all with the power of the Word, the Mysterie of Christ, conversion to God, or holy conversation.

6 Sixtly, *Isa. 6. 9, 10. Goe tell this people; Heare yee indeed, but understand not; see yee indeed, but perceive not: make the heart of this people fat, and make their eares heavie, and shut their eyes, lest &c.* Oh, this is heavie, that a Minister should be sent to a further hardening of a people! And yet it is just with God, and they shall feele it on their Bed of Death. The Theefe on the Crosse was converted with a piece of a Sermon, they are not wrought upon after many yeeres: therefore it is just with God, as an act of judgement, because they would not come in, after so long a time, to give them over to such judiciall hardnesse.

Consider these things, and tremble all yee that have any wayes strucke at the face of Christ, by contempt of his Ministerie. For the humbling of your soules into the dust, for this horrible sinne; peruse in bleeding hearts, in secret, that blacke and bloudie Catalogue of fearefull provocations, which are ordinarily to be found in, and certainely set upon the Score of such as hate to be reformed under a conscionable Ministerie. Which made Christ say, *Ioh. 15. 22. If I had not come and spoken unto them, &c.*

7 Despising it; shutting their eyes against that glorious Light, erected in their faces, to

leade

leade them to Heaven. See *Math.*10. 14. *Whosoever shall not receive you, nor heare your words, when yee depart out of that house, or Citie, shake off the dust of your feet.*

Here is a notable place, to affright all those that are unworthie partakers of the Ministerie. For the understanding whereof, take notice of these five points.

1 It is as if they should say; Here I have gone a long journey, and have contracted dust and sand by my travell, and taken a great deale of paines; and loe, here I shake off this dust, in witnesse, that you had Christ offered you, and you would not accept him.

2 To intimate unto them; I care not for any of you, or yours, but onely I seeke the good of your soules, I respect not so much as the dust; I prize more the conversion of any of your soules, than all yours: and this dust shall witnesse it.

3 They shooke off the dust, as a witnesse; I will have nothing to doe with this Citie; for I know, the Plagues and Iudgements of God will seize on this place, as it was with Sodome and Gomorrah; I will have no communion and societie with these wicked people.

4 They did shake off the dust, to intimate that destruction should come upon them. For it is said, *Psalme* 1. That they should be driven away as the dust: As that is shaken with the winde, so shall they be with the wrath of God.

5 In testimonie and witnesse against them: This very dust shall be witnesse against them. Doe you thinke then, that their Sermons and Catechising shall not? If the dust that they gathered by their paines, will be witnesse, what will all their Sermons, and praying, and such paines be? Now this sinne of despising the Word, is a sinne above that of Sodome, *Vers.* 15. *Verily, it shall be more easie for Sodome and Gomorrah, in the Day of Iudgement, than for that Citie.*

2 Murmuring against it, *Ioh.* 6. 41. *Luk.* 15. 2.

3 Cavilling against it, *Act.* 13. 45.

4 Contemning it, *Ier.* 34. 16. *Act.* 17. 18. *What will this Babbler say?* They accounted *Pauls* precious preaching, vaine babbling.

5 Mocking and scorning it, 2 *Chron.* 36. 16. *Act.* 2. 13.

6 Persecuting it, *Matth.* 10. 23. And so they become like mad Dogges throwne into a River, or tyed up in a Chaine, which doe snarle, bite, and teare those that put out their hands to helpe, and set them free; fearing they come to torture and to trouble them more. Just so it is with many prophane wretches, which lye drowned in sinne, and chained in Sathans fetters: If a man put out his hand, by the Ministerie of the Word, to save them from sinking into Damnation, and to free them from the Snares of everlasting death; they rage and rayle, they barke and bite like mad Dogges, holding themselves to be disquieted, disgraced, and tormented before their time.

Thus you have seene the sixe Causes, and the sixe Sinnes, that the not profiting by the Word doth bring upon a people.

2 Now, in the second place, let me render to your most serious thoughts some quickening Motives, for the stirring of you up to profit by the Word.

1 Some taken from the Word it selfe, the Ministerie whereof you have slighted.

What then is the blessed thing you have so wickedly abused? It is,

1 The *Word of Salvation*, Act. 13.26. No other Word, or created Power, can save your soules from Hell.

2 The *Word of Truth*, Eph. 1.13. There is error in all other Truths, whether Naturall, or Morall, or Politicall: and goe to any Art, there is weakenesse and infirmitie in the braine of man, that there can be no certaintie; but here is all Truth, and here is infallibilitie, you need not doubt of any.

3 It is called the *word of Life*, Phil. 2. All other Learning whatsoever, when it hath furnished you with ornaments and parts, it leaves your soules starke dead in sinne and trespasses: But this is a *Word of Life*, it inspires spirituall Life, and brings eternall Life.

4 It is called a *word of Reconciliation*, 2 Cor. 5. Let the Sea runne nothing but Gold, and Heaven and Earth be turned into Gold and Silver, and offered unto God, it could not reconcile us. If all the creatures would [illegible]

be annihilated, and come to nothing; yet this could not save *Iudas*, or any one reprobate: but the Word hath beene a blessed instrument, for reconciling many soules to God.

Quid autem est Scriptura sacra, nisi quedam Epistola Omnipotentis Dei ad Creaturam suam? Greg. Epist. lib. 4. Epist. 34.

5 It is, as it were, an Epistle or Letter (as one of the Fathers calls it) written from God Almightie unto us miserable men; wherein hee writes his Will and Word, and sends it to us: the Ministers are the leaders of it, and they bring the newes from Heaven. And what is the matter of it? Concerning eternall life, or eternall death, concerning the good of your soules. Now, if you had a private Letter come from the King, concerning your advancement, or your deliverance and forgiveneſſe for some dangerous Treason, or both; how would you take this Letter, and how often would you reade it, with what willingneſſe of affection? Now, here is an Epistle sent from Heaven, to advise you, that you are all Traitors and Rebels against Heaven, and yet here in this Letter, God offers the bloud of his Sonne, and you may be reconciled: and will you neglect it? This is the matter of this Epistle; it brings matter of deliverance from the greatest Curse that can befall the creature, and the greatest advancement.

6 It is the bottomeleſſe Treasure of all high, sweet, and excellentest things: The Mysterie of the Trinitie, the Majestie of God, the Love of God, and of Christ, his sufferings, the Spirits workings, the happineſſe of the Saints, and the glory of Heaven, &c.

7 It must be our Iudge at the last day, *Ioh.* 12. 48. Every honest Sermon, is but the Word of God unfolded; and a bunch of Arrowes wrapped up, and unfolded, are all one.

8 It onely can cure a wounded Conscience, the greatest calamitie that ever the heart of man was acquainted with; and that which no Arme of flesh, or created Power, no man or Angel, can ease at all.

9 In it onely are to be had Deeds and Evidences, to shew for eternall Life; and Acquittances, for discharge from eternall Death.

10 It hath saved all the soules that are in Heaven, *Rom.* 10. 13.

11 It onely is the object of divine and infused Faith. Humane testimonies and authorities beget onely humane Faith: Therefore you must reverence this Word. *Mafeus in Mon. p.* 365.

2 Some Motives taken from the most fearefull and cursed estate of those who neglect and reject the Ministerie of the Word, having to be reformed by it. Marke and take to heart these unspeakable miseries, whosoever thou art, that despisest the Ministerie: Take a taste of it, in these passages.

1 They are deprived by this meanes of the love and favour of God, the onely fountaine of all comfort, peace and glory, which is infinitely the dearest and most invaluable losse, that can be imagined.

2 Of their part and portion in the blood of Christ; one drop whereof, is more

worth than Heaven and Earth, men and Angels, or the creatures of a thousand Worlds.

3 Of the fatherly protection, care, and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence.

4 Of the quiet joy and tranquilitie of a good Conscience; a Iewell farre more worth than the whole World, were it all turned into one unvaluable Pearle of unvaluable price: and of all the heavenly illuminations, cherishments, and comforts, wherewith the Holy-Ghost is wont to visit and refresh the hearts of holy men.

5 Of the sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures: For, without a good Conscience, there was never found joy in any mans heart, or sanctified enjoyment of any thing in the World; and never shall any man have a good Conscience, that gives allowance to any Lust, or lives delightfully in any sinne.

6 Of a Crowne of Life, the unspeakable joyes of Heaven, that immeasurable and endlesse comfort that there shall be had with all the children of God, Patriarkes, Prophets, Apostles, Martyrs, all our Christian acquaintance; yea, with the Lord himselfe, and all Angels, with Christ our Saviour and Lambe, slaine for us; the Prince of Glory, yea, the Glory of Heaven and Earth, and brightnesse of the everlasting Light, &c.

To these privative consequents, adde a serious consideration upon those terrible flaming places; *Deut.* 29. 19, 20. *Prov.* 1. 23, 24. *Isa.* 6. 9, 10. 1 *Sam.* 2. 25. *Act.* 13. 46.

By continuing thy contempt, and rejecting the Light of the Gospel, thou mayest come, thou knowest not how soone, to sinne against the Holy-Ghost, as the Pharises did, *Matth.* 12. 24, 32.

For sinne against the Holy-Ghost may be committed as well,

1 By those, who although they doe acknowledge and confesse the Truth, which they doe blaspheme; yet they have not yet professed it, or given up their names to it, as were those Scribes and Pharises: and there are many such in these dayes, who have not as yet given their name to the Truth, which yet notwithstanding being well knowne and acknowledged, they doe blaspheme.

2 As those, who have not only acknowledged in themselves the Truth that they blaspheme, but have professed the same before others, that are the favourers of Truth; as *Iulian*, *Porphyrius*, *Alexander* the Copper-smith, and many others: of which, you may see *Heb.* 6. & 10. So many among us at this day.

3 Some taken from the fruits of those judgements, which contempt of the Ministerie may bring upon the place where it is planted.

1 It may remove the *Candlestick*, and be plagued with the utter losse of the Ministerie. Consider, *Matth.* 8. 34. & 10. 13. & 21. 41.

2 They

2 They may have Prophets, but such as are *fooles*; they may have men of the Spirit, but those that be *mad*, *Hos.* 9. 7. By a *foole*, is meant not a naturall, but spirituall foole, *Prov.* 1. 8. *Ier.* 4. 22. *Isa.* 5. 20. By *mad*, is understood not a man out of his wit, or distracted in minde, but he that like a mad Dogge rageth and rayleth against the Truth of God, and sincerities of his Saints; which is a great judgement.

3 They may enjoy faithfull Teachers, but to their further hardening; as the Israelites did *Isaiah*, *Isa.* 6. 9, 10. Which of all other judgements that God can inflict in this life, is the most fearefull.

4 By this meanes, they may make sad the heart and affections of their Teachers, that they cannot with that chearefulnesse as they desire, performe the offices of their Ministerie: Which as it discourageth the Teachers, (and will one day light heavie on the causers and procurers thereof) so it is unprofitable for the hearers, and deprives them of much good they might otherwise enjoy; as appeares, *Heb.* 13. 17.

4 Some from consideration of those confusions and desolations, which it pulls with great violence even upon whole Kingdomes. Looke upon such places as these: 2 *Chron.* 36. 16, 17, &c. *Ier.* 25. 3. &c. & *Cap.* 35. 15. *Rev.* 6. 4. &c.

The glorious Light of those seven Candlesticks in Asia, mentioned in the *Revelations*, was long since, for their unfruitfulnesse, coldnesse and contempt of the Word, turned into the darke

Mid-

Midnight of Heresie, Apostasie, and Mahometisme. Rome, that was anciently the glory of the Westerne Churches, lyes now drowned in Superstition, soaking in damnable Idolatry, and plunged over head and eares in the Doctrine of Devils. Many strong and noble Limbes of the reformed Churches in high Germanie have lyen for some yeeres in their tears of bloud, groaning under the mercilesse tyrannie of the bloudie Antichristians, and have wofully received the *marke of the Beast* againe. Now assuredly, it was the loathing the heavenly Manna, which made the Lord to *utter his Voice* before the Armies of the enemies at Prague, and other places. It was their spirituall coldnesse, which sharpened the Papists swords against them: It was their not entertaining the Truth, with the love and power of it, which gave the Imperiallists power over them. Psal 21.12.

3 In a third place, take some helpes and remedies, to become profitable hearers and saving proficients by the Ministerie you enjoy; which hath thus long beene (it is a reproachfull and rufull thing I speake) *the savour of death unto death* unto the most. 3

1 Be perswaded to beleeve and obey the blessed Commandement of our Saviour himselfe, *Matth. 6. 33. Seeke ye first the Kingdome of God and the righteousnesse thereof, in the first place, and all other things shall be added to you.* To which end quicken me by consideration, 1

1 To what end were came into this World

What

What a wofull and bewitched people are they, who being reasonable creatures, having an understanding Light, like the Angels of God; having eyes in their heads, to fore-see the wrath that is to come; hearts in their bodies, that can tremble as the leaves of the Forest, which are shaken with the winde; Consciences, that are capable of unspeakable horror; bodies and soules, which can burne in Hell for ever: and yet some have lived twentie, some thirtie, some fortie, some sixtie yeeres; and yet to this day, have not learnt one sound spirituall Lesson, for the true good of their soules, either out of the Booke of God, the Booke of Nature, the Workes of God, or any other way? Why, to what end doe you thinke were you created, and put into this World? To eate, and drinke, and sleepe; to lye, and sweare, and toot in the Earth; to Dice and Card, and goe in the Fashion; to contemne the Ministerie; shamefully to belye, slander, and rayle upon Gods people, as too precise; to die, and then not to be damned? Assuredly, thou wast not borne, and placed upon the Earth, for to serve thine owne turne, to please thine owne heart, to follow thine owne wayes, to live for a while like a Beast in sensuall contentments, and then to goe to Hell. Certainely, thou wast sent into this World for some other end, for some greater businesse and important affaire; even for that *One necessarie thing*, *Luke* 10.42. to know, serve, and obey thy God, and to save that precious Soule of thine in the Day of Christ; to seeke first the Kingdome of Heaven, to know and feele the ver-

See Whitely, pag. 183.

tue

tue of Christs death and resurrection. This, I say, is that *One necessarie thing*: All other things are but respectively necessarie, so farre as they further this end; ought onely to be subordinate, and contributorie; nay, to be accounted but *drosse* and *dung*, to this, *Phil.* 3. 10.

2 Consider, that upon this moment depends eternitie.

3 *What is a man profited, if he shall gaine the whole World, and lose his owne soule?* *Matth.* 16. 26.

4 The difference of the life and death of the Christian and Carnall-lift.

2 Take the counsell of the holy Apostle, *Col.* 3. 16. *Let the Word of Christ dwell in you richly, &c.*

1 By hearing it *in season, and out of season*, 2 *Tim.* 4. 2. Preachers and hearers are relatives. Christian hearers in ancient times heard their Pastours day after day.

(1) [a] *Because yesterday wee made mention of the Theefe, &c.* saith *Ambrose*. Which implyes his preaching the day before.

(2) [b] *You that were here yesterday, &c.* Which implyes his preaching the day before. In another place: [c] *I suppose, you remember how farre we discoursed yesterday; from that very place let us to day begin.* Elsewhere he saith: [d] *From whence we spake much yesterday.* Againe; [e] *Yesterday we came even to that Verse, &c.* [f] *Yesterdayes Sermon was protracted, &c.*

See my Booke of walking with God, pag. 158. See *Chrysostome* upo the place. About which, see *Chrys. tom. 5. serm. contra Gulam. p. 838, 839.* 2.

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See *Austin. conf. lib. 8. pag. 161.*

a *Quoniam heri sermo die de latrone factus est mentionem, &c. Ambros. de fuga latrone, serm. 20.* b *Qui hesterno die affuistis, &c. August. in Psal. 38. Conc. 2.* c *Quoniam heri sermo die de isto latrone fit, modo memoriae vestrae, &c. Idem in Psal. 32. Conc. 2.* d *Unde hesterno die multum locuti sumus. Idem in Psal. 32. Conc. 2.* e *Hesterno die pervenimus usque ad istum versum, &c. Idem in Psal. 48. Conc. 2.* f *Hesterna lectio protracta est, &c. Idem in Psal. 58. Conc. 2.*

g Posterior pars Psalmi, de quo hesterno die locuti sumus, &c. Idem in Psal. 78. Conc. 2.

h Hesterno die Psal. brevior tractabatur, &c. Idem in Psal. 142.

i Primùm igitur persuadeamus, ut sacramentorum fuga in melius mutationem faciat: etsi enim heri & nudiustertius de hâc vobis locutus sum materiâ, neque tamen hodie desistam, neque cras, neque perendie, eadem persuadere. Chrysost. ad Pop. Antioch. Hom. 7. See him in Matth. 15. Hom. 53. pag. 304. &c.

k Movent me quidem (fratres) ad hunc sermonem vesperinæ pugnæ, &c. Basil the great, Serm. in obviat. & lætum, quibus die Paschæ populum affectum vidit, pag. 341.

g The latter part of the Psalme, of which wee spake yesterday, &c. h Yesterday a shorter Psalme was handled.

(3) i First therefore let us perswade you, that you would amend and abandon your Oathes: For although I spake of the same matter yesterday, and the day before that; yet notwithstanding, I will not cease to day, nor to morrow, nor the day after that, to perswade the same things. Whence it appeares, that hee preached the day before, and the day before that; and would preach the day following, and the day after that.

(4) k Yesterdayes fight (Brethren) provoked me to this Sermon, &c. This Sermon was made upon Easter Monday; and no doubt, he had preached on Easter day.

(5) l Yesterday, &c. To day wee will discourse briefely of Baptisme, and the benefits that flow from thence to us: Although yesterday our speech did flow more hastily from us, both because the time did urge, as also least length of speech should beget disdaine and satietie: for the satietie of speech is no lesse an enemie to the eares, than too much meate is to the body. These Orations were divine, and as Sermons; and this was made on the day immediately after an holy-day. The Greeke Church at that time celebrated the day of Christs Baptisme.

l Hesterno die &c. hodie de Baptismi ac beneficio inde ad nos promanante, breviter disseremus. Hesterna luce den oratio pertexuit, tum quia tempus urgebat, tum ne satietas auditorumque fastidium parret. Sermonis quippe satietas non minus auribus inimica est, quam cibus ventriculum corpori. Nazianz. Tom. 2. Orat. 40. in sanctum Baptisma, pag. 614.

(6) m If

(6) m *If you remember, in yesterdayes Sermon, &c.* *Chrysostome* in his tenth Homily upon *Genesis*, expostulating with his people, because they were so few, tells them, That every houre of the day is seasonable to heare a Sermon; nay, the very night is not unseasonable, for such a purpose: urging for proofe thereof, the place I prest before, 2 *Tim.* 4. 2. and *Pauls* practice, *Act.* 20. preaching untill midnight. These are his words. n *What meanes it, that there is a lesse assembly of you to day, and not so frequent a multitude of those, who flocke to us? For it is not so with spirituall things as with humane, which are divided to determined times: Every time of the day is fit for a spirituall Sermon. And what doe I say, the day time? yea, if the night should come upon us, it doth not prejudice or hinder spirituall teaching. For both Paul writing to Timothy, said: Be instant in season and out of season, &c. And againe, heare blessed S. Luke, saying:* Paul being about to depart on the morrow, prolonged his Sermon to the middle of the night. *Tell mee, I pray thee, did the time hinder? Was therefore his word of Doctrine hindered?*

Austin sometimes preached thrice upon the same day. o *Doe not wonder, deare Brethren, if I have preached thrice to day, God assisting me: There hath happened to day a fearefull chance, &c.*

m *Si meministis hesterna sermone, &c.* Bernard. in Psal. Qui habitat. &c. Serm. 12. pag. 546.

n *Quidnam sibi vult, quod minor est hodie vestr. conventus & infrequens numerus eorum qui ad nos confluunt? Non enim ut humane rei, ita & spirituales ad definita tempora distincte sunt. Sermoni spirituali omne dei tempus idoneum fuerit. Et quid dico dei tempus? Neque si nox ingruat, spirituali doctrine preiudicat. Propterea & Timotheo Paulus scribens dicebat; Insta tempestivè, intempestivè, &c.*

Et iterum audi beatum Lucam, dicentem: Discessurus crastino Paulus, &c. Sermonem produxit ad medium noctem. Num tempus obfuit, dic quaso? Num propterea doctrinæ sermo impeditus? o *Non miremini, fratres charissimi, si hodie tv sermonem. Deo auxiliante perfecero. Accidit hodie terribile casus, &c.* Tom. 10. part. 2. ad finem in Sermone Serm. 33.

Chrysostome

Chrysostome in the Evening, as we may see in his eleventh Homily upon 1 Thess. 5. saith hee: *Even as, if any one should cast water on the wicke of this Candle, or should onely take away the Oyle, hee would put out the Light; so is it with the gift of the Spirit.* He tooke his example from the Lampe that burnt by him when he was preaching, and saies, *You may quench this Lampe, by putting in water; and you may quench it, by taking out the Oyle.*

Quemadmodum siquis lucis hujus lychneo aquam insperget, aut oleum duntaxat eximeret, lucem extingueret: Ita habet & donum Spiritus.

And great Basil also the like. *The Evening and the Morning* (saith he) *is made one Day. But these our Sermons concerning that Evening, now begun from this Evening, doe here put an end to our words.*

Facta est igitur vespera, inquit, & factum est mane, dies unus. Sed hi nostri de illâ vesperâ sermones ab hâc vespera jam occasi, hic orationi nostræ finem imponunt. Hexam. Hom. 2. ad finem.

Chrysostome almost in all his Homilies upon Genesis, saith in the beginning of his Sermon: *Heri, &c. Yesterday I handled this or that, or the like.* See 1. Hom. 7. 2. Hom. 14. 3. Hom. 17. 4. Hom. 18. 5. Hom. 24. 6. Hom. 27. 7. Hom. 28. 8. Hom. 31. 9. Hom. 34. 10. Hom. 40. 11. Hom. 44. 12. Hom. 46. 12. Hom. 48. 13. Hom. 52. 14. Hom. 53. 15. Hom. 54. 16. Hom. 55. 17. Hom. 56. 18. Hom. 57. 19. Hom. 58. 20. Hom. 59. 21. Hom. 63. 22. Hom. 65.

See Conc. in Psal. 98.

Austin preached twice a day.

Object. Except perhaps they preached every day onely in Lent, &c. or besides the Lords day, but onely upon holy-dayes, and their Eves.

Answ. Heare Chrysostome speaking generally. * *It is necessarie, that a Bishop should sowe his Seed every day, as I may so say; that as the last, by that daily custome of Teaching, the mindes of his hearers may retaine his words.*

* *Unde Episcopi necesse est in singulos ut sic dicam dies semen verbi seminare, ut ipsa saltem assiduitate doctrinæ sermonis auditorum animi retinere possint.* De Sacerd. l. 6.

Austin

Austin hath the like. *The Word of God, which is dayly opened unto us, and after a sort broken to us, is our dayly Bread: And as our bellies hunger for that Bread, so doe our mindes for this.*

Verbum Dei quod quotidiè nobis aperitur & quodam modo frangitur, panis quotidianus est: & quomodo illum panem ventres, sic istum esuriunt mentes. August. Hom. 42. Ex. 50.

Object. If former and Primitive Times were so full of Preaching, how commeth it to passe, that our dayes will scarce downe with twice a Sabbath? Sith the ancient Fathers preached dayly, how happeneth it, that many reputed great Schollers in these Times, preach so seldome? &c.

Answ. First, our Reason may be an affected humour of man-pleasing, or selfe-preaching; which is ambitiously pursued; and mightily prevailes abroad in the World.

This, King *James* out of his deepe and Princely wisedome, conceived to be the cause of so many dayly defections from our Religion, both to Poperie and Anabaptisme. He calls it *a light, affected, and unprofitable kind of Teaching, which hath beene of late yeeres too much taken up in Universities, Cities, and Countries: In which (saith he) there is a muttering up of much reading, and a displaying of their owne wits, &c.* These are his owne words, in the Reasons of his dislection for Preaching.

See Introduction of Confession, pag. 140.

See Apol. Conf. Ch. 8. Cath.

Now you must know, that to the scraping and patching together of the garish and gawdie paintings and unprofitable Pompe of a selfe-Sermon, there is required and ordinarily expected such a deale of curiositie, varietie of extraordinarie conceits, and tickes of wit, that it puts the Penman to a great deale of paines, and torture his over extremely. He dives with much adoe into the things

hill of many a Popish Postiller, and phantasticall Frier, &c. For such, as *Tully* said of *Anthony*, do *magno conatu magnas nugas agere*; they sweat at it, with much vexing anxietie: And what then? *Parturiunt montes, &c.* they detaine & delude the itching eares of unjudicious hearers with a little ayrie nourishment, as the King speakes in the fore-cited place.

The painfulnesse then of this unprofitable way of Preaching; the irkesome tediousnesse of committing of it so punctually and precisely to memorie; the fearefulnesse of deliverie, and danger of being out; vaine-glorious doubting, that they shall not be applauded as they were wont; feare, lest the next time they should lessen their former reputation of wit and reading, &c.

Secondly, another Reason may be, because Ministers doe not so much meditate and study divine and heavenly things, but trouble themselves too much in the affaires of the World. Therefore the ancient Fathers, spending their time, wits, and understanding wholly upon heavenly things, diving continually into the mysteries of Gods Booke, and preaching dayly, were able to preach often, and excellently: by their Ministeriall diligence and faithfulnesse, they attained such a happie readinesse and habit, and so enriched themselves with heavenly store, that they were able, as occasion was offered, to *bring forth out of their Treasure things new and old*; whereupon they were enabled to preach sometimes upon short warning: So *Basil* preached his two Sermons upon the five dayes worke, when he had but that morning for meditation. Sometimes,

Perlatum ad nos est Reverendiss. fratrem nostrum Basilium, Episcop. velut unum, de Laicis, &c. Greg. ep. l. 8. c. 11. & in Evang. Hom. 17. Col. 381. & Past. Cur. p. 2. Col. 1248.

Rogatus quoque, (speaking of *Austin*) *à nonnullis in certis temporalibus causis, Epistolas ad diversos dabat; Sed hanc suam à melioribus rebus occupationē tanquam angoriā deputabat, suavem semper habens de iis, quæ Dei sunt, vel allocutionem vel collocutionem fraterne et domestice familiaritatis. Possid. de vit. Aug.*

times, without any premeditation; so it seemes he preached his second Sermon. And so did *Austin* his Sermon, upon *Psal.* 95. It seemes there, his Brother *Severus* failing to come, he preached himselfe. And I have told you heretofore of a Sermon which he made upon a sudden, occasioned by an heavie accident. And these Sermons were such, that they have bin thought worthy by the Church from time to time, to be conveyed and communicated to posterity. For in all my discourse, I am so farre from giving any allowance to idle, impertinent, or any way unsubstantiall Preaching; that I hold it a very irksome, and loathsome, and wicked thing, lyable to that heavie Curse; *Cursed is he that doth the worke of the Lord negligently.* But let a man be well grounded before he begin, be godly himselfe, ply faithfully and painefully his Ministeriall charge, *in season and out of season*; and it is incredible to what he may attaine in the Point I pursue, by his much exercise, and Gods blessing upon it.

De Baptismo referente D.D.Donne.

See ad fratres in Eremo, Serm. 33.

But yet some say,

First, That a man cannot preach well, under a quarter of a yeeres provision. See the truth hereof, in the fore-going Reasons.

Secondly, That often Preaching will make it too cheape, and contemptible; which to affirme, is a base and carnall wrangling, and confuted by the practice of the Fathers.

Thirdly, That Reading is to be preferred before Preaching.

Wee doe not denie, but that the Word read, is the rule of holinesse, may convert, the Spirit accompanying

companying his Ordinance; and therefore is to have place, and due respect in the Congregation: but wee will not equall it to Preaching. If Reading were more excellent, and of greater force to convert, than Preaching; why are not the people converted, that have a Reader? To what end then serve Schooles of the Prophets? Wherefore should men studie the knowledge of Tongues, and Arts, to divide the Word aright, and to distribute to every mans present necessities? And why should Sathan rage more against Preachers, than Readers; except the Word powerfully delivered did not the more batter and beat downe his Kingdome? Besides, why did not Christ send out his Apostles with this charge, *Goe, reade*; but, *Goe, preach to all Nations?* Wherefore doth *Paul* pronounce a *Woe* to them that *preach* not the Gospel? And why did hee not charge his sonne *Timothy* before God, to *reade in season, and out of season?*

Object. Yea, but may some say, The ancient Fathers were extraordinarie men, and therefore no Patternes for our Preaching, &c. They were glorious Lights, and wee but Glow-wormes; they were Cedars, wee but Shrubs, &c.

Answ. Let them be what they were, I as much reverence and respect them, as any man alive, if wee take truth and discretion with us. And therefore at this time, I will suppose (I say so, because I doubt not, but our Age hath brought forth as worthy Divines, if not worthier, as any of the ancient Fathers;) I say, I will suppose them to be as it were Gyants, and wee Dwarfes: Yet set a

Dwarfe

Dwarfe upon a Gyants shoulders, and hee will see further, and so might certainely wee, but for Slouth, Idlenesse, Worldlinesse, Ambition, and other such base and vile degenerations of these later Times.

It may be further objected, That there was more necessity of the Fathers frequent Preaching, especially in those Primitive Times, for more plentifull publishing and propagation of the Gospel, &c. and suppressing Heresies, &c. *Object.*

Passingly weake, and untrue. There is farre more need of much Preaching now, than in former times. For wee live in the *last dayes*, wherein those *perillous times* are come upon us, which *Paul* fore-tells 2 *Tim.* 3. 1. *&c.* and wherein *iniquitie abounds, and the love of many waxeth cold, &c. Math.* 24. 12. And at this day wee oppose the *Hydra* of all Heresies, Poperie; which opposeth even the whole Body of Christianitie. Againe, their Homilies are against Drunkennesse, Pride, Swearing, Luxury, Covetousnesse, love of the World, Vsury, painted Faces, false Haire, Anger, Envie, Ambition, &c. All which sinnes, and many more, reigne and rage at this day with more hainousnesse, and an higher hand, than heretofore. *Answ.*

2 A second meanes whereby the Word may dwell plentifully in us, is, by a constant and conscionable reading the Booke of God. This Exercise is commanded to Kings and Captaines, *Deut.* 17. 17, 18, 19. *Iosh.* 1. 8. who may seeme more priviledged, by their intanglement in many and weightie affaires.

Christ bids the Iewes, *Ioh. 5. 39. Search the Scriptures*, as the well-spring of eternall life. The Holy-Ghost commends the Iewes of Berea, as more noble than they of Thessalonica, because they received the Word with all readinesse of minde, and searched the Scriptures daily, whether those things were so, *Act. 17. 11.* See *Deut. 6, 7, 8, 9.* See many Motives to this dutie, before: It is the Word of Salvation, of Truth, of Life, of Reconciliation, a Letter from Heaven, a Treasurie of all excellent things: it shall judge us, it onely can heale a wounded Soule; it containes all our evidence for Heaven, and it is the object of divine Faith, &c.

Nay, and because the Papists have wickedly dammed up this Fountaine of Life from the common people, heare the judgement and zeale of Antiquitie, in pressing this dutie.

First, heare *Chrysostome*.

* *Heare, I pray you, all yee Lay-men,* (saith *Chrysostome*) *get yee Bibles, a Medicine for your Soules, &c. You cast all upon our shoulders. You ought onely to be instructed of us, but your Wives and Children should be by you, &c. But now adayes, your Children preferre divellish Songs and Dancings, even as Coakes, and Carers, and leaders of Dances, but none knowes any Psalme.*

The same *Chrysostome*, to stirre up men to diligent reading the Scriptures, maketh good this assertion; *There is no affliction or miserie of mans soule, but may receive a Medicine out of Gods Booke.*

I A man heavie-hearted, and of a sad spirit, (saith hee) takes the Bible in his hand, after hee hath

* *Audite, obsecro, seculares omnes, Comparate vobis Biblia, animæ Pharmaca, &c. Omnia humeris nostris injecistis. Vos oportebat duntaxat à nobis institui, vxores vero à vobis & liberos. Nunc vero Satanicæ cantiones ac saltationes profecerunt pueris vestris, quemadmodum Coci, & Obsonatores, & Choreum ducentes; Psalmum autem nemo novit ullus. Chrysost. in 2. ad Colos. Hom. 9. Col. 1050.*

hath met with that place, *Psal.* 42. 11. (*Why art thou cast downe, O my soule, and why art thou so disquieted within me? hope thou in God, &c.*) he is refreshed.

2. Another (saith he) is oppressed with extreame povertie, beholds the wicked wallow in worldly wealth, and flourish like a greene Bay-tree: But after hee hath cast his eye upon that, *Psal.* 55. 22. (*Cast thy burthen upon the Lord, and hee shall sustaine thee, &c.*) he is comforted.

3. Another is hunted with calumnies and insidiations, &c. and no humane helpe will be had; the Prophet (saith hee) doth teach him what to doe, in these words: * *They did speake against me, but I prayed.*

4. Another is forsaken even of his friends and kinsmen, and contemned of those who were most beholding to him: Heare how the Prophet behaved himselfe in such a case, *Psal.* 38. 12. *&c.* 13. *&c.*

He concludes thus: * *Thou hast seene, whensoever any calamitie doth oppresse a man, how conveniently an Antidote he may take from the Scriptures, and all cares of this life may be driven backe, neither should we be grieved for any thing that falls out. Therefore, I beseech you, that you would come hither, and diligently attend to the reading of the holy Scriptures; and much when you come hither, that you would bring the holy Bible into your hands, and over-runne the paper that is in them with your eares and eyes, whereby, what that sensible Bread doth to corporall bodily strength; that Reading doth to the soule, for it is its spirituall nourishment, and makes the soule vigorous, &c.*

* *Ipsi detrahebant mihi, ego autem orabam.*

* *Videsis quomodo, quacunque calamitate humanam naturam premente, commodum ex Scripturis antidotum accipere liceat, & omnis hujus vitæ repellatur cura, nec ab illo quod accidit graveris? Propterea obsecro, ut sibi unusquisque hoc omnium, &c. divinas Scripturas lectioni diligenter assistatis; non solum cum huc venitis sed & domi divinos libros in manus sumite, & meditamini in illis jugiter, quod ad augendum vires corporis facit cibus, id animæ facit sanctæ. Spiritualis enim alimentum est, & sanctum reddit animum. Chrysost. Homil. de Lazaro pag. 190.*

But wee may adde to *Chrysostomes* Antidotes, these 16. more.

1 Art thou wearie of the wayes of vanitie, and comming on with a grieved and sorrowfull heart for thy sinne, to meet thy deare Redeemer; and doth the conceit of the number and hainousnesse of thy transgressions, crosse and confound thy hopes of being received to mercy? Why then looke upon *Paul*; he shed the bloud of the Saints with extraordinarie rage and furie, *Act.* 9. 1. upon *Manasseh*, a man of prodigious impietie, 2 *Chron.* 33. 6. upon some of *Peters* hearers, who crucified the Lord of Life, *Act.* 2. 23. If these will not serve the turne, looke upon *Adam*; who cast away himselfe, and undid all, and was the cause that all that issued out of his loines, unto the Worlds end, fell into the damnation of Hell: and yet all these upon repentance, were received unto mercie. And therefore, if thou canst now heartily repent, feare no former sinnes.

2 Hast thou by the violence of Sathans temptations, the slie enticements of thine owne sinfull nature, and the cunning insinuations of thy former bosome-sinne, beene fearefully overtaken with some scandalous fall, since thou wast converted, and gave thy Name unto Grace; and upon illumination of thy conscience, remorse, and meditation of returne, thou art ashamed to look Christ Iesus in the face, because thou hast so shamed thy profession; and thou art so troubled with horror and conceit, that thy case is singular; that thou canst find no ease to thine humbled and sorrowfull

heart? Why then looke upon *David, Peter*, &c. transcendent instances, that thou may not sinke into despaire.

3 Art thou plunged into the perplexities and fearfull apprehensions of a spirituall desertion? Art thou deprived of thy former comfortable feelings of Gods favorable countenance? Hast thou no comfort in prayer? &c. Looke upon *David, Psal.* 77.

4 It may be, upon thy Bed of Death, * when Sathan will make thy sinnes appeare farre more ugly and horrible to the eye of thy Conscience, than ever hee did before; and will perswade thee all he can, that all thy holy services unto God, and new obedience, was quite marred with Pride, Hypocrisie, and by-respects; I say, it may be then thy heart will quite faile thee, and thy conceit of Gods wrathfull and angry countenance for thy sinne, may so oppresse and confound thy soule, that thou mayest feare lest thou be forsaken: Why then thinke upon thy Saviours mournfull cry upon the Crosse; *My God, my God, why hast thou forsaken me?*

5 It may be thou art a true-hearted *Nathaniel*, in whose spirit there is no guile, hates all sinne heartily, both in thy selfe and others, desires and laboreth to please God in all things, and to keepe a good conscience before all things in the World, and yet thou findest and feelest in thy breast many times a heavy, sad, and unchearefull heart: why then, beare *David*, a man after Gods owne heart, of a more excellent spirit, and eminent graces, than thou art, complaining *Psal.* 43. 5. *why art thou cast down, O my soule, and why art thou so disquieted within me?* and

6 Art

* See Sathans depth in this point, *Helpe to Devotion*, p. 155.

6 Art thou grievously troubled with the haunt and horror of some speciall sinne, of which thou canst not be so easily rid; and doest thou therefore goe mourning all the day? Why then looke also upon *David*, *Psal.* 32. In such a case, he *roared all the day, his bones were consumed, and his native moisture was turned into the drought of Summer.*

7 Art thou vexed to the heart, and fearefully haunted with some horrible and hatefull injections of Sathan; thoughts framed by himselfe immediately, and put into thee; perhaps tending to Atheisme, or to the dishonour of God in some high degree, or to the disgrace of his Word, or selfe-destruction, &c. or the like: thoughts which thou canst not remember, without horror; and dareſt not reveale, or name, for their strange and prodigious hatefulnesse? Why then consider, how this malicious Fiend dealt with the Sonne of God: He suggested unto his most holy and unspotted imagination, these propositions: first, Murther; Make away thy selfe, *Matth.* 4. 6. secondly, Fall downe and worship the Devill, *Vers.* 9. What more fearefull and horrible apprehensions? And yet these were suggested to our blessed Saviour; to him perhaps more sensibly, to thee more secretly. His pure and holy heart, uncapable of sinne, did reject them with infinite contempt; and himselfe did utterly conquer and confound the Tempter, and that for thee, and thy sake too. And if thine heart rise against, abominate, abandon, grieve, and be humbled for them, they shall never be layd to thy charge, but set on

* See Dike, of Christs temptations, p. 219.

Sathans

Sathans Score. For all them, thou mayest goe on cheerefully and comfortably in the course of Christianitie: And so doe. And let not Sathan attaine his divelliſh end by them; which is, to worke aſtoniſhment in thy minde, horror in thy conſcience, heavineſſe in thy heart, diſtractions in thy thoughts, &c. that thereby thou mayeſt be diſheartened and diſabled for the chearefull diſcharge and performance both of thy particular and generall calling. Or elſe, art thou long after thy converſion, aſſaulted with perhaps ſorer ſpirituall pangs, and more horror, than at thy change? Conſider *David, Job, Hezekiah.*

8 Haſt thou loſt thy goods or children? Doth the Wife that lyes in thy boſome, ſet her ſelfe againſt thee? Doe thy neereſt friends charge thee falſely? Art thou diſeaſed from top to toe? Doe the Arrowes of the Almighty ſticke faſt in thy ſoule? Thy affliction is grievous enough, if thou haſt any of theſe. But doe they all, in the greateſt extremitie, conſume upon thee at once? Haſt thou loſt all thy children, and all thy goods? Doth thy Wife afflict thy afflictions? &c. If this be not thy caſe, thou commeſt ſhort of *Job*, a moſt juſt man, and high in Gods favour.

9 Haſt thou given thy Name to Religion, and art a Profeſſor of Grace, and art thou therefore villanously reproached with many ſlanderous nicknames and odious imputations? Art thou called *Puritan, Precian, Hypocrite, Humoriſt, Diſſembler*, &c? Why, graceleſſe wretches, when have you not upon

upon Earth, called Christ Iesus, *Devill*. See *Matth.* 10. 25. *Ioh.* 7. 20. Contemne thou therefore for ever, the utmost malice of the most scurrill tongue.

10 Art thou a loving and tender-hearted Mother unto thy Children, and hast thou lost thy deareſt? Why, the blessed Mother of Christ stood by, and saw her owne onely deare innocent Sonne, the Lord of Life, most cruelly and villanously murthered upon the Crosse, and die a shamefull death before her eyes, *Ioh.* 19. 25.

11 Art thou a woman, who in the time of thy travaile art pressed with many wants; with want of comfortable companie, desired helpes, a fairer roome, and other worldly comforts and conveniences? Why yet comfort thy selfe with this; That holy Virgin, which brought into the World the Worlds Saviour, brought forth that blessed Babe in a Stable, and laid him in a Cratch, *Luke* 2. 7. It is very like, farre more poorely, in respect of worldly comforts, than the poorest sort of women amongst us; with lesse comfortable helpers, and in a lesse seemely and commodious place, for such a purpose.

12 Hath thy Faith lost its feeling; and besides, doth God looke upon thee with an angry countenance, and is thy heart filled with heavineſse and horror? Yet for all this, let the hand of Faith by no meanes looſe it hold-fast upon the precious sufferings and saving bloud-shed of thy deare Redeemer. Thou hast before thee a matchleſse and transcendent precedent in this point.

Thus

Thus cryes holy *Iob*, having, besides his unparalelled varietie and extremitie of outward afflictions, *the Arrowes of the Almightie* sticking fast in him, and drinking up his spirits; *Though hee kill me, yet will I trust in him*, Cap. 13. 15. So *Abraham*, *Rom.* 4. 18.

13 Doest thou, day after day, poure out thy soule in prayer before the Throne of Grace, with all the earnestnesse and instancie thou canst possibly; and doest thou still rise up dull and heavie, and uncomforted, without answer from God, or comfortable sence of his favour and love shed into thine heart? Why, yet pray still; assuredly, at length thou shalt be gloriously refreshed, and registred in the remembrance of God, for a Christian of excellent faith, & a patterne of rare and extraordinarie patience this way, *Matth.* 15. 23. &c.

14 Doth the World, Satthan, carnall men, thine owne friends, formall Teachers, suppose and censure thee to be a dissembler in thy profession, and will needes concurrently and confidently fasten upon thee the imputation of Hypocrisie? Why, yet for all this, let thy sincere heart, conscious to it selfe of it owne truth in holy services, like a stoog Pillar of Brasse, bear backe and reject with noble contempt and glorious disdaine, all their impoysoned Arrowes of malice and slander this way. Thou hast a right worthy patterne in the Booke of God, for this purpose. *Iob* had against him not onely the Devill, his enemie, pushing at him with his poysoned weapons, but even his owne friends, scourging him with their tongues,

tongues; yea, his owne Wife a Thorne, pricking him in the eye; yea, his owne God miserably lashing his naked soule with Scorpions; powerfull motives, to make him suspect himselfe of former halting and hollow-heartednesse in the wayes of God: yet notwithstanding all this, his good and honest heart having beene long before acquainted with and knit unto his God with sincerities and truth, makes him boldly and resolutely to protest;

Job 27. 5, 6. *That untill he die, he will never take away his innocencie from himselfe; that he would keepe his righteousnesse, and not forsake it; and that his heart should not reprove him for his dayes.*

15 Hast thou an untoward Wife, that is a continuall dropping and a perpetuall Goade in thy side? Heare *Iobs* complaint, *Cap.* 19. 17. *My breath is strange to my wife, though I entreated for the childrens sake of mine owne body.*

16 Art thou vexed with a prophane dogged Husband? *Abigail*, a Wife, and precious woman, had a *Nabal* to her yoke-fellow.

Thus these patternes and precedents in the Booke of God, purposely registred for the refreshing and recoverie of his chosen, in spirituall or temporall straits, are ordinarily proposed in a transcendent and matchlesse degree; that in their greatest extremities, by reflecting their eyes upon such examples, they may be preserved from despaire, have the stronger consolation, and not thinke their cases to be comfortlesse and singular. Let these considerations move us to be well read in these holy mysteries, and day and night exercised

in

in reading and meditating on them. But to our purpose, heare further what others say in this Point.

Secondly, heare *Gregorie* the great.

[a] *What is the sacred Scripture, but a certaine Epistle of the omnipotent God to his creature? And surely, if a man should receive writings from his Emperour, he would not rest, he would not be quiet, he would give no sleepe to his eyes, unlesse he had first knowne what that earthly Emperour had written to him. The Emperour of Heaven, the Lord of men and Angels, hath sent his Letters to thee, concerning thy life; and yet (my vaine-glorious sonne) thou doest neglect earnestly to reade those Letters. Studie them therefore, I pray thee, and dayly meditate upon the words of thy Creator: Learne the minde of God in the Word of God, that thou mayest aspire more earnestly to eternall things, and that your minde may with greater desire be inflamed to the heavenly Kingdome.*

Thirdly, [b] *Origen* teacheth, *That the people should learne the Scriptures without booke.*

Fourthly, [c] *Jerome* counselleth, *That by dayly reading the Scriptures, wee should get wisedome.* His words import so much.

Fifthly, *Read the Scriptures* (saith [d] *Austin*) *for that they were written to the end we should be comforted.*

Sixtly, [e] *Jerome* writing to *Gaudentius* about the education of a yong maid, would have her at seven yeeres old, and when she begins to blush, to learne without book the *Psalter*; and until she come to be marriageable, to make the treasure of her heart the Books of *Salomon*, the *Gospels*, *Apostles*, and *Prophets*.

[a] *Quid ista Scriptura, nisi quædam Epistola omnipotentis Dei ad creaturam suam? & certè si cui ubi esset gloria vestra alibi constituta, & scripta iam Imperatoris acciperet, non cessaret, non quiesceret, somnum oculis non daret, nisi prius quid sibi Imperator terrenus scripsisset, agnovisset. Imperator cæli Dominus hominibus & Angelis, pro vita tua tibi sua Epistolas transmisit, & tu men, gloriose fili, easdem Epistolas ardenter legere neglegis? Stude ergo quæso, & quotidie Creatoris tui verba meditare. Discat cor Dei in verbis Dei, ut ardentius ad æterna suspiret, ut mentis vultus ad cælestia regna maximè disideriis accendatur. Greg. num. 1. Ep. lib. 4. c. 84. Col. 868.*

[b] *Hom. 8. in Levit.*

[c] *In Esech. c. 10.*

[d] *In Psal. 33.*

[e] *Discat mirabiliter Psalterium, & usque ad annum pubertatis filiam Salomonis, Evangelia, Apostolos, & Prophetas, sacerdis thesaurum faciat. Hieron. par. 3. tract. 15. Ep. ad Gaudent.*

Object. 1.

Object. 1. But the Scriptures are hard to be understood, &c.

Answ. Heare,

(1) *Chrysostome.* [f] *All things are cleare and plaine out of the holy Scriptures. Whatsoever things are necessarie, are manifest.*

(2) *Ierome.* [g] *The Lord hath spoken by his Gospel, not that a few, but that all should understand it. Plato wrote his writings, but not to the people, but to a few; scarce three understand him.*

(3) *Cyrill.* [h] *The Scriptures are profitably recommended unto us in an easie speech, that they should not goe beyond the capacitie of any.*

(4) Againe, *Chrysostome*, who having said much for often reading, and plainenesse of the Scriptures, concludes: [i] *Who is there, to whom whatsoever is written in the Scriptures, is not manifest? Who is there, who hearing, that the meeke are blessed, the mercifull blessed, the pure in heare blessed, and the like, shall want a Master, that he should learne any of those things which are spoken?*

Object. 2. But I am intangled with varietie of businesses, I have no leisure to spend time in reading Scripture, as you advise: I am full busied in my Trade, Husbandry, Merchandise, in some high roome, &c. I have a great charge, Wife, children, and family to care for: Let Schollers, Ministers, Gentle-folkes, &c. that have more time and leisure, ply such businesses, for I cannot.

[f] Omnia clara sunt & plana ex divinis Scripturis. Quecunque necessaria sunt, manifesta sunt. Πάντα σαφῆ καὶ εὐδηλα τοῖς βουλομένοις γνῆναι τὰ ἀναγκαῖα, φησὶν. In 2. ad Thess. Hom. 3.

[g] Dominus per Evangelia sua locutus est, non ut pauci intelligerent, sed ut omnes. Plato scripsit in Scripturâ, sed non scripsit populis, sed paucis: vix enim tres homines. In Psal. 86.

[h] Contra Julian. lib. 7. medium circiter libri.

[i] Cui enim non sunt manifesta, quæcunque in Evangelio scripta sunt? Quis autem audiens, Beatos esse mites, beatos misericordes, beatos mundi-cordes, cæteraque hujusmodi, desiderabit præceptorem, ut aliquid eorum discat, quæ dicuntur. Tom. 2. de Lazaro, Conc. 3. pag. 876. See abundantly for this purpose, in Psalm. Symbolis, pag. 38. &c.

Answ.

Answ. Who are more busied than Kings and Captaines? and yet they are commanded to be diligent readers of Gods Booke. See *Deut.* 17. 18, 19. *Iosh.* 1. 8.

But *Chrysostome* makes this Objection, and answers it himselfe excellently: [k] *What sayest thou, Oh man? Is it not thy dutie to reade the Scriptures, because thou art distressed with innumerable cares? Yea, it is thy dutie rather than others, &c.* In which Sermon also, he lets fall this confident assertion: * *Neither now can it be, it cannot be, I say, that any man should attaine unto salvation, unlesse he be continually conversant in spirituall reading.*

Object. 3. But, alas, I cannot reade.

Answ. Heare then *Austin*:

[l] *Neither let this be sufficient for you, that in the Church you doe heare divine reading; but also in your houses, either doe you your selves reade, or get others that can reade, and doe you willingly hearken.*

And he stirres them up to it, with these considerations:

(1) = *Remember, Brethren,* (saith he) *the saying of our Lord, in which hee saith; If a man should gaine the whole world, and lose his owne soule, what will it profit him?*

(2) *What remaineth and abideth in us, but that which every one, either by reading, or praying, or doing good workes for the salvation of his soule, hath layd up in the treasure of his Conscience?*

[k] *Quid dicis homo? Non est tui negotij Scripturas evolvere, quem innumeris curis distineri? Imò tuum magis est quam illorum, &c.* De Lazaro, Tom. 3. Conc. 3. f. 374.

* *Negare unquam fieri potest: non potest, inquam, fieri, ut quisquam salutem assequatur, ni perpetuò versetur in lectione spirituali.*

[l] *Nec sollum vobis sufficiat, quod in Ecclesiâ divinas lectiones auditis, sed etiam in domibus vestris aut ipsi legite, aut alios legentes requirite, & libenter audite.*

= (1) *Recordamini fratres, inquit Dominicum illum sermonem, quo dicit; Si lucrum totius mundi lucretur homo, &c.* (2) *Quid manet aut permanet in homine, quod illi subsit aut legendo, aut orando, aut bonum opus faciendo, pro animæ suæ, in thesauro conscientiæ suæ recondiderit.* De Tem. Serm. 55. See *Gregor. Nazian.* Orat. 14.

Object. 4. But will not publike reading in the House of God serve the turne?

Answ. By no meanes. Heare *Chrysostome*:

° *Therefore often doe I tell you before-hand, many dayes before the argument of which I shall speake, that in the dayes in the meane while, taking a Booke, and weighing the whole summe of the matter, after yee have understood what hath beene said, and what remaines to be said, you may make your minde more fit to heare those things which afterward shall be declared; and that I alwayes exhort to, and will not cease to doe it, That you doe not onely attend here to those things which are spoken, but also when you shall be at home, you may dayly attend to the reading of holy Scriptures. Which thing I have not ceased to presse upon those who privately have talked with me.*

Object. 5. But from this libertie of reading Scriptures, spring many Heresies.

Answ. ? The sacred Scripture is not the cause of Heresies, but the ignorance of the holy Scripture. Heare *Chrysostome*:

? *Hence arose so many thousand evils, from the ignorance of holy Writ: Hence sprung up so great a plague of Heresies.*

r Godly Bookes also, with which this Age is abundantly and plentifully enriched, must be diligently and profitably read.

° Eoque crebrò vobis prædicimus multis ante diebus argumentum de quo sumus loquuturi, ut bis in medio diebus, sumpto libro, perpensaque rei summâ totâ, posteaquam intellexeritis, quid dictum sit, quid restet dicendum, mentem vestram instructiorem reddatis ad audienda quæ posè differentur. Idque semper hortor, & hortari non desinam, ut non hic tantùm attendatis ÿs quæ dicuntur, verùm etiam cum domi fueritis, assiduè divinarum Scripturarum lectioni vacetis. Quod quidem & ÿs, qui privatim mecum congressi sunt, non desitis inculcare. Tom. 2. de Lazaro, Conc. 2. pag. 874.

p See to this purpose in the Answer to the third Objection, a little before. q See *Pol. Symphon.* pag. 60. where he proves this Assertion. r Ἀνοίκτου τινὸς πηγῆς, ἐστὶ τὰ τῶν γραφῶν ἀγράμματα. Ἀνοίκτου δὲ πολλῶν τῶν αἱρέσεων ἐπεκύρησαν. *Chrysost. in præfat. in Epist. ad Romanos.* s Of which, see Regius seven Treatises, pag. 289. The Epistle Dedicatorie to the Practice of Christianitie.

3. Another

3 Another meanes by which the Word may dwell plentifully in us, is Conference. See *Deut.* 6.7. *Luke* 24.19. That of *Austin* before, *pag.* 210. in the second Reason of our seldome Preaching: That of *Chrysostome*, *Walking with God*, *pag.* 248. *Rogers* seven Treatises, *pag.* 364. *&c.* my *Walking with God*, *pag.* 86. *&c.* 3

4 A fourth meanes, is Meditation. Of which, see *Rogers* seven Treatises, *pag.* 235. *&c.* 4

Matter of Meditation.

Wee may meditate upon any part of Gods Word, on God himselfe, his Wisedome, Power, his Mercie; or on the infinite varietie of good things, which wee receive of his free bountie; upon his workes, and judgements; upon our sinnes, and the vilenesse of our corruption, that wee yet carry about us; upon our mortalitie, and changes in this World; upon our manifold afflictions of this life, and how wee may in best manner beare and goe through them, and the benefit thereof; upon the manifold and great priviledges which wee enjoy dayly, through the inestimable kindnesse of God towards us; upon the foure last things, but especially of those things that wee have most speciall need of.

See Practice of Christianitie, *p.* 28, *&c.*

Of the thing meditated upon, consider,

First, The definition, or description.

Secondly, The distribution, sorts, kinds, or parts.

Thirdly, Causes especially efficient, and finall.

Fourthly, The fruits and effects which it bringeth forth.

Fifthly, The subject wherein it is, or about which it is occupied.

Sixtly, The qualities or properties adjoyned. And know, that oftentimes, in common practice, these three, the finall cause, the fruit or the effect, the use or propertie of a thing, are often confounded.

Seventhly, The contrarie.

Eightly, The comparison.

Exemplifie in the joyes of Heaven; of which, see *Hall*: In sinne; of which, see *Practice of Christianitie*, *pag.* 293. Vpon this occasion, let us peruse, in this manner, Fasting, and the Plague.

5 A fifth meanes to profit by the Word, is Teaching, Praying with, and Catechizing your children and servants.

To which Dutie, be stirred up and strengthened, by

First, Scriptures; *Deut.* 4. 9. & 6. 7. & 11. 19. *Psal.* 78. 5, 6. *Exod.* 12. 26, 27. & 13, 14. *Iosh.* 4. 6, 7, 21, 22. *Deut.* 6. 20, 21. *Eph.* 6. 4.

Secondly, By the patterne and practice of holy Parents, from time to time. Consider for this purpose, the carriage of *Abraham*, *Gen.* 18. 19. *David*, *Prov.* 4. 4. *Bathsheba*, *Prov.* 31. 1. *Lois* and *Eunice*, 2 *Tim.* 1. 5.

Thirdly, By the authoritie of the ancient Fathers.

(1) Heare *Austin*.

a *Notwithstanding, my deare friends, in so great a difference of manners, and such abominable corruption, governe your Houses, governe your Children, governe your Families: As it behooves us to speake to you in the Church, so it pertaines to you to doe in your Houses; that yee may be able to give a good account of those who are under you.* Againe; b *I pray thee, my Brother, I pray thee, shew to all under thee, of meere good will, from the least to the greatest in thy House, the love and sweetnesse of Heaven, the bitternesse and feare of Hell; and be thou solicitous and watchfull, because thou shalt render an account to the Lord for all those under thee, that are in thy House. Declare, charge, command, perswade them, that they would take heed of Pride, of Slandering, of Drunkennesse, of Fornication, of Luxurie, Anger, Perjurie, Covetousnesse, which is the root of all evill.*

(2) *Nazianzen.* c *Hast thou a Child? Let not wickednesse take advantage and occasion: Let it be endued with sanctitie, and consecrated to thy Spirit from the very Cradle.*

I know he meanes it immediately of Baptisme: but by Analogie, that binds also to have a care of religious education.

a *Veruntamen, charissimi, in tantâ morum diversitate & tam detestabili corruptelâ, regite domos vestras, regite filios vestros, regite familias vestras. Quomodo ad nos pertinet in Ecclesiâ loqui vobis: Sic ad vos pertinet in dominibus vestris agere, ut bonam rationem reddatis de his qui vobis sunt subditi. In Psal. 50. pag. 596.*

b *Quæso, mi frater, quæso, omnibus tibi subditis, & bonæ voluntatis, in domo tuâ à maximo usque ad minimum, amorem & dilectionem regni cœlestis, amaritudinem & abominationem Gehennæ*

annuntia, & de earum falsis filiabus & perversis exilia, quæ pro omnibus tibi subditis qui in domo tuâ sunt, rationem Domino reddas. Annuncia, præcipe, impera, fuade ut se caveant à Superbiâ, à Murmuratione, ab Ebrietate, à Fornicatione, à Luxuriâ, ab Ira, à Perjurio, à Cupiditate, quæ est radix omnium malorum. Lib. de Salomon. Dominicâ, pag. 141.

c *Infans tibi est? Ne malum & malignum occasioni locum dederis: ab infantiâ sanctitate imbuatur, ab ipsis cunabulis Spiritui consecretur. Orat. 40. in S. Bapt.*

Fourthly, by Reasons.

Reason 1. From the end of their being.

First, Thy Children sprung from thy Loines, and came into the World, to encrease the number of Gods people, to learne the way to Heaven, and walke in it; not onely to uphold thy House, inherite thy Possessions, and convey thy Name to future Generations. The glorifying of our God, serving our Brethren in love, salvation of our owne Soules, are the chiefe ends why we live a little while in this World. Now Parents should be most solicitous to further their Children, for the attainement of the maine end, and most soveraigne good.

Reason 2. Necessitie.

Secondly, Neglect of this Dutie, makes Parents worse to their Children, than to their Beasts: For,

1 They provide for their Beasts all things necessarie for them; but in their owne deare Children, they neglect that *One necessarie thing*.

2 They procure for, and put their Beasts to all things of which they are capable. Their Children are capable of Grace, and Immortalitie; and they never meddle, nor move them to looke that way, or lay hold upon eternall Life.

Reason 3. Example of Eli.

Thirdly, Let the remarkable and rufull example of *Eli*, be for ever a keene spurre in the sides of slouthfull Parents, to quicken them to this Dutie.

Reason 4. Equitie.

Fourthly, Thou art farre more cruell than the Ostrich and the Dragon, and mayest be said to have suckt the brests of Tygres, and to be hewed out of the hardest Rocke; if having brought thy

Children

Children forth into this World, limbes for the Devill, and fewell for Hell-fire, thou labour not might and maine, to get them new-borne the members of Christ, and freed from everlasting flames.

Reason 5. Profit.

Fifthly, Grace onely is able to make thy Children truly obedient, serviceable, and everlastingly thankfull; having now a double tye; first, birth; secondly, new-birth. Then onely, and never before, doe they begin to pray for their Parents, to deale faithfully in their businesses, not to long for their death.

Reason 6. Comfort.

Sixtly, A conscionable and constant performance of this Dutie in their life time, will fill Parents hearts full of sweetest joy and heavenly comfort upon their Beds of Death; when they see, by their care and zeale for their spirituall good, that holy knowledge and wisedome planted in their Childrens hearts, which will bring them after them to eternall blisse: or howsoever, consciousnesse of a conscionable discharge of their Dutie in this respect, will infinitely refresh them.

Reason 7. Honour.

Seventhly, It is the way to make thy posteritie truly honourable, and to meet thee in Heaven. Those Children which are taught by thee, may teach the same things unto theirs, and those to others, &c.

Reason 8. Hurt.

Eightly, Thy Children neglected in this point, and so dying impenitently, will curse thee everlastingly in Hell, for thy bloudie inexpiable cruelties towards them in this kind.

Reas. 9.

Ninthly, Besides innumerable sinnes of thine owne, (the least of which, merits eternitie of Hellish torments) thou hast justly * set upon thy Score, by this unconscionable murthering negligence, the sinnes and sinnefull courses of thine owne Children; which will lye full heavie upon thy Conscience, when it shall be ragingly enlightened by the long provoked wrath of God.

* *Sed plerique hominum hæc non reminiscuntur, qui filios suos ab infantiâ exterminant; qui filios suos & filias suas ab incunabulis non erudiunt, non corripiunt à juventute; non prohibent mala, non adiunt pessima, non coercent illicita, non admonens timorem Dei, non comminantur judicium Gehennæ, non vitæ æternæ intuitum docens; non enim educunt eos in disciplina, atque eruditione Domini, quia non egerunt curam pro animabus eorum, neque soliciti sunt pro salute, vel perditione filiorum. Hujusmodi cum non erudiunt neque corripiunt filios suos, & ipsorum animam igni inextinguibili in interitum tradunt, & semet ipsos in furorem judicij demergunt; omnia enim quæ deliquerint filij, de parentibus requiruntur, qui non erudierint, neque corripuerint filios suos. Hujus evidens exemplum in Heli ostenditur, & in filijs ejus, atque in aliis alibi. Origen. in lib. Job. 1.*

6 6 The next meanes, is Prayer, *Prov.* 2. 3, 4, 5.

7 7 The seventh meanes, is Practise. See *John* 7. 17.

8 8 The eight, is Experience. See *Dike* of the heart, *pag.* 69.

3 Be none of the reprobate grounds, *Matth.* 13. of which, see *Dike, Taylor.*

4 Be none of those, who invited to the Marriage of the Kings Sonne, *Matth.* 22. either, first, wilfully contemne, *Vers.* 3. secondly, or carelesly dis-esteeme, *Vers.* 5. thirdly, or cruelly persecute, *Vers.* 6.

4 See *Musculus* and others upon the place.

5 5 Reject all those Hellish temptations, which doe mightily keepe off the dint and power of the

the most piercing Word; and being entertained, will cause the Word preached to be but as the breath of the Minister scattered in the Ayre, and as Water spilt upon the Ground, which cannot bee gathered up againe. They are like those strong Holds of Satan, mentioned 2 *Cor.* 10. 4, 5. which being set up in any heart, will blunt the edge of this spirituall weapon, that it will doe no good. They be these that follow.

1 In the first place, and highest straine of impietie, the depth of our corrupt nature desireth, That there were no God: *The foole hath said in his heart, there is no God*, *Psal.* 14. 1. That is, hee labours for a resolution, and perswasion in his owne heart, That there is no Tribunall in Heaven, before which hee shall hereafter be arraigned; no Treasurie of Plagues, and Woes in Hell, with which he shall hereafter be everlastingly fettered and enchained. 1

2 But if it so be, this spirituall foole cannot so abolish and extinguish those secret notions and apprehensions of a sacred and infinite Deitie, which are naturally implanted in the bowels of the most desperate and damned miscreant; but that the terrors of the last Iudgement, and plagues of Hell, doe eftsoones vexe and bite his Conscience with restlesse remorse and stingings: Why then, in a second place, that hee may procure some ease and quiet to his wallowing in sensuall pleasures, hee labours mightily maine to harden his fore-head against Heaven; 2

no

to make his heart like the nether-Milſtone, with his owne Soule-murthering hand to put a hot Iron to his Conſcience; that ſo, if hee cannot blunder and blot out of his minde thoſe naturall impreſſions of a God-head, yet at the leaſt hee may extinguiſh and baniſh out of his heart all feare of that God, of his Iudgement-Seat, and vengeance againſt ſinne: That ſo hee may ruſh like a wilde Horſe into the Battaile, furiouſly and deſperately upon all villanies and vanities, without all checke of Conſcience, and controlement, from the terrors of the Iudgement to come. In this deſperate and furious mood, he joynes himſelfe with theſe Gyants of Babel, *Iſa.*5. who outragiouſly reare up Towers of Treaſon and defiance againſt Heaven, and throw mountaines of pride and contempt one upon another, that they may climbe up to the Seat of God, and pull him out of his Throne, crying aloud towards Heaven; *Let him make ſpeed, let him haſten his worke, that wee may ſee it; and let the counſell of the holy One of Iſrael draw neere, and come, that wee may know it.*

3 If this will not be, and that he finde no ſucceſſe in ſetting himſelfe againſt Heaven, (*who euer oppoſed himſelfe againſt God, and proſpered?*) but that hee is cruſhed and confounded with the majeſtie and terror thereof: Why then, in a third place, hee faſtens the fangs of his malicious and wrangling wit, and the furie of his prophane Atheiſme, upon his true and holy Word: And that,

3

First,

First, Either by entertaining or harbouring a reprobate and blasphemous conceit, that the sacred Word of God is but a politike invention, and device of State, to keepe men in order, and moderation; to maintaine Order and peaceablenesse in Cities and Societies; and to preserve the World, and mankinde, from wildnesse and Barbarisme.

Secondly, Or by proportioning his carnall conceit of Gods pure and undefiled Law, to that which hee holds of the Decrees and Constitutions of men.

See my discourse of true happinesse, pag. 58.

And if it be either so, or so, it is well enough; hee can, in the meane time, therewith still the cryes of his Conscience, and stop the mouth of that Worme that never dies, that it gnaw not too eagerly, and fiercely, to the dis-sweetning of his carnall contentments, and the making of his sensuall pleasures more unpleasant.

Now, would it not vexe a man, to have the meat pulled out of his mouth, his chayne from his necke, his clothes from his backe, his limbes from his body, his right arme from his shoulder, his eyes out of his head? So it is with every unregenerate man, and such is his torture, when that two-edged Sword, the Word of God, strikes at his sweet sinne, and sensuall pleasures: And therefore no marvell, though hee strive and struggle, shift and shield himselfe, by any meanes. Nay, the Lusts of the unregenerate man, are his very life. For, as every godly man liveth a double life; one of Grace, by the sanctifying power of

the

the Spirit; another, of Nature: So every wicked man hath a double life; one, of Nature; and another, of corruption, by the cursed influence of Hell.

Nay, the sensuall delights of the sinfull man are dearer unto him than his life. Hence it is, (as wee may observe by experience) that sometimes a covetous man losing the Life of his life, the Wedge of Gold, and Hoords of Wealth, makes an end of himselfe. That the Wanton, because hee is rejected, and discarded from the object of his lustfull pleasures, findes no pleasure in life; but cuts off himselfe, by a violent and untimely death. That *Ahitophel* being disgraced, and over-topt in a point of Policie, (the crowne and pride of his worldly happinesse) put his household in order, and hanged himselfe.

See Burton of Melancholy, pag. 214.

Nay, and yet further, the prophane man preferres the sensuall pleasures of his heart, before the losse of his immortall Soule. For, how oft may wee see the honour of God, and everlasting blessednesse, put as it were in the one Scale of the Ballance, and a little transitorie Pleasure in the other? And in this case, the unsanctified man suffering one sweet sinne or other to weigh downe the exceeding weight of heavenly blisse, the unvaluable treasure of a good Conscience, the infinite glory of God, and the salvation of his owne deare Soule, in that great Day.

This groweth out of our corrupt nature: For wee have all, even in the best of us, the source and seeds of all sinne. If the Lord should leave and abandon

abandon us, to the full swing and sway of our owne corruption, and not either bridle us by his restraining Spirit, or blesse us with his sanctifying Spirit; wee might every one of us become as bad as *Iulian* the Apostata, who did maliciously abjure Christ; and as *Iudas*, who did perfidiously betray him. Naturally wee would wallow in sinne, without checke of Conscience, or controlment by the terror of the Iudgement to come.

4 But if hee cannot arme himselfe against the terrors of God, and truth of his Word; but that he must needs acknowledge the one, and believe the other: Why then, in a fourth place, with much spight and malice, he flyes in the face of Gods Ministers, Embassadours, which are his tormentors before his time: And that,

First, Either against his Preaching, or against his Person: as, too obscure, or too plaine; too cold, or too boisterous; too particular, too personall, too precise, too imperious; too tart, and terrible; too full of Iudgement; tending to Sedition, against the State, or the like. And therefore he labours, not onely with his owne heart, to breed within himselfe a distaste and disconceit of it; but also puts to his helping hand, to stay and stop the free course and current of it from others. He cannot abide to have his sweet sinne strucke at still, and still to have his Conscience grated upon, by the Ministerie of the Word; and therefore he does what he can, to abandon and abolish it. When *Ieremies* Sermon, denoun-

cing

cing Gods Iudgement against Iudah and Israel, were brought unto the King, *Ier.36.23. Iehudi had not read past three or foure sides before him, but the King stamped and raged, hee presently tooke the Roule, and cut it with a Pen-knife, and cast it into the fire that was on the Hearth, untill all the Roule was consumed in the fire, that was on the Hearth.* In the 38. of *Ieremie*, when the Princes and Courtiers were nettled and stung with the downe-right dealing and holy severitie of *Ieremies* Preaching; they presently ranne unto the King, and traduced the blessed Prophet, to be a transgressor of Policie, and an enemie to the State. *Therefore the Princes said unto the King: Wee beseech you, let this man be put to death; for thus he weakeneth the hands of the men of Warre that remaine in this Citie, and the hands of all the people, in speaking such words unto them: For this man seeketh not the wealth of this people, but the hurt.* And there you see what was the issue.

Thus Prophanenesse and Policie doth ever interprete the Doctrine of Life, and powerfull application of the Word, to be the Source and Seeds of Faction and Sedition; to be incompatible with the civill State, and the very cut-throat of Kingdomes and States imperiall. *Paul*, as wee may see in the 24. of the *Acts*, for his upright dealing, was nick-named a *Seditioner*, and a *troubler of the State*. *Certainely* (saith *Tertullus*) *wee have found this man a pestilent fellow, and a mover of Sedition among all the Iewes throughout the world, and a chiefe maintainer of the Sect of the Nazarites.*

Thus

Thus the Word of Life, and newes of salvation from Heaven, is many times charged with Novelty, Sedition, and Heresie. But that which by the construction of carnall conceits, may be termed Heresie, Factious, and Precise, is the very right way to Heaven. *I confesse* (saith *Paul*) *that after the way* (*which they call Heresie*) *so worship I the God of my Fathers, &c.* So may many good Christians, and godly Ministers, say in these Times to the men of this World; After the way, which you call Precisenesse, Singularitie, and Faction, doe wee truly serve the living God, and save our soules.

Secondly, Or if the authoritie and power of his Preaching doth so astonish and confound him, that hee hath no heart to meddle that way, or oppose against it; yet at least, rather than not be malicious, hee will discharge his furie against his person.

Hence it is, that a faithfull and conscionable Minister commonly, whersoever hee lives, is an eminent marke whereat Prophaneneſſe and Policie, Malice and Cruelty, Hell and the World, discharge the utmost of their rage and poyson. Hee above all others, is sure to be wrongfully loaden with slanders, disgraces, lying imputations, and all manner of foule indignities; and many times by the baser sort, which is more intolerable. If hee be but halfe so honestly carefull, in providing for his family, as the carnall worldling is curstedly carking, hee is covetous: If powerfull in his Preaching, hee is imperious:

If

If hee oppose against the sinnes of the Time, hee is factious: If hee be faithfull in his Ministerie, hee is too precise, and plaine: If hee comes home to mens Consciences, hee is too particular, and undiscreet. In a word, if hee were *Paul*, hee should be *a pestilent fellow*; if CHRIST IESVS, blessed for ever (a horrible thing!) hee should be *Belzebub*: For so that glorious Lord, and blessed Servant, was nick-named and branded by the prophane World.

Hence it is, that the generation of the prophane and wicked Crue doe ever furiously band themselves together, to transplant and root out a conscionable Minister, whensoever God brings him amongst them. Like an unquiet and raging Sea, they continually foame out spightfull speeches, filthie and shamefull slanders, and *lay things unto his charge, hee never knew*: That so, by discouraging him in his Ministerie, weakening his hands, and breaking his heart, they may any wayes be rid of him: Or else, by picking unnecessarie Quarrels against him, they labour by Authoritie, and strong hand, to throw him out of his place. For their malice against a powerfull Minister, is endlesse, and implacable.

It is ever the propertie of un-ingenuous prophaneness, to hate and feare a faithfull and conscionable Preacher as ill as the Plague, and so to esteeme of him. This appeares, by *Tertullus* censure of *Paul*; *Certainely* (saith hee) *wee have found this man a pestilent fellow*: When indeed

deed himselfe was a pernicious Orator, and abused his cursed Eloquence, to the confusion of Goodnesse. In the Originall, the word signifies, *the Plague*. The *Plague*, that great affrighter, and terror of the sonnes of men, is not halfe so terrible and vexing, as is that man to a carnall heart, which preaches *with power and authoritie, and not as the Scribes* and formall Doctors; and no marvell. The Plague threatens but onely the feares and pangs of a temporall death, and takes but away the naturall Life; but the powerfull Word, from the mouth of a conscionable Minister, doth strike to the very heart of a carnall man, the terrors of Hell-fire and everlasting Vengeance, and doth labour to bereave him of his Life of Corruption, and Pleasures, which, as I told you before, is more sweet and deare unto him, than his Life of Nature.

Ἐφίστησι γὰρ τὸν ἀνθρωπον τοῦτον λοιμὸς.

And hereupon it is, that as you see Townes and Cities busily bestirre themselves, watch and ward, diligently enquire, and examine passengers, to keepe out the Plague; so it is the policie and practice of those places, where Drunkards, Swaggerers, Worldlings, and prophane men swarme, joyntly to conspire and band together, for the banishing of godly Ministers, and driving them out of their Coast. CHRIST IESVS himselfe, *who spake as never any man spake*, was so used by the Swinish Gadarens; as you may reade in the fifth of *Luke*. *Paul* and *Barnabas*, that glorious paire of worthy Pastors, were so used by the rebellious and stiffe-necked Iewes, *Act.* 13. whereupon

they told them to their faces, That thereby they judged themselves unworthie of everlasting life. *Then Paul and Barnabas* (saith the Text) *spake boldly, and said; It was necessarie, that the word of God should have first beene spoken unto you: But seeing you put it from you, and judge your selves unworthy of everlasting life, lee wee turne unto the Gentiles.* The Booke of God, Ecclesiasticall Stories, experience of our Times, doe plentifully verifie and confirme this Point.

5 But if so be, this Spirituall Foole, whom wee have carried along through so many steps of impietie, cannot have his will against the Preaching and the Person of the Minister; but that he sees the Power of the Word, which he cannot decline, is like continually to vexe him, to strike through his loynes, with feare and trembling still to grate upon his Conscience for his sweet sinne, to discerne and discover the very thoughts and imaginations of his heart; or that hee is more ingenuous and faire-conditioned than other unregenerate men (for sometimes sweetnesse and lovingnesse of naturall disposition doth bridle men from raging against the power of holy Doctrine, and sinceritie of an honest man:) Why then, in a fifth place, hee

First, Either resolves (as many doe) to give the Preacher hearing indeed, and perhaps reverent attention too; but with this secret reservation, That hee shall not stirre and move him with all his Preaching; That say what hee will, hee shall never perswade him, that this or that sinne

is so hainous as hee makes it; hee shall never drive him from the Fashions of the Times, and Customes of his Fore-fathers; hee shall never bring him out of conceit with good-fellowship. So, that as the deafe Adder stoppeth his eares against the Enchanter, charme hee never so wisely; so shuts hee the eares of his heart against the Word of Life: and though it sounds dayly lowd and strongly in his eares, yet will he by no meanes suffer it to sinke feelingly and powerfully into his soule. Those men which rest upon this step of impietie, and in this degree of prophanenesse, though they heare Sermon upon Sermon, yet are they still the same men: They are Lyers still, they are Drunkards still, they are Vsurers still, they are Swearers still, they are luke-warme Professors still, &c. they are still as they were. Though these sinnes have againe and againe been cryed against, and many times reproved, and their Consciences convinced; yet the Word which is preached amongst them, hath no more power, nor wrought more alteration upon them, than upon the Seats where they sit: Though the glorious Light of the Gospel shine faire and bright upon them, yet they lye still hard frozen in their dregs, and starke blinde in matters of Heaven: Though the Hammer of the Word beat often upon their hearts, yet it doth not breake and bruise them, but more and more harden and emmarble them, like an Anvill and Adamant: Though they be washed with many plentifull Showers from Heaven, yet they still continue

blacke Moores, and Leopards; ſtill full of the blackneſſe of Hell, and ſpots and pollution of Sathan.

Let thoſe that are ſuch among you; in the Name of God beware in time: for aſſuredly, the Damnation ſleepeth not, the Day of Reckoning and every mans particular Iudgement is very neere; and then we muſt be anſwerable and countable for every Sermon wee have heard: Every Sermon will then ſtand up, either to witneſſe for us, or againſt us; for every one wee heare, either advanceth us a ſtep neerer towards Heaven, or throwes us a ſtayre lower downe towards Hell.

Secondly, Or if hee cannot ſo fence himſelfe againſt the keene edge of the Word, that two-edged Sword, which day after day is layd to the root of his corruption; nor ſo hide his head from the heat of that glorious and ſacred Sunne of Truth, which every Sabbath ſhines on his face; but that the ſharpe Arrowes of the Word of Truth and Righteouſneſſe doe pierce his heart, and Sword of Spirit gets ſo farre within him, that it ſtrikes and aſtoniſheth his Conſcience: Why then hee,

Firſt, Either ſtrives and ſtruggles againſt it, by ſhifting and ſhielding himſelfe with Diſtinctions, Exceptions, Excuſes, carnall Reaſons, Reſtrictions, Limitations, falſe Gloſſes, private and partiall Interpretations, and oppoſing one place of Scripture, in his owne falſe and enforced Senſe, againſt the true meaning and naturall power of

the

the Word in another place, as I have told you largely before. So wretchedly and unhappily is hee wedded to the sinfull pleasures of this vaine World, that hee will wrest his wit, the Word of God, or any thing, to wrest out of his heart those piercing Arrowes of the Word of Truth, shot by the hand of a skilfull Archer; which if he would suffer to search and sinke, would fetch out the poyson of his naturall corruption, mortifie his lust, and save his soule.

Secondly, Or if hee have not wit and understanding to furnish himselfe fitly with probable Interpretations, formall Distinctions, and plausible Exceptions, (for this abilitie onely befalls prophane men of better parts, and more understanding:) Why then, being resolved not to submit to the power of the Word, nor to forsake his carnall contentments, hee takes this course; hee surfets so immoderately, and drinkes so deepe of sensuall pleasures of that bosome-sinne to which hee is so much wedded, that hee casts his Conscience asleepe, drownes his heart in earthly delights, and so goes on at all adventures, and throwes himselfe upon Gods mercies, without all ground or warrant, with such conceits as these: That hee hopes hee shall doe as well as others, who are farre worse and more wicked than himselfe: That God, no doubt, will be mercifull to one sinne: That all his other good parts and good deedes will countervaile and make amends for one infirmitie, (for so hee will call it, and conceive of it, though it be a grosse and grievous

sinne:) That one sinne will not require so great repentance, but that it may be well enough done on his death-bed, and such like.

Thus I have acquainted you by the way, with the steps of impietie, and degrees of prophaneneſſe, wherein unregenerate men, which hate to be reformed, and refuſe to yeeld up themſelves to bee mastered and guided by the Power and Light of the holy and heavenly Word of the true and ever-living God, doe unhappily reſt and repoſe themſelves, to the eternall confuſion both of their ſoules and of their bodies: Which you muſt take heed of, if you would profit by the Word.

6 6 Diſcover and defeat all thoſe Snares of Sathan, that wee have formerly mentioned to you in this Diſcourſe, *pag.* 83. under the fourth Vſe.

7 7 Deject and demoliſh thoſe two ſtrong Holds of Sathan; firſt, Carnall Reaſon; ſecondly, Corrupt Affection; which I thus define: It is the actuated ſtrength and rage of originall pollution, which furiouſly executes the ſenſuall and unreaſonable determinations of corrupted Carnall Reaſon; ſtands at open defiance, and profeſſes open hoſtilitie againſt Grace; goodneſſe, and good men, and courſes of ſanctification; feedes upon ſo long, and fills it ſelfe ſo full with worldly vanities and pleaſures, that growing by little and little incorrigible and untameable, it breedes and brings forth, as it naturall iſſue, Deſpaire, Horror, and the Worme which never dies.

By

By Carnall Reason, I understand the whole speculative power of the higher and nobler part of the Soule, which wee call the Vnderstanding, as it is naturally and originally corrupted, and utterly destitute of all Divine Light; and doth afterward, through it owne sinfull working and sensuall discourse, grow wise in the World and earthie affaires, but disconceitfull and opposite to the wayes of God, and heavenly wisedome, by concluding and commending to it selfe false Principles, from deluded sence, and deducing false conclusions from true Principles, and by a continued exercise and experience in contemplation of Earth, and passages of worldly Policie.

By Corrupt Affection, I meane and comprise all the active inferior powers of the Soule, Will, Affections, Sence, as they are polluted and empoysoned in the puddle of originall corruption; and afterward being fleshed in sensuall pleasures, and enfierced by Sathans suggestions, become the furious executioners of all the sinfull decrees and unsanctified determinations of the mis-guided understanding and wisedome of the flesh.

8 In hearing the Word, be sure,

First, [a] *To give earnest heed, Heb.* 2. 1.

Secondly, [b] *To consider seriously,* 2 *Tim.* 2. 7.

Thirdly, [c] That wee be not in this respect like leaking Vessels, and have Sieve-like memories, *Heb.* 2. 1.

Fourthly, [d] To keepe the Word with much adoe, with great contention and collucation, *Luke* 8. 15.

8

[a] Προσέχειν. *Adhibere animum, advertere animum.*

[b] Νοεῖν. *Mente agitare, in animo versare.*

[c] Μήποτε παραῤῥυῶμεν. *Nequando perfluamus, ut Veterinatius ille Varronis, si plenum esse riparii dicit, qui hac & illac perfluat.*

[d] Κατέχειν. *Notanda est vis huius vocabuli, quæ significatur, nisi fore magnum certamen posse illud bonum semen conservari, luctante carne, ac Diabolo adversus spiritum Dei, novum hospitem, & expulsorem iniquissimum.*

9 Suffer the Spirit of Bondage to have its worke upon thee. Conclude horror upon thy heart, by the working of the Law, from such places as these; *Deut.* 29. 19, 20. 2 *Thess.* 1. 8, 9. *Rev.* 21. 8.

9 See *Perkins*, Vol. 1. p. 455.

10 When thy Conscience is once throughly wounded by the preparative worke of the Spirit of Bondage, and all thy sinnes, even those in which thou hast taken greatest delight, become heavie and a grievous burthen upon thy heart; then let that heavie heart of thine receive spirituall warmth, refreshing, and life,

10

First, By perusing the Lord Iesus in all the passages of his Love, Sufferings, and Satisfactions, from his comming from the Bosome of his Father, untill his returning unto his right hand againe; especially hanging upon him, bleeding and dying, and crying under the burthen of our sinnes, *My God, my God, &c.* and so conquering and concluding, *It is finished.*

John 19. 30.

See *Marrow of the Oracles of God*, p. 28, etc.

See *Ibid.* p. 376, etc.

Secondly, By a feeling survey and sure feeding upon all the Promises of Life, sealed with his righteous bloud.

Thirdly, By cleaving to Gods sweetest Name, which is to forgive iniquitie, transgression, and sinne, *Exod.* 34. 6, 7.

See *Rutherfurd's Spir. Cant.* p. 18. *My walking with God*, p. 10.

Fourthly, By resting with all thankefull and joyfull acknowledgement, and rejecting resolutely all scrupulous and fearefull injections, upon that blessed Mysterie of Gods free grace, which reacheth from everlasting to everlasting.

11 Then

11 Then ever after walke watchfully and fruitfully in the path which is called holy. 11

Now for continuall growing and profiting by the Ministerie, in that new and blessed course, and for thriving by the food of the Word which thou enjoyest, take these directions, looke unto these things.

First, Looke to the dressing of it; that thy spirituall Cooke be cunning, and conscionable. Otherwise, it may sometimes turne into ranke poyson unto thy Soule, fill thee with winde, and puffe thee up with a causelesse good conceit of thy selfe; impaire thy spirituall health, keepe thee stinted, as it were, and at a stay, &c. Nay, an ill spirituall Cooke, by his jugling Trickes, may make thee beleeve all thy life long, that thou groweſt in Grace, and shalt goe to Heaven; and thou art starke dead in sinnes and trespasses, and shalt be damned. See *Chrysost. Tom. 2. p. 682.*

Secondly, The emptying and disburthening of the Stomacke of thy Soule, of all Humours, Passions, Prejudice, Crosses, Troubles, Temptations, &c. or any thing that will hinder the puritie and power of the Word from taking possession of thy Soule: even the Honey-combe, the sweetest thing in the World, is loathsome, as the Wise-man sayth, to a full stomacke. Thou must bring an Heart and Head, like two emptie Buckets, to draw with greedinesse and joy the Water of Life out of the Wells of Salvation. See *Rollocke in Joban. p. 377.*

Thirdly, To procure and rayse an Appetite

before thou come: from consideration, first, of its Necessitie: Where the Word of God is not preached, the people perish; as you had it in the former Treatise. Secondly, Excellencie: It is farre more precious than purest Gold, dearer than thousands of Gold and Silver. Thirdly, Sweetnesse: It passes the Honey, and Honeycombe. *David*, in his absence from the meanes, holds the Swallow and Sparrow happie Birds. Fourthly, Profit: It builds up the inner man, &c.

Fourthly, The Reception of it; That it ever be entertained with farre more attention and reverence, than if wee were hearing the mightiest Monarch in the World speaking immediately unto us, by personall compellation, about the weightiest affaire, and neerelicst concerning us: That it be ever heard as the Word of the mightie and ever-living God.

Fifthly, Retention. The most wholesome and soveraigne meat, if presently voided, nourisheth not at all; many fall into a Consumption of Grace, by reason of weakenesse this way. They are hot and fierce to get unto a good Sermon, and they doe well, to be carefull thereabout; but their forwardnesse and fervencie cooles and expires, when the Sermon is done. They after, have little more to doe with it, save onely to say it was a good Sermon: As, many have an unsatiable appetite in devouring meat; who cannot keepe it for any space of time. The retentive power of the Soule then must be strengthened, and

See *Chrysost. Tom. 2. Hom. 41. Incerto Authore.*

and exercised, or else the attentive and attractive addes but more deadnesse to a spirituall Atrophie.

Sixtly, Concoction. By repetition; either in way of conference, with our neighbours, and Christian friends; or in way of examination, with our Wives, Children, Servants, Schollers, or other inferiours. But principally, by that first, excellent Exercise of Meditation, which is the very life of profitable Hearing; and the want of it, the death of all good Lessons: It inflames the heart with a kindly heat, to practise; as in brooding, the Hen inspires heat, and begets life: secondly, and by the heat of Prayer; that both warmes the heart, fits the food, and brings a blessing upon both.

Seventhly, Digestion. By application of the points unto our owne particular; by sorting the particulars of the Sermon, unto our owne necessities; for the conquering of this Lust, ruling of that Passion, leaving this Sinne, performing that Dutie, &c.

Eightly, Practice. Walking in the strength of it afterward; which makes it our owne, and keepes the Soule in health, and growth, and comfortable temper.

And thus wee may constantly grow by the Ministerie of the Word; which is the principall publike Banquet, which the Lord hath provided for feeding his Childrens Soules.

The Sacraments are a second Service.

Even by the first, that is, Baptisme, wee may grow,

See *Chrysost. in Johan. Hom.* 31. pag. 103. Let us ruminate (of the Scripture, *viz.*) and as it were chew the cud, that wee may have the sweet juice, spirituall effect, marrow, honey, kernell, taste, comfort and consolation of them, 11. *Homily for reading Scriptures.* Wee must, *Iterum de memoriâ quasi de utero, revocare & ruminare, & retractare. Chrysost.* or rather the uncertaine Author, *in Matth. Hom.* 41.

grow, not onely when wee feele it in our owne bodies; but also, when wee see it administred unto others. And therefore, the custome which hath prevailed in most places, of neglecting and contemning this part of the Food of our Soules, is to be severely censured, and sharpely reproved.

By the second, that is, the Lords Supper, wee may thrive excellently, if wee follow those Directions in my Preparative to it: To which I referre you, in the succeeding Treatise.

* * *

FINIS.

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THE SAINTS Selfe-enriching EXAMINATION.

OR

A Treatise concerning the Sacrament of the LORDS SVPPER.

Which, as a Glasse or Touch-stone, clearly discovers the triall and truth of grace; requisite to be looked into daily; chiefly before we come to the LORDS TABLE.

By the late Reverend, Learned, and Godly Minister of Christ Jesus, *Robert Bolton*, Bachelour of Divinity, and sometimes Preacher of Gods Word at *Broughton* in *Northampton-shire*.

2 COR. 13.5.

Examine your selves, whether you be in the faith. Prove your owne selves. Know yee not your owne selves, how that Jesus Christ is in you, except yee bee reprobates?

LONDON,

Printed by *Anne Griffin*, for *Raphe Harford*, in Queenes-head-alley in *Peter Nostr Row*, at the signe of the Gilt Bible. 1634.

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THE SAINTS
Selfe-enriching examination:

1 COR. 11.28.

Let a man therefore examine himselfe, and so let him eat of this Bread, and drinke of this Cup.



THe blessed Apostle Saint *Paul* having in the former part of this Chapter and the 17. verse, advised and admonished the Corinthians of a convenient and comely carriage in their outward behaviour at their holy meetings and publike assemblies, the whole and summe whereof consists in these two propositions:

1. A man praying or prophesying ought not to cover his head, *vers.* 7.

2. It is uncomely for a woman to prophesie God uncovered, *vers.* 13. And after admo-

promiscuously for them both, but more for the latter part. He proceeds from the 17. vers. unto the end to a reproofe and reformation of some abuses, disorders and incongruities which were growne upon them, and crept in amongst them in the celebration of the holy Sacrament of the body and bloud of Christ.

In *vers.* 17. there is a transition or passage unto the reprehension and correction of the abuses about the Lords Supper, by a correction of the Preface to the former part. Hee commended them in the beginning of the Chapter for remembring and keeping the ordinances hee had delivered unto them; but in *vers.* 17. hee denies them their former praise, because their publike meetings were hurtfull and offensive, not peaceable and profitable.

In *vers.* 18. He reproves them more generally for their dissentions and divisions at their meetings, for schisme and singularity is the fountaine and root of all disorders, enormities and confusions in the Church. He proves this reproofe by a reason from the greater to the lesse, in *vers.* 19. *There must be heresies saith he among you.* No marvell then though there be schismes and dissentions. And in the same verse he shewes the end of heresies, that the profession of true Christians may be more manifest and glorious.

Hee descends in *vers.* 20. to a more speciall censure and reprehension of their profanation of the Lords Supper: Of which they were guilty two wayes:

1. They

companies as they favoured and friended each other; and every man tooke his owne supper before.

1. They sorted themselves into factions, and

2. Some were drunken, as appeares, *vers.* 21.

In *vers.* 22. he addes reasons of his reproofe,

1. *From the indecencie.* It were farre more convenient they should have their feasts and banquets privately at home, than publikely in their holy assemblies.

2. *From the deformity*: By this meanes they made it plaine, that they despised the Church of God, which is a foule and hatefull thing.

3. *From the iniquity*: They brought shame and griefe upon their poore brethren.

These disorders thus rip'd up, and reproved for reformation and amendment, he recals them to the first institution, that so they may follow the Lords example in this sacred businesse. He teacheth them foure things, *vers.* 23. 24, 25, 26. 27.

1

First, *the manner and fashion* of Christs institution: He tooke the bread, gave thanks, brake it, and gave it them; and so proportionably of the Cup.

2

Secondly, *the mystery* signified by this holy rite: This Bread and Wine, thus broken and powred out, signified and sealed the bruising of his body, and shedding of his blood for the remission of sinnes.

3

Thirdly, *the end* of this institution and celebration of the Lords Supper, *vers.* 24, 25, 26. that is, *The remembrance of the Lords death* [illegible]

Fourthly, The fearfull danger, and certaine damnation which they incurre who receive this holy Sacrament unworthily: *They are guilty of the body and blood of the Lord.*

Now in this 28. *vers.* which I have read unto you, he teaches and tels them how they may receive it worthily, by a particular and personall examination of themselves.

In *vers.* 29. He labours to perswade and enforce this holy duty of examination, by the miseries and mischiefes which ensue upon an irreverent, unprepared, and unworthy receiving; even temporall plagues, and everlasting damnation, without repentance and amendment.

That much ill followes upon unworthy receiving, hee proves by the event and experience amongst themselves, *vers.* 30. Hee confirmes the same by the equity of divine justice, *vers.* 31. It is just with God that these should be judged with severity and rigour, who doe not examine, judge, and reforme themselves.

But in *vers.* 32. there followes a mitigation and consolation, from Gods end and purpose in inflicting temporall judgements to all such as have grace to make a right and sanctified use of them. They are sent upon them that they should not be condemned with the world. He concludes the Chapter with charge to amend both abuses, and tels them how.

1. They must tarry and stay one for another, that they may comfortably communicate together, *vers.* 33.

2. They

2. They must make their feasts at home, and not mix them with the Lords Supper, *vers.* 34. where he also resumes the motive and reason used, *vers.* 29. taken from the fearfull and dangerous effect. And promiseth the rectifying of other things at his comming.

You see with what coherence and connexion the Text stands in the Chapter. Examination before we come to receive the Communion, is the meanes to make us worthy receivers; whereby wee escape guiltinesse of the bloud of Christ, plagues and judgements, both temporall and eternall, and blessedly partake of all the comforts of grace, and taste of heavenly glory.

But before I come to the doctrine rising hence, I will acquaint you with the customs of the Church at that time in receiving the Lords Supper, out of some of the ancient Fathers; which report the same to us, especially out of *Iustine Martyr*, and *Tertullian*.

In those times, and this infancie of the Church, say those ancient fathers, Christians upon the Lords day, were wont to meet in some place (for at that time they had not yet Churches) for the publike exercise of holy duties and services.

And first of all they offered up supplications and prayers for the state, prosperity and enlargement of the Church, for Kings, Magistrates, and Ministers of State and Justice, for the generall good of the world, and peace upon their times; and specially for Gods graces and blessings upon those who were then baptized.

2 Prayers being ended, they saluted one another with an holy kisse; which *Paul* mentions, 1 *Cor.* 16. 20.

3 Then the commentaries of the Apostles and Prophets were read, according as the time would permit.

4 After the Minister made a Sermon to the people, and did exhort them to godlinesse and grace.

5 That being done, they all rise and powre out their prayers againe.

6 These being finished, bread and wine was brought forth, which the minister taking, they broke out with intention of voice, into the praises of God and thanksgiving, and the people with cheerfull acclamations did answer, *Amen.*

7 Presently upon this, the Deacons ministred the Communion to those that were present; and it was brought to those who were absent.

And thus farre it was much after the institution and ordination of Christ, excepting some few things.

8 After all this was a collection of almes for the relefe of the poore, the sicke, for widowes and Orphans, Prisoners and strangers.

1 Thus farre *Iustin Martyr*, which lived at *Rome*; and it is like this was the manner of the Christians at *Rome*.

But it seemes out of this place of *Paul*, and by *Tertullians Apologeticall*, in the Churches of *Asia* and *Affrica*, there was some addition to the Liturgie.

For these sacred businesses being ended; both the rich and poore, comfortably and cheerfully together, sate downe to a feast (such refections were called *Love feasts* (Ἀγάπαι) frugally and moderately prepared, and provided out of their collections, and there they refreshed themselves with Christian conference, and godly *Psalmes* and *Songs*.

It may be they had respect herein to the example and imitation of Christ, which at Supper instituted this Sacrament.

It may be they laboured hereby to be like the Jewes and Gentiles. The Jewes ended their sacrifices with feasts. The Gentiles were wont to have riotous banquets in their Idoll Churches. Christians perhaps of those times thought fit to follow the fashion; but to avoid the sin, abuses, and excesse.

But *Satan* quickly broke in amongst them; empoysoned their holy exercises with riot, and excesse, and turned their feasts of Charity into Factions, Schismes, and Iealousies. For some held upon *Paul*, some upon *Peter*, some upon *Apolles*.

And these severall factions laboured to prevent one another upon the Lords day.

Those that came first not staying for the rest, received by themselves. And after they fell to their feasts; Which they provided too riotously and luxuriously; so that some amongst them were drunke and these being specially of the richer sort, the poore were excluded, and hungry.

That

That *Paul* might root out and remove these wretched abuses and disorders, he prescribes unto them this holy duty of examination, as a speciall and soveraigne preservative against unworthy receiving.

Let a man therefore examine himself, saith he, &c. Out of which words I would specially teach you this lesson.

Doct. Examination and triall of our selves is a needfull duty to be performed and practised of every one before hee receive the holy Communion. Examination is necessary before we come to the Lords Table.

The triall of our selves before we eat of this bread, and drinke of this cup, is by expresse commandement, every mans precise duty.

Hoiker. lib. 5. pag. 183. The Scripture is plentifull and pregnant in this point. Before the entring and undertaking the exercise and performance of any holy duty or religious service, we ought to prepare and addresse our selves, by narrowly sifting and examining our selves, our soules and consciences, that we may bee profitable and fruitfull partakers of Gods blessings in all sacred businesses. So to this purpose, 2 *Chron.* 35. 6. **Eccles.* 5. *Lam.* 3. 40. *Psal.* 4. *Psal.* 119. 59. *I have considered my wayes, and turned my feet unto thy testimonie*, *Gal.* 6. 4. Let every man prove his owne worke.

*The Passeover was a type of this Sacrament.

Now as in all other holy exercises some preparative is necessary for the more successefull working of Gods spirit upon our soules by them: so especially in this high and holy mystery of the

Lords

Lords Supper, a more speciall and particular examination is required, as appeares by this place of the Apostle. For by it we make our selves either guilty of the bloud of Christ, or have our soules washt from all guiltinesse by that precious bloud. There we either drinke our salvation or damnation. It is the feast, at which whosoever wanteth his wedding garment shall be cast into outter darknesse. It is a seale which confirmes and conveyes unto every man either a curse or a blessing, either a crosse or a comfort.

Reasons of this doctrine, and to stirre and excite us to the performance of this necessary duty, for this time may be these.

First, such is the dulnesse and deadnesse of heart sometimes, even in the best, that except it be stirred up, and furrowed as it were with a sharp and severe excussion and inquisition into the inmost secrets, and most hidden and lurking thoughts, with an exact and impartiall examination of the state of the soule: It will be very unfit to receive with comfort and blessing either the immortall seed of the Word, or the immediate seale of the Spirit. The heart must be wrought afresh, new moulded, softned and mollified by a thorow in-sight and search, and with the renuing of repentance and faith, if wee looke it should receive sweetly and comfortably the divine impression of that heavenly Seale, and holy Sacrament. It must be tried by the pure Word of God, if we would have it fitted to be the seat for the sacred Diamond of sanctifying grace. For this

blessed food of the Lords Supper upon an unprepared heart, is as a seale prest upon a stone or water, it leaves behind it no print nor step, no passage or impression of grace or holinesse.

Secondly, the blessings and comforts which we receive and enjoy, by rightly examining our selves, (*the way to worthy receiving*) are unspeakable and glorious.

For he that after a sound and sanctified preparation, partakes the mysteries of the Lords Supper worthily, receives into his soule Christ, and his holy spirit, * with all their blessed effects; extraordinary motions and stirrings of heavenly delight, and spirituall joy, farre passing the capacity and conceit of all naturall men; the very Well-spring of endlesse life, and well-fare both of soule and body. Hee shall feele by the body and bloud sacramentally presented the very taste of eternall life, and vitall power of living grace, sweetly feeding and filling every veine, power and passage of the soule unto immortality. His soule is as certainly pardoned and purged from the guilt of sinne, as if the precious bloud of his gored side were distilling even now afresh upon it. In the wounds of his Redeemer all his frailties and infirmities are for ever buried from the sight of God, and search of Satan: So that

Reas. 2.
Sicuti siquis liquefacta cerae alienae ceram infuderit, alteram cum altera per totum commisceat; necesse est siquis tamen & sanguinem Domini recipit, eum ipso ita conjungatur, ut Christus in ipso, & ipse in Christo inveniatur. Cyril. in Ioan. lib. 4. cap. 17.

* *Communicatio enim spiritus primum in Christo fuit, & ab eo in nos penetravit, cum homo factus ipse templum suum proprio spiritu perunxit, atque sanctificavit. Origo igitur & via, qua spiritu sancto participamus, & Deo uniti sumus. Christi mysterium eos uniret, quamvis corpore simul & animo distamus, modum tamen adinvenit, consentaneum patientiae suae congressum cum suo cum corpore creaturae per communionem ipsius habendi cum, & secum, & inter nos unum corporis. Quis vero est, qui ullius simili corporis unione in uno Christo unitus sit, ab hac naturali unione alienus fuerit? Cyril. in Ioh. lib. 11. cap. 26. Quod convenit cum ipso Apostol. 1 Cor. 12. 13.*

though

though there bee distractions, tremblings and feares on his owne side; and for all Satans envies and oppositions contrary to this happinesse, hee stands as free from the guiltinesse and curse of sinne in Gods account and divine imputation, as *Adam* before his fall, as any Saint or Angell in Heaven, nay, as Christ Jesus himselfe, blessed for ever, in an holy and sober sense, for he is a lively member of his mysticall body; hee is washt as cleane from sinne, as his bloud can doe it; he is as just as his righteousnesse can make him.

If thou come then to this holy Table, with a true, broken, penitent, humble, repenting & prepared heart, thou maist be as fully and certainly assured of the enjoyment and possession of Christ, and all the glorious benefits of his meritorious passion, as if his precious bloud did even now gush out a fresh upon thy polluted soule; and that now with his glorious hand hee should reach unto thee through the clouds, the comforts of heaven, and a crowne of immortality.

Reas. 3. Thirdly, the omission and neglect of this duty by which we might become worthy receivers, brings upon us lamentable and woefull danger and damnation, as appeares by this place. For he that rashly and rudely rushes upon this holy mysterie, and so receives unworthily, is guilty of the body and bloud of the Lord, a horrible guilt, a fearfull impiety. To be guilty of wicked and sinfull bloud, is able for ever after to make the stoutest heart to quake and tremble, and to melt away with feares and faintings, like the leaves of

the forrest which are shaken with the wind. But to shed innocent bloud, addes yet further weight to the burden of conscience, and to the wrath of God, what height of horror then, and depth of hell may he expect, which hath this hand in spilling the guiltlesse and precious bloud of Christ the Sonne of God. The burden of his bloud lay heavie upon the heart of *Iudas*; It prest him downe from the Gallowes to the bottome of hell, *Matth.* 27. 3, 4, 5. It lies full heavie untill this day upon the whole Nation of the Iewes, according to their owne cursed wish, *Mat.* 27. 25.

Consider Cain. Herod. Richar. 3.

There is no man I assure my selfe, but both with mouth and heart will detest and abhorre the barbarous cruelty, and unspeakable malice of those wretched villaines, the murtherers of the Lord Jesus; who with mercilesse fury scourged him, spat in face, crowned him with thornes, nailed him to the crosse, and thrust him to the heart with a speare. And yet if a man deceive not his owne heart, hee may clearly see, if hee come to the holy Sacrament irreverently, unpreparedly, and unworthily, hee is in some sort and sense a shedder of Christs bloud; hee is brother in iniquity to those hatefull and abhorred miscreants, and partakers of their bloudshed.

I

Note.

And it is not ignorance, good meaning, company, fashionablenesse of the time, or carelessnesse of the same, that will excuse us in this case, or free us from this horrible guilt. Many of the Iewes did in their ignorance crucifie the Lord of life, *Luk.* 23. 34. *Act.* 3. 17.

And the Corinthians in this place, had no doubt

doubt, very good meaning when they received most unworthily, yet they were not hereby discharged from the guilt of Christs bloud. Neither will a customary, formall, or perfunctory preparation serve the turne in this point, or free us from accessarinesse to the death of Christ, and obnoxiousnesse to the plague of that bloudy sin. A Pharisaicall washing of the out side of the cup and of the platter, will not make way for the washing of our soules from the guilt and polutions of sin, by that saving and sanctifying bloud sacramentally offered unto us in this holy mysterie. As for example; Many thinke they have well and worthily quitted themselves, and made a goodly and glorious preparation, if for some brawles, grudges, jealousies and dissentions risen betwixt them, they seeke for a fruitlesse and formall reconciliation with their neighbour; though in the meane time they make no search, examine or take any notice of the great difference and fearfull breach betwixt God and their owne consciences, or seeke by repentance and humiliation to be reconciled unto him, who is able to cast both body and soule into hell fire.

An ordinary deceit among many ignorant ones.

Habentem adhuc voluntatem peccandi graviori magis dica Eucharistiæ perceptione quam purificari. Idem de Eccles. dogm. cap. 53.

It is I confesse a necessary duty to be at charity with all men, and to seeke for reconcilement where there hath beene falling out, and strangenesse, before we presume to come to the Lords Table; but except there be beside a narrow and sincere search into the state of the soule, a casting up of our accounts betwixt our owne consciences and the Tribunall of Heaven; a true hearted

purpose not to continue in any one knowne sin, an inward, humble and impartiall triall and preparation of our selves, to the worthy receiving of those sacred seales of our salvation, the former is but formall, fruitlesse and Pharisaicall.

It is said moreover in the Text, that *he that eateth and drinketh unworthily, eateth and drinketh to owne damnation.* As soone as he hath received the Sacrament, he is presently guilty of high treason to the Majestie of Heaven, for murthering the Sonne of God. With the wretched sonne of perdition hee swallowes downe the bread and the devill together; and may say to hell, thou art my portion, and to the kingdome of darknesse, this day have I taken possession of thee, because I have had my hand in the death of my Saviour, and in spilling and trampling under foot that precious bloud which should have saved my soule. As a man that drinks downe ranke and deadly poyson, without a present counterpoyson to drive it from the heart, and expell it out of the body, cannot possibly escape temporall death: So certaine it is, a man that receives this heavenly food unworthily, turning it into so mortall poyson unto his soule, by the distemper of his prophane and unprepared heart, cannot possibly escape damnation and death, except by the soveraigne antidote of repentance, reformation, and amendment of life, hee flee unto the Lord upon the knees of his soule for compassion and pardon, and by his after sincerity and obedience labour to make amends for so horrible and hatefull rebellion.

Thirdly,

* *Mutet vitam qui vult accipere vitam. Nam si non mutet vitam, ad judicium accipiet vitam, & magis ex ipsa corrumpitur, & magis occiditur, quam vivificatur, Aug. Serm. Dom. 1. Advent. tom. 10.*

2

Thirdly, besides accessarinesse to the death, and guiltinesse of the bloud of Christ, and drinking of certaine damnation, as is plaine in the Text; the hastning and heaping upon them all outward crosses, and temporall plagues, both upon body and conscience, goods and good name, and even death it selfe, are the just lot and payment of unworthy receivers, and prophaners of this holy Sacrament. For this cause, saith *Paul*, many are weake and sicke among you, and many sleepe, *vers.* 30. Every sinne makes us justly liable to any plague or punishment; but unpreparednesse and unworthinesse in comming to the holy Communion, hath a speciall and particular power to pull downe upon us, violently and fearfully, worldly crosses, temporall plagues, and untimely death.

Even the beleever and true Christian, if for want of a right and reverent estimation and disposition towards the Sacrament of reconcilement towards God and men; of due examination and preparation of his owne soule, come unworthily (for so he may) may (though by faith in Christ he be freed from eternall condemnation) yet bring upon himselfe many corporall outward plagues, as weaknesse, sicknesse, and death. But the unregenerate and unbeleever, which with an evill and impenitent heart rushes into this holy banquet, who is ever an unworthy receiver, while he so continues, may besides these looke for eternall condemnation both of soule and body. For in him prophanation of this holy Sacrament begets hardnesse of heart, deadnesse

neſſe of ſpirit; unableneſſe to repent; ſo that after he hath received, he becomes twofold more the childe of hell than he was before.

Vſe. 1.

This may ſerve then in the firſt place to terrifie and affright all ignorant, prophane, and unworthy commers to the Lords Table. Let them in the name of God tremble and ſtep backe, and not preſume to *approach or preſſe unto this heavenly banquet.

1. If they doe, they deſperately throw their owne poore ſoules upon the ſharpeſt points, and keene edges of Gods fearfull plagues and judgements.

2. Looke to it whoſoever thou art, If thou come unworthily, unpreparedly, irreverently, and unſanctifiedly, thou openeſt the gates of hell againſt thee, thou makeſt way, and giveſt the raines, to all the powers of darkneſſe, with all their rage and fury to ruſh headlong upon thee, and to take further and full poſſeſſion both of ſoule and body.

3. Thou wilfully ſeareſt thine owne conſcience with an hot iron; thou hardneſt thine heart like the nether Milſtone; thou receiveſt Gods curſe under ſeale.

4. When thou takeſt with thine unhallowed hands thoſe holy ſignes, thou renteſt againe, and riveſt aſunder thy Redeemers cloſed wounds, with a ſpeare againe thou pierceſt his ſacred ſide,

and

* *Si in lege veteri tales minæ adverſus eos poſitæ ſunt, qui temere ad ea ſacra accedunt, quæ ab hominibus ſanctificantur, quid dicendum de eo, qui ad tantum ac tale myſterium temerarius eſt. Quantò enim majus eſt aliquid templo ſecundum Domini vocem, tantò gravius ac terribilius eſt in animæ impuritate conſtitutum corpus Chriſti temere contingere, quàm ſit accedere ad aricres vel tauros dicente Apoſtolo, itaque qui edit panem, vel bibit poculum indignè, reus erit corporis & ſanguinis Domini, imo vehementius ac terribilius judicium per repetitionem experimur (ait Basil. qui mandata violat, judicium ſibi manducat. Basil. ſerm. 2. de baptiſ. cap. 3.*

and wringest againe with Iewish cruelty, both soule and life, from the Lord of Life.*

5. When thou letst downe the Bread and Wine, thou swalloweſt therewith Satan, bloud guiltineſſe, and thine owne damnation.

6. And thou departeſt this holy place, liable and open to all ſuch evils and miſchieſes upon the face of the earth, as a man deſtitute either of grace divine may commit, or unprotected from above endure.

7. And ſo by thine unworthy receiving many times more the childe of hell than before.

A ſecond uſe may be for admonition, and advertiſement to all; that they would carefully and conſcionably try and examine themſelves, according to the counſell of the Apoſtle, whether they be fit gueſts or no, and worthy receivers, before they preſume to come & ſit downe at the Lords Table. Which that you may doo with comfort and profit, I will acquaint and inſtruct you what you ought to doe, and what ſhould be your carriage before you come to bee partakers of the holy Sacrament of the body and bloud of Chriſt.

For a fit preparation hereto, three things are ſpecially conſiderable.
1. An examination and triall of our ſelves.
2. Premeditation.
3. Prayer.

Examination which fitteth and prepareth a man to receive worthily, is an holy worke of the ſoule, whereby it caſteth its eye, and reflecteth upon it ſelfe, and ſo looks through it ſelfe, makes

I What this examination is.

* *Non parva pœna proponitur indignè ſumentibus: conſidera quantum adverſus proditionem indignaris, & contra eos qui crucifixerunt eum, itaque conſidera ne tu quoque ſis reus corporis & ſanguinis Chriſti; illi ſanctiſſimum corpus jugularunt, tu vero polluta ſuſcipis anima poſt tot beneficia. Chryſoſt. Hom. 60. ad pop. Antiech. in princip.*

2

an exact ſurvey and ſearch into every corner, and takes a true ſcantling and eſtimate of its ſpirituall eſtate.

I Wherein it conſiſts.

Firſt, by this godly exerciſe of examination, a man by the touch ſtone of Gods Word, which is as pure as the ſilver tried in a furnace of earth, fined ſeven fold, doth try whether his converſion be ſound and ſaving, or copper and counterfeit; for none can worthily receive this Sacrament, or have any intereſt in the bleſſings thereof, but a true Chriſtian; but hee that is converted from nature to grace, from prophaneneſſe to piety, from his ſinne to a ſanctified courſe; but he that of a prophane and carnall man, is made an holy and a new creature.

2

Secondly, in this worke of examination, hee muſt finde in himſelfe thoſe ſpirituall endowments, and Chriſtian vertues, the individuall companions of a ſound converſion, which are onely able to fit and enable him with worthineſſe, profit, and comfort, to come to the Lords Table. They are theſe:

1 Firſt, Knowledge.
2 Secondly, Faith.
3 Thirdly, Repentance.
4 Fourthly, New Obedience.
5 Fifthly, Love.
6 Sixthly, Sincerity, a purpoſe of not lying in, or giving liking or allowance to any ſinne.
7 Seventhly, An hunger and thirſt after this heavenly food, and unfained earneſt deſire unto it.

Thirdly,

Thirdly, he must revise these saving gifts and Christian graces, and consider how they wax or waine, fade or flourish, languish, or are in life, that so he may proportionably prepare and apply spirituall preservatives or restoratives. But especially that he may so compose and addresse them towards this holy and heavenly banquet, that every one of them may receive addition, encreasment, and particular vigour thereby.

Fourthly, in this glasse of examination he doth discover and descry what spots and staines have light upon his soule, what wounds or breaches have beene made upon his conscience, what infirmities or frailties, what omissions or relapses, or new fals, have growne upon him since his last receiving.

Upon which discovery he presently prostrates and powres out his soule before the throne of grace and mercy, with groanes and sighs, for reconciliation with God, for restitution into his favour and protection, for his former peace and comfort of conscience, he renues his faith and repentance for them; for every new sinne requires a new act both of faith and repentance: And so prepares his truly humbled soule to receive the assurance of the remission of sinnes, sealed unto him by the blood of Christ in the Sacrament.

3

4

1 Conversion, what it is.

First, for conversion. It is that holy and happy change wrought upon us, by the effectuall concurrence of the outward ministery of the Word, and inward working of the spirit; whereby, of naturall, carnall, and prophane men, we are

made ſpirituall, holy, and new creatures; and from the dominion and darkneſſe of ſin and Satan, are tranſlated into the Kingdome of grace, and into the light and liberty of Gods children.

Now a man may by ſuch marks as theſe trie and conſider whether hee bee truly and ſoundly converted, or no.

1 Notes of true converſion. Act.26.18. Iſa 55.7. Ezech.18 11. 1 Joh 3.9.

If he hath turned from Satan in all ſinnes, and turned unto God in all duties. I meane it thus; If he hath left all groſſe ſinnes, as Lying, Swearing, Uſury, Drunkenneſſe, Uncleanneſſe, & ſuch like, in practiſe and action; and all frailties and infirmities, at leaſt in allowance and affection, ſo that with watchfull reſiſtance, and earneſt groanings of ſpirit, he ſtrive and pray againſt them, and be humbled & kept in awe by them; and that he performe obedience to all Gods Commandements, though not in perfection and height of degree, yet in truth and ſincerity of heart.

2 Pſal.16 8. Mich 6.8. Gal.6.16.

If he be willing in all his purpoſes, deſires, endevours, and actions, to ſet himſelfe in the preſence of God, and in them to be wholly, unreſervedly, and entirely guided by his Word.

3 1 John 4. 17,18.

If he can without ſervile trembling, or prophane ſenſleſneſſe, ſee the ſlavish miſery of the wicked in this point; with an holy comfort and humble triumph thinke upon death, the Law, that great judgement hell, and thoſe endleſſe torments.

4 1 Pet.1.2.

If he lovingly hunger and thirſt after ſpirituall nouriſhment, and growth in grace by the Word, Sacraments, Chriſtian conference, by a profita-

ole and sincere sanctifying the Sabbath, and all other godly exercises, both publike and private, Heb. 2.15.

If he love truly, and heartily long after the comming of Christ, and love such as are true Christians, and that because they make conscience of sinne, and serve God with singlenesse and sincerity of heart. If thou desirest that thy love of the brethren should bee unto thee an infallible marke of spirituall life: Firſt, let the principall object of thy love be, his Christianity and graces, not gaine, pleasure, morall or naturall parts, or any by-respect.

Love all the Saints; He that loves not all, loves none aright, yet this takes not away degrees of love.

1. Either for excellency of grace.

2. Or eminency of respects.

Love them at all times; as well in adversity, disgrace, temptation, sicknesse, &c.

If his chiefe delight and best comfort be in holy duties, and heavenly things, and that he infinitely preferre them before gold, honours, pleasures, yea, the whole world.

If hee would not exchange his present station, though never so base, poore, and neglected in the world, yet accompanied with the state of grace, and Christianity, for the most rich and glorious estate of the greatest man upon the earth, where there is nothing but prophanenesse, and unregeneration. If this whole great world about us were turned all into gold, honour, and pleasures, yea in respect of the comforts of grace, it were dung, vanity, nothing,

5 Tit. 2.12.13. 1 John 3.14.

1 Mat. 10.37.

2 Phil 5.

3 Pro. 17.17.

6 Phil. 1.2. & 19.10.

11

7 Heb. 11.25,26.

8 Phil.3.8,9. If he would not be in the state and case hee was before, (though hee then thought that good enough) for any worldly good, for tenne thousand worlds.

9. Jer.31.28,19. 20. If hee bee truly humbled with consideration of the long time of his prophaneneſſe and impenitency, and very sorry hee begun no sooner, nor made greater haſte into the royall and glorious state of Christianity.

10 Rom.6.21. If thoſe sinfull pleasures and vanities bee moſt tedious, irkesome, and distasteſull unto him, which formerly he pursued with greedineſſe, and delight. As for example, if as before hee had much delight and contentment in goodfellowship, and in such company as paſt the time in idle mirth, and prophane spotts; so now hee cannot endure and abide such sinfull loſſe of time, and prophane companions; but if hee fall amongſt them, he is out of his owne element, sad and discontent, and after humbled with repentance for such relapses.

11 Pſal.119.136. 2 Pet.2.7. If hee mourne for the abhominations of the times, grieve at the wicked courſes of others, and be very glad and heartily joyfull when godlineſſe and sincerity gets the upper hand, and when any one is converted.

12 Ezech.18.30. 31. If to the power of his gifts, at all occasions, he be ſtill plotting, working, and labouring the conversion of others with zeale and sincerity; eſpecially those that are neareſt about him, any way depend upon him, and belong to his charge.

The parts of converſion. The parts of converſion are two

Mortification or dying unto sinne, which is the continuall lessening and weakning of the practice and power of sinne, and labourеth all it can to dead the very root, and dry the fountaine of originall corruption. Col. 3. 5. Rom. 8. 13.

2

Vivification, or living to righteousnesse, which is a continuall renewing and quickning to all holy duties, and appeares in a constant, sincere, and fruitfull desire and endevour to doe well, recovering it selfe againe, after slips, falls, and relapses. Eph. 2. 5. 1 Pet. 2. 24.

Thus in the first place we are to examine and try whether a conversion be wrought upon, and whether it be true, sound and saving or no.

For no man but a sound convert, and true Christian, can be a worthy receiver. For as that body is onely fit to receive nourishment which hath in it, life, naturall heat, and power of digestion, that it may therewith be filled, fed and nourished, so no man ought to eate at the Lords Table, but hee alone which is already inspired with supernaturall life, with spirituall heate, and the power of grace, that so that divine food may finde into the soule, to cheere, strengthen, and enlarge it with comfort, confidence, and delight in heavenly things. If the daintiest and wholsomest meat should bee put into the mouth of a dead man, it would putrifie and rot, so is this heavenly food bee received into a prophane heart, it brings forth nothing but hardnesse, deadnesse, and damnation.

2 Examination of other grace.

* First we must by one spirit be baptized into one body, before we drink into one spirit. 1 Cor. 12. 13.

* Baptisme indeed is the Sacrament about in-

corporation

corporation into Christ, of our initiation and investing into the glorious state of Christianity. But the Lords Supper was ordained to maintaine, continue, and confirme spirituall life, and the power of grace already planted in the heart. By the great worke of regeneration signified by baptisme, wee are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the Spirit of our God. But by the Lords Supper we grow in spirituall strength, we lay better hold by the hand of faith, upon the merits and mercies of Christ, wee feele more soundly and sensibly the power and vertue of his bloud, wee see more clerely, and are more fully and feelingly ascertained of the forgivenesse of sinnes; our conscience disquieted with some frailties and infirmities since our last receiving, are sweetly appeased by the bloud of the Lambe, our inward peace, and spirituall joy is the greater. We gather hold, and winne ground against our corruptions, and the power of sinne, and become more cheerefull, sincere, and universall in our obedience.

1 Cor. 6. 11. Tit. 3. 5.

2 Examination of other graces.

Of these blessings may be expected, where there is spirituall life, and due preparation before, but plagues and judgements are the portion of unregenerate and prophane receivers.

Secondly, in this holy businesse of examination in preparation, wee must enquire within ourselves for these graces, the inseparable and individuall companions of a sound conversion: 1. Knowledge. 2. Faith. 3. Repentance. 4. New obedience. 5. Love. 6. Sincerity. 7. A right

and

and longing desire of that heavenly food. If wee finde not these holy graces in our selves, wee are not soundly converted, nor fit guests for the Lords Table. Let us therefore never rest untill wee feele these divine and saving vertues spring up in our hearts, and flourish in our life and actions. Let us with sincerity, conscience and zeale, use and exercise all those good and gracious meanes and motives which God hath ordained and appointed, for begetting and beginning them in us, as prayer, importunity with groanes and sighs, the Word read and preached, conference and meditation, godly company, often remembring our death, that dreadfull day of doome, even at hand; and the easelesse, endlesse, and remedilesse paines of hell, and such like. But if we doe find them in us, though mixed with much weakenesse and infirmity, with many frailties, wants and imperfections; yet if they bee there in sincerity and truth, if they bee joyned with a full purpose, and constant resolution to abandon the allowance of every infirmity, and utterly to cashier the practise of every grosse sinne; we may by the grace of God, with comfort, profit, and certaine expectation of a blessing, come to the Lords Table, that there wee may strengthen our faith, confirme our graces, inflame our zeale, increase the assurance of the forgivenesse of our sinnes, and of Gods favour; grow nearer and neerer into fellowship with Christ, and communion with the Saints.

If our graces be true, though weake and full of

of wants; wee are not to feare, or forbeare to come to the Lords Table, but rather make the greater haste to that spirituall refection. He that feeles himselfe weake, distempered, sickly, hath most need of a Physitian. The Lords Supper is principally intended and provided for the hungry soule, the broken heart, the bleeding conscience, the man that is weary and heavie hearted for his sinnes, and most sensible of his frailties and imperfections. Christ cals unto all them to come unto him, which are wearie and sore laden, and men most capable and fit to receive spirituall refreshing and comforts of salvation. Mat. 11.28.

Hee tels us, *Luk.* 4.18. that hee was sent that hee might heale the broken hearted, and that hee might set at liberty them that are bruised. It was foretold of him, that hee should not breake the bruised reed, nor quench the smoking flax, till he bring forth judgement unto victory. Mat. 12.20.

If a man bee truly converted, duly prepared and posseft of those graces I now named, though not in that height and perfection as hee desires, but with adherence of wants and infirmities; yet if hee finde them in himselfe in truth and sincerity, if hee heartily desire, and undissemblingly endevour and labour after increase in goodnesse and obedience, neither waxing worse, nor standing at a stay, but daily getting ground of his corruptions, hee may and ought to come unto the Lords Table, that he may receive spirituall strength and security, for his crowne of immortality.

The

The first of these graces, which every worthy and fit receiver must necessarily finde in himselfe, is: 1

Knowledge. Of the necessity, difference, parts, and measure of which I have spoken generally in another Sermon. Triall of our Knowledge.

This knowledge is a right understanding, and sound apprehension of supernaturall principles, heavenly mysteries, and divine truth necessary to salvation. And this at least must bee a knowledge of the fundamentall, principall, most materiall, and necessary points and principles of the Christian faith. 2

Such as are: 1

1. Of Gods Majestie. 2. Our owne misery. Eph. 2. 3.
3. The meanes of remedy and recovery. 4. The nature, use, and end of the Sacrament.

Of Gods Majesties we must conceive, as the sacred and saving light of his pure and holy Word, shall guide and informe us: 1

That he is one, infinite, invisible, and indivisible essence, and three truly distinct persons; the Father begetting, the Sonne begotten, the holy Ghost proceeding from the Father and the Sonne.

That he is the omnipotent Creator and conserver of the whole world, and all things therein; the searcher and seer of all hearts and secrets. Most holy, most mercifull, most just, almighty, everlasting, without beginning or end; present in all places; the speciall protector and portion of his children, &c. Knowledge of this point may

may teach us; 1. Reverence and awfulneſſe to ſo dreadfull a Majeſtie. 2. Adoration and admiration of ſo infinite excellencie. 3. Love of ſo great and immeaſurable goodneſſe. 4. Securefull reliance and repoſe upon his almighty power.

Secondly, wee muſt have a cleare ſight and knowledge, a right ſenſe and feeling of our moſt miſerable, ſinfull and accurſed eſtate by nature; and that thus:

Firſt, wee muſt know and aknowledge, that every man and woman, by nature, and in themſelves, and without Chriſt, is a very ſtranger and enemy to God, the childe of wrath, heire of everlaſting perdition, enwrapped and incorporated into the accurſed communion with the Devill and uncleane ſpirits, *Eph.* 2. 3. *Coloſſ.* 1. 21.

Every one naturally hath his underſtanding full of blindneſſe, ſinfulneſſe, vanity, pride, folly, conceitedneſſe, errours, curioſity, and many ſuch like diſtempers. His will full of wilfulneſſe, frowardneſſe, rebellion, and inconformity to the holy will of God. His affections full of wildeneſſe, fury, and confuſion. His thoughts full of earthlineſſe, filthineſſe, and ſenſuality. His memory ſtored with polluted notions, and the menſtruous reliques of foule abominations. His heart full of deadneſſe, deceitfulneſſe, and iron ſinewes. His conſcience full of bitings and ſtingings, defiled, and uncomfortable. And beſides, every member of the body is inſlaved to ſinne and Satan, *Rom.* 3. 13. His eyes are full of luſtfull wandrings. His eares full of obſcene liſtnings, &c.

Dike pag. 302, 303.

Thus

Thus every one naturally lives the life of hell in all the powers of his soule, and parts of his body. And he hath a root and fountaine of originall sin sticking fast in his bowels, which still feeds & fils his body of death, or rather life of sin, with continuall supply of new poyson, and hellish vigour.

Out of this masse of spirituall miserie spring naturally all plagues, judgements, and curses, both in soule and body, both in this life, in death, and in the other world.

In this life hereby we are subject and liable to madnesse, terrours, and strange astonishments in minde. To all infirmities, diseases, and tortures in body. To losse, wrongs, and oppression in goods, and our temporall estate. To slanders, disgraces, and reproaches in our good name. To discontentments and discomfort in wives, neighbours, friends, children and posterity. So with what an armie of curses every wicked man is dogg'd, *Deut.* 28. In death they are to have their poore and hopelesse soules torne and rent with much anguish, and painfull horror, from their sinfull bodies, with a despairfull, comfortlesse, or sensleese divorce. They are upon their death-beds to lie like wilde Buls in a net, as *Esay* speaks, full of the wrath of the Lord. And *in the Morning thou shalt say, would God it were Even, and at the Even thou shalt say, would God it were Morning, &c. Deut.* 28. 67.

But in the world to come come the height and complement of all wofulnesse. Not onely an eternall separation and casting away from the

presence

presence of God, and the fruition of those glori-
ous and unutterable joyes, but also endlesse vexa-
tion and torment with the devill and his angels:
With infinite horror and anguish arising from
the full feeling of the whole and unquenchable
wrath of God, which like a bottomlesse Sea, will
swallow up the bodies and soules of all impeni-
tent sinners.

Besides this knowledge of mans misery, and
2 naturall corruption in generall, we must take no-
tice of those speciall particular sinnes which have
found any haunt and harbour in our soules; and
soundly, seriously, and sensibly conceive of and
consider the intollerable curse of God due unto
us for the same.

Lastly, we must know how this great masse of
3 miserable mankind was plunged into this accur-
sed state of damnation and death. *Adam* and *Eve*,
our first parents, created in the beginning of the
world, planted in Paradise by the hand of God,
and placed in full possession of all holinesse, and
true happinesse, did unhappily by the breach and
transgression of Gods commandement about the
forbidden fruit, dis-robe and dis-invest all their
posterity of that glorious estate, and cast us all
into this gulfe of sinne, and guiltinesse of dam-
nation.

We were all happy in *Adam* while he stood up-
right in obedience to Gods commandements in
Paradise, and should have been inheritours of
his perfections and felicities. And he was a glo-
rious creature before his fall. The Fathers call
him

him as he was in that estate, the Cedar of Paradise, the Picture of Heaven, the glory of the Earth, the Governour of the world, and the Lords owne Darling and delight. But he being the father of all men, and fountaine of all generations following, did sustaine the publike person of mankinde, both in his innocencie, and also in his miserie, in his felicity, and in his fall, and therefore we being all in the very moment of his fall in *Adams* loynes, did both stand and fall with him; we were both happy with him in his perfection, and helplesse with him in his perdition.

Neither should this seeme strange and unequall that we should sinne, and sinke into misery in *Adams* loynes, being yet unborne. For the congruity and equity of it appeares many wayes:

1 By the example of *Abraham*, in whom *Levi* is said to have paid tithes to *Melchisedecke*, which was not borne some hundred yeares after, *Heb.*7.9, 10.

Of *Rebecca*, who having two sonnes in her wombe, is said to have two Nations, *Gen.*25.23.

2 Out of the fifth to the *Romans*, for even as the righteousnesse of Christ is reckoned to those that beleeve in him, although they never did it, because they are one with Christ, so the sinne of *Adam* is reckoned to all his posterity, because they were in him, and of him, and one with him. *Rom.*5.17, 18, 19.

3 By the congruity of nature, for commonly the Leprousie, Stone, Gout, and other diseases, are derived

derived out of diſeaſed bodies of the parents upon the children. The ſlaviſh and villanous eſtate of the father is conveyed unto the poſterity.

4 By the courſe of humane juſtice and equity of ſtate. If ſome great Perſonage or Noble man ſhould offend by the hatefull act of treaſon, againſt the Majeſtie of an earthly King, it is thought juſt, that his poſterity be both diſinveſted of all titles of honour and nobility, and diſinherited of his lands, and temporall happineſſe. How much more ſhould this current of juſtice hold, and have his courſe, when high treaſon is contrived and committed by a worme and wretch, in reſpect, againſt the infinite Majeſtie of Heaven, and the goodneſſe of God Almighty.

5 May not *Adams* ſinne be as juſtly, nay infinitely more juſtly imputed unto us, as our ſinnes unto Chriſt.

Vſes Knowledge of this point ſhould beget in us; 1. A ſenſe of our miſery. 2. Humility. 3. Heavineſſe for our ſinfull and accurſed eſtate. 4. Reſtleſſe groanes and longings for releeſe and recovery.

3 Now in a third place we muſt bee acquainted with the meanes of remedy and recovery, out of that ſinfull and accurſed eſtate wherein we lie by nature.

Concerning the meanes of our deliverance, In this point we muſt know who is able to redeeme us from ſinne, Satan, hell, and everlaſting death, and by his merits and mediation, to reſtore us to righteouſneſſe, Gods favour, a good conſcience, and a farre more glorious happineſſe than

that we lost in *Adam*. And also the way and meanes to purchase interest in this blessed Redeemer, and to partake of those comfortable benefits and blessings which belong to eternall life.

First for the former point, our redemption and recovery from our sinfulnesse and cursednesse, depends wholly upon, and is onely performed by the second person in the Trinity, Christ Jesus the onely sonne of God.

In whom we must rightly conceive and consider his person, his office, his benefits.

In his person; His Godhead that maketh the Person, and his man-hood, which hath subsistence in the person of the God-head, are considerable.

As touching his God-head, he is the only naturall Son of the most high and eternall God his Father, his Word, Character, and Image, God coessentiall, and coequall with the Father and the holy Ghost.

As concerning his Manhood; Hee assumed into the fellowship of person, mans nature: Hee tooke to himselfe a body, and reasonable soule, by the incredible operation and infinite vertue of the Holy Ghost, *Luk.* 1. 35. so that he is God and man in one person; and that was necessary for the accomplishment of our redemption.

Hee was man, that hee might be subject to the Law, fulfill it, and beare the punishments of our transgressions of it: He was God, that he might make the obedience of his life, and miseries at his death, meritorious for our salvation.

He was man, that he might suffer, die, and shed his bloud. He was God, that might breake open

Act. 4. 12.

Joh. 1. 14.

Heb. 1. 3.

Gal. 4. 4.

1 Joh. 1. 7.

Heb. 2. 9.

Act.2.24. the barres of the earth, and conquer death, and rise againe.

3 Heb.2.14. Had he beene God alone, satisfaction could not have beene made to divine justice, which must bee performed in the same nature which offended: And if he had beene onely man, he could not have applied unto us the power of his passion, or made his sufferings effectuall for us, for this is the worke of the spirit, which he gives unto us, as he is God.

Secondly, there must bee a right understanding of the office of our Redeemer, in which respect he is called Christ, that is Gods annointed, because the Father did consecrate him to the office of a Mediatour, and did furnish him with all meet gifts for that purpose, *Joh.6.27. Act.10.38.*

There are three parts of his Mediatourship:

1 Act.3.22. First, the prophetical part, whereby hee revealeth and publisheth the whole will and counsell of God his Father, as concerning mans salvation.

2 Heb.2.17. His Priestly function, whereby he works the full, compleat, and through sufficient measure and merit of our Redemption; in his holy conception, righteous life, and bloudy suffering upon the Crosse.

3 Psal 2.6. Luk.1.33. Lastly, his royall and Kingly part, whereby he mightily effects all this in us, by the inward operation of his spirit, powerfully applies it unto us, and by an outward divine politie, whereby hee ruleth his Church till the last and great Judgement.

In a third place we ought to take speciall notice of those benefits which spring up unto us out of a bottomlesse fountaine of Grace; In which respect he is called Jesus; they are infinite, unspeakable,

Mat.1.21.

able, and glorious; every one of them worth a world of gold, yea, ten thousand worlds.

They are these:

Participation and union with Christ, whereby we are ingrafted into him, and become one with him. Or it is that mutuall inward hold, which Christ hath of us, and we of him, in such sort, that each possesseth other by way of speciall interest, propriety, and inherent copulation. 1 Cor. 6 17.

Reconciliation, whereby we are delivered from the wrath of God, the enmitie of creatures, and slavery to Satan, and happily restored into Gods favour and protection, and so certainly preserved in safety, from the hurtfull fury of creatures, the rage of Satan, and powers of hell; the stones of the field shall bee at league with thee, and the beasts, &c. *Iob* 5. 21, 22, 23, 24. We shall sleepe, and none shall make us afraid, *Levit* 26. 6. *Iob.* 11. 19. Wee shall not be afraid of evill tidings, *Psal.* 112. 7.

Remission of sinnes, whereby our polluted and wofull soules are freely and fairly washed for ever, discharged and enlarged from the staine, guilt, punishment, and raigne of sinne, by the bloud-sufferings and soveraignty of our blessed Saviour. We are hereby freed from the filth, guilt, damnation, and dominion of sin.

Imputation of righteousnesse, whereby our sins are laid upon him, and his obedience counted ours. 2 Cor. 5. 20.

Intercession, which compriseth in it three things. Presentation of himselfe before his Father, as Mediatour and sacrificer of himselfe, for a full satisfaction for our sinnes. An engaging of himselfe to his eternall Father, that by his grace wee Heb. 7. 25.

being partakers, and sensible of so great mercies and merits, will with care and conscience avoid sinne, and labour to keepe our selves unspotted and blamelesse amidst a naughty and crooked generation, that so we be not grievous and burdensome to so gracious a God. Lastly, an effusion of his intercessory spirit upon our soules and consciences, which kindles in our hearts, godly desires, and good purposes, for the avoiding of sinne, and keeping a good conscience, and many bitter sighs and heavie heartednesse, for the bewailing our relapses, frailties, and infirmities.

6 Eph.1.6. Acceptation to eternall life, whereby wee are deemed worthy an immortall crowne, and endlesse joyes, for Christs worthinesse.

7 1 Joh.3.1. Adoption, whereby of vessels of wrath by nature, and firebrands of hell, we are become children of God by grace, and heires of Heaven.

8 1 Pet.2.24. Eph.6. Sanctification, whereby wee die to sinne, and live to righteousnesse: Which though it be imperfect in this life, and therefore accompanied with a combate betweene the flesh and the spirit; yet we have spirituall armour provided, and after death it shall be perfected with height of purity, and fulnesse of all holinesse.

9 1 Pet.1.5. Corroboration, whereby we are preserved from falling from that estate wherein God hath placed, and doth uphold us, and the comforts of godlinesse; and by the power of his might are confirmed, strengthened, and stablished in the way to Heaven.

10 Rom.8.30. Glorification, whereby we are made partakers of

of those endlesse and unutterable joyes, which neither eye hath seene, eare hath heard, nor the heart of any man conceived, and which none but God knoweth, and hee who doth enjoy them. This knowledge we must have of our Redeemer, of his Person, office, and benefits.

How Christians come to have interest in Christ.

Now furthermore it is required, that we be acquainted with the meanes how we may gaine and get right and interest in this our blessed Redeemer, and unsearchable riches of his grace. Especially sith Christ with his merits doe not belong to all men, but to a little flocke, and that the greatest part of the world, and even of those that live in the profession of true Religion shall receive no benefit by him.

Mat. 7. 22, 23.

The spirit of the Lord Iesus by his infinite power doth knit us with a reall conjunction unto Christ, by the meanes of a true and fruitfull faith, whereby wee are inspired and endewed with spirituall life, and all the blessings of Heaven; God the Father is as it were the fountaine of this life, Christ is the Conduit, the Word the Pipe, Faith the hand that opens and turnes the Cocke, the beleeving heart the Cisterne which receives and enjoyes this water of life, wherein it is a Well of water springing up into everlasting life, *Iob.* 4. 14.

2 Cor. 4. 13.

The Spirit of God by the power of the Word preached, creates in our hearts this faith, which is an holy gift of God, whereby the soule is enabled to apprehend and apply Christ particularly, as hee is set forth and offered in the Word and Sacraments.

This justifying faith ever brings forth a zealous and unfained love to God, his service, people, Word and Sacraments; and an universall & sincere repentance and amendment of life present, and a willingnesse and longing to die, in hope of a better life: But of faith and repentance more largely hereafer.

The knowledge of this point should bring forth in us:

Vse.

1. First, Thankfulnesse for the great worke of our Redemption.

2 Sorrow for our sinnes, the true cause of Christs suffering.

3 Comfort in his Passion and Obedience.

4 A cheerfull obedience to the precepts of the Gospell, faith and repentance.

Thus farre of the knowledge of Gods Majestie, our owne misery, and the meanes of recovery.

Now in a fourth place wee must be acquainted with the nature, use, and end of the Sacraments.

The two Sacraments, Baptisme and the Lords Supper: The first of incorporation and ingrafting into Christ, whereby wee are enrolled into the number of the houshold of God, and of the Citizens of the heavenly Ierusalem.

The other of our further growing into Christ, and stronger confirmation of the covenant of salvation, and grace towards us, whereby our spirituall life is revived, quickned, and increased in us.

4 * These Sacraments I say are signes to represent, seales to confirme, and instruments to convey Christ, with all the benefits of his passion,

and

* The Sacrament of the Lords Supper is not ordained to be a bare and naked signe, or as a picture that puts us in mind of one that is absent, but to be a seale also, *Rom. 4. 11. 1 Cor. 11, 26.* whereby the Lord doth verily bestow Christ upon us, and confirme and make sure to us the benefit of his passion.

and blessings of Heaven unto every beleeving Christian.

They serve as bonds of obedience to God, strict obligations to the mutuall exercise of Christian charity, provocations to godlinesse, preservations from sinne, memorials of the principall benefits of Christ.

This latter, the Lords Supper, is the second Sacrament of the Gospell, wherein, by a sacramentall use of Bread and Wine, those that are already ingraffed into Christ, are nourished, and grow with spirituall life, and in the state of grace.

The signes and outward matter of this Sacrament are, Bread and Wine: The things signified, are Christs body crucified, and his bloud powred out. About which conceive this Analogie:

The bread passeth thorow many injuries, much alteration, cutting downe, thresing, grinding, the parching heat of the Oven, before it can be fit food: So the blessed body of Christ was pitifully bruised and rent with drops of bloudy sweat, with scourges, with nailes, with thornes, with a speare, before it could be a fit sacrifice for our sinnes.

As bread feeds the body, so Christ in the Sacrament strengthens the soule.

As bread drives away naturall hunger, so Christ spirituall.

As bread is given to the hungry and poore, so Christ effectually to the broken hearted, to the contrite spirit, and to the hungry soule.

And so in the Wine.

As the wine is pressed out of the grape when it is most

moſt faire and flouriſhing; ſo was Chriſts bloud out of the veines and heart of his moſt ſacred body, in the ſtrength and flower of his age.

2 Pſal.104.15. As wine quencheth naturall thirſt, cheereth and maketh glad the heart of man; ſo Chriſts bloud quencheth ſpirituall thirſt, refreſheth and comforteth the ſoule.

3 As wine is to be given to them that have griefe of heart, *Prov.* 31. 6. So Chriſts bloud onely to them who are heavie hearted for their ſinnes.

4 As wine begets good bloud, boldneſſe, and ſtrength of body, ſo doth Chriſts bloud in the ſoule.

Furthermore, in this Sacrament foure actions in the Miniſter, and two in the receiver are conſiderable, and ſpecially to be taken notice of:

The viſible and outward actions of the Miniſter doe repreſent, the ſpirituall, eternall, and inviſible actions of God the Father, for the good of our ſoule.

1 Firſt, his taking the bread and wine into his hands, doth ſignifie and repreſent Gods ſealing and ſetting apart of Chriſt for the great worke of Mediation betweene God and Man.

2 Secondly, his bleſſing of the elements, whereby he doth deſigne and ſanctifie them to be a Sacrament of the body and bloud of Chriſt, doth ſignifie and repreſent the ſending of his Sonne in the fulneſſe of time to performe and execute the office of a Mediator, unto which he was before ordained.

3 Thirdly, the breaking of the bread, and the powring out of the wine, doth ſignifie and repreſent the bitter paſſion and ſuffering of our Savi-

our, and the trickling and ſtreaming downe of his bloud from all parts of his body to the ground.

Fourthly, the giving of bread and wine to the communicants, doth ſignifie and repreſent the offering of Chriſt to all, even hypocrites, but the giving him onely to true Chriſtians. 4

The two actions in the receiver hath theſe ſignifications:

Firſt, his taking of bread and wine into his hands, doth ſignifie and repreſent his apprehenſion of Ieſus Chriſt by faith, but more generally. 1

Secondly, his eating the one, and drinking the other, and ſo digeſting and concocting them, that they grow into the body, doth ſignifie and repreſent the effectuall, particular, and ſpeciall application of Chriſt unto our ſoules, that our true ſpirituall, reall union and participation with him, may become more neare and ſenſible. 2

Laſtly, we muſt know the end of the Sacrament, which is manifold:

Firſt, the principall end is, the remembrance of the death of Chriſt, which he commanded unto us at his laſt parting from us; and therefore that ought to ſticke faſt in our minds, and to renue continually in our hearts, freſh and feeling ſtirrings and motions of compaſſion & tenderneſſe. For the laſt words of a departing or dying friend, doe beget and ſtirre up deepeſt impreſſions, and deareſt affections in loving and tender hearts. If we read of his death and paſſion, that will ſtirre and ſtrike our hearts with ſome feeling and ſympathy of pity and compaſſion; but if we have it powerfully 1

and brewn

and passionately preached, it will affect us more sensibly, but if we lay it yet nearer to our hearts and let it immediately worke upon our minds by meditation, it will yet more forcibly prevaile upon, and possesse our affections. But to have, as it were represented before our eyes a visible crucifying of Christ; the bruising of his body, and shedding of his bloud, doth farre above all breed most tender and compassionate melting and bleeding, in a soule sensible of sinne, the true cause of all these sufferings.

This last representation, divine wisdome made choice of as a strongest means and motive to continue and keep fresh the remembrance of his death.

God the Father after that great deluge and fearfull drowning of the whole world, left the Rainebow as a remembrance to mankinde of their salvation and deliverance from water. And when he had extraordinarily and supernaturally fed his people with Manna from heaven, he commanded and caused a pot full of it to be preserved in the Arke, as a memoriall of so great mercy. Wee being happily freed from the devouring floud of sin by the bloud of Christ, are put in minde thereof by Baptisme. And being nourished with the heavenly Manna of Christs body, have this high and holy mystery of the Lords Supper left unto us, to continue the remembrance of his death and passion.

2 By our participation in the grace, fruit, and efficacie of his body and bloud, we grow into a neerer and stronger union with Christ, and partake mystically, yet truly, invisibly, yea really of a more

inward

inward fellowship with the person of Iesus Christ, as well in that he is man as God.

Besides the strengthning and knitting faster our blessed union with Christ, this holy Sacrament is a powerfull meanes to maintaine and increase an holy Communion of Christian deerest and everlasting love amongst the Saints, the true and living members of Christs body. 1 Cor. 10. 16, 17.

Hereby wee lay surer hold by the hand of faith upon the merits and sufferings of Christ, we feele more soundly and sensibly the power and vertue of his passion, and are more fully and feelingly ascertained of the favour of God, and the forgivenesse of our sinnes.

Fifthly, at this holy banquet, our consciences disquieted with some frailties, infirmities, and relapses, since our last receiving, (a renovation of our repentance and faith preceding) are sweetly appeased by the bloud of the Lambe. Our inward peace and spirituall joy is increased. Wee gather hold and winne ground against our corruptions, and the power of sinne, and become more cheerfull, sincere, and universall in our obedience.

Vse. Knowledge of this point should stirre us up; With reverence, preparation, and thirsting, to come unto this high and holy mystery, where so many glorious blessings are offered, and to bee enioyed.

Ever to be guests at this holy banquet, when, or how often soever it shall be prepared for us.

Thus farre have I passed thorow the foure points. 1. Of the Majestie of God. 2 Our owne misery

misery. 3. The meanes of remedy and recovery. 4. The nature, use and end of the Sacrament. A right knowledge of the substance of which, is at least necessarily required of whomsoever comes to the Lords Table.

Marks of saving and sanctifying knowledge.

I will end all about this first grace of knowledge with some marks and notes of a saving and sanctifying knowledge, that a man may be able to try the state of his soule in this point. For though knowledge bee the ground-worke of all spirituall building, and necessary to salvation; yet if it be not sanctified to a man, it serves but to increase his condemnation. And you may know it to be saving and sanctifying, by these marks: A glorious Lampe of saving light, and quickning power of spirituall life, is planted in every mans heart that profits by the ministery of the Word, and in the mystery of the Gospell, *Act.* 26.18. *Ephes.* 5.8. 1 *Pet.* 2.9.

Joh. 3 5. Col 3.3. 1 Joh. 3.14.

First, if it beget humility and lowlinesse of minde; for the more the true Christian knowes in the Word of truth, and the deeper hee wades in those heavenly and sacred mysteries, the more cleerly hee sees his owne blindenesse, vanity, inward filthinesse, and naturall corruption: As the more light is let into a sluttish and filthy house, the more the foulnesse and lothsomnesse of it is discovered, and appeares to the eyes; so the further he growes into divine knowledge, he knowes better his owne misery, Gods dreadfull Majestie, divine indignation, and just vengeance against sin, more largely & fully how many waies he offends against so mercifull a Father; how farre short he comes in

1 Job 42 5, 6.

holy

holy duties, and in obedience to his pure and undefiled law. All which where there is grace, are pregnant and notable matter of humiliation, dejection, and of taking downe our proud hearts. It is in this case as it is in humane knowledge of nature and Philosophy, of Arts and Sciences, the deeper skill, the profounder learning, if there bee an addition of that gracefull and bashfull vertue, the moralists call modesty, the lower and humbler opinion of a mans selfe, and a more distrustfull conceit of his owne worth and sufficiencie. The reason, the more he knowes, the more doubts, difficulties, scruples, and perplexities are diforied unto him, and arise in his minde, which make him more timorous and fearfull in his profession, and to thinke that he comes farre short of that he should be, though hee goe farre before those that thinke themselves already excellent. Hence it is that greatest Schollers are not alwayes of most words, because they know how many wayes they are subject to errours, mistakings, and just censure, and therefore chuse rather to lose the reputation of discourse, than to displease and enforce their owne humble conceit, and distrustfulnesse of sufficiencie. It is so in some sort in divine knowledge of supernaturall principles, and heavenly mysteries, where there is grace annext. The further we looke into the booke of God, and the higher Scholers in Christs Schoole, the more lowly minded, and the more humbly conceited we are of ourselves. The reason is, the stronger and clearer sighted we are to looke into the cleare Christall of Gods Booke, the more

A Lecond marke of living knowledge. The more hee knowes, the more he knowes to doubt.

1 Joh. 2. 3, 4.

See 8 rules Adv. of Lear. p. 26.

more ſpots and ſtaines we ſee in our ſoules, more purity in his Majeſtie, more miſery in our owne nature; and therefore by the power of grace being ſorrowfull for the pollutions of our ſoules, fearefull of his Majeſty, and ſenſible of our owne miſery, we willingly entertaine humility, and a lowly conceit of our ſelves. One certaine marke then of ſaving knowledge ſhall be this; If more skilfull in Scripture, the more humble in our owne conceit.

2 A ſecond mark of ſaving knowledge.

A ſecond marke of ſaving knowledge ſhall bee this; If it be drawne into practiſe, and joyned with converſion of the heart from ſinne unto God, and with reformation of life from evill to good; for a ſound change of the heart and life ever accompanies ſaving knowledge. Knowledge without obedience and ſincerity, is ſo farre from being ſaving and available to ſalvation, that it haſtneth and doubles our damnation. Small reaſon have men to be proud of their knowledge without practiſe; for though for a time they make it ſerve their turne for a ſhew and a flouriſh, yet in the end it will end in ſorrow and curſes, for they increaſe the hardneſſe of their heart, the guiltineſſe of their conſcience, and the number of their ſtripes and damnation in hell, according to the meaſure of their formall and fruitleſſe knowledge. There are many baſe baſtard and degenerate ends of knowledge, which prophane men propoſe to themſelves, and finally reſt upon: As pleaſure of curioſity; quiet of reſolution; refining and raiſing of the ſpirit; victory of wit; faculty of diſcourſe; gaine of profeſſion; ambition of honour and fame; inable-

1 Joh. 2, 3, 4.

See Bacon Adv. of Lear. p. 26.

ment

ment for businesse and imployment. But the Christian must make the end of his divine knowledge, practise of holinesse in his owne life, and conversation and instruction of others in the wayes of God, if he would make it profitable and saving to himselfe. *Knowledge without these ends is but a strumpet or Curtisan, kept onely for sensuall pleasure, and sinfull lust, not for fruit and children.* It puffes up our proud nature with more pride and selfe-conceit, but neither begets life in soules, holinesse in our lives, nor sound hope of immortality hereafter.

If we know out of the Word of God (and wee ought so to doe) that every man who will bee in Christ, must be a new creature, but notwithstanding lie in the common course and corruptions of nature, follow the customes of the world, and the current of the time: Why then our knowledge in this point is not saving, but serves to increase our condemnation. 2 Cor. 5. 17.

If we know out of the last of the *Revelation*, that all that either love or makes lies, shall bee barred everlastingly out of Heaven; and yet continue to cozen, deceive, and circumvent with smooth talke, and lying tongues: why then our knowledge is not saving, but serves to increase our condemnation. Revel. 21. 8.

If we learne out of *Heb.* 13. 4. that whoremongers and adulterers God will judge. And yet wee soake our selves in lustfull pleasures, and foule uncleannesse. Why then our knowledge is not saving, but serves to increase our condemnation.

If any man know, (as every man ought) that no

covetous

covetous man shall inherit the Kingdome of God 1 *Cor.* 6. 10. and yet greedily and insatiably root in earth, and the fading and transitory pelfe thereof, as though hee should never die, as though there were no joyes, no immortality in another world to be looked for, and sought after; no happinesse but in vanishing riches, which shall not profit in the day of revenge, but will take them to their wings like an Eagle, and flie into the heavens, were a man able to heape his gold to the starres, to enclose the whole face of the earth from one end of heaven unto the other, to purchase a Monopoly of all the wealth in the world; yet upon his death bed all connot profit him, they cannot procure one drop of mercie, or one jot of comfort; why then let him know, that his knowledge is not saving, but serves to increase his condemnation.

If any man know out of *Zech.* 5. 3. that the curse of God will cut off the swearer, as well on this side as on that, and yet retaine still one oath or other; let him know that his knowledge is not saving; but serves to increase his condemnation.

If any man heare and learne out of *Isay* 5. 22. a fearfull woe denounced against them that are mighty to drinke wine, and strong to powre in strong drinke; and yet be excessive and riotous that way; Let him know, that his knowledge is not saving, but serves to increase his condemnation.

If a man heare and learne, *Ier.* 17. 27. That a fire shall be kindled in the house of the Sabbath-breaker, and shall devour it, and shall not be quenched, and yet continue to prophane it at his pleasure, for

pleasures,

pleasures, profit, or worldly businesse; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Malach.* 3.8.9. That the sacrilegious person shall be cursed with a curse; that is, with a horrible curse, with a double curse, and yet detaine Gods portion either forcibly, or fraudulently; Let him know that his knowledge is not saving, but serves to increase his condemnation.

If a man know out of *Psal.* 15. That those shall not dwell in the Lords Tabernacle, or rest in his holy Mountaine, who hate not vile persons, who give their money to Usury, and yet is guilty of both; Let him know his knowledge is not saving, but serves to increase his condemnation.

If men knew the worthy practise of the Saints of old, in teaching their children and families, see *Gen.* 18.19. *Iosu.* 24.15. *Psal.* 101. and yet have no praying, no catechising, no holy government in their houses; Let them know that this knowledge is not saving, but serves to increase their condemnation.

Thus let a man examine his knowledge of Gods Word thorowout, and account it so farre saving as it is working, and drawne into practise.

Thirdly, it is edg'd and eneagred with a longing desire, and insatiable thirst after more. For the true Christian not resting in the historicall, formall, and artificiall knowledge of unregenerate men, and hypocrites, wherein there is no sweetnesse, no taste, no comfort, but diving into the mysticall knowledge of the mysteries of salvation,

3 A third marke of saving knowledge, the thirst after more.

which the ſpirit of God doth reveale to faithfull Chriſtians, doth there finde and feed upon ſuch heavenly ſweetneſſe, ſuch rich and glorious comforts, that hee is never well but when hee is digging deeper into this celeſtiall Mine, and wading further into theſe holy ſecrets of ſaving knowledge. If a childe but once ſpie any part of the jewell in the fathers hand, or but have a glance at it, hee will never reſt and be at quiet untill he ſee it wholly, and have it in his owne hand. It is ſo with a babe in Chriſt, after the ſanctifying ſpirit of God hath once opened his eyes, and but ſhewed him a glimſpe of thoſe heavenly jewels of divine knowledge, he is ſo raviſhed with the unvaluable beauty thereof, that he will never be at reſt, untill he be made further, and fully partaker of thoſe rich and ſaving treaſures. The reaſon why ſanctified men ſo zealouſly and ſeriouſly ſeeke and labour after growth in knowledge, is becauſe they are perſwaded of the neceſſity of it, and are ſenſible of what danger they are in, and how wide they lie open to the deadly blowes of fearfull temptations, and Satans fiery darts, without this ſword of the ſpirit, knowledge in Gods Word.

If a man had a cruell and implacable enemie, that had deſperately and reſolutely ſworne his death, and to this end ſhould ſtill dogge him at the heeles, at any advantage to runne him thorow, and to imbrew his hands in his bloud, how carefull and watchfull would hee bee to furniſh himſelfe compleatly with weapons, and skill to defend his naturall life, and to repell the fury and rage of ſo

bloudy

bloudy a foe. Why Satan that mortall and immortall enemy to mankinde, hath vowed the everlasting death of every soule, and therefore to this end followes every one at the heeles, with all his fiery darts and policies of hell, at every turne to wound their poore naked and ignorant soules to death; how earnestly and eagerly then ought every one to furnish and fit themselves with skill and knowledge in God Word, which is the sword of the Spirit, that they may both ward his blowes, and wound his head, by the saving power of this weapon, and sanctified use of this sling, every true Christian is enabled to cut off the head, and knocke out the braines of that huge *Holofernes*, and great *Goliah* of Hell. But every man or woman that wants this saving knowledge out of Gods Booke, stands at the devils mercy and devotion; even as a poore helplesse Lambe in the bloudy paw of a Lion; or a silly Wren in the ravenous paw of a Kite. And the mercie his hellish malice will shew, is condemnation mercilesse, even flames of eternall fire, and endlesse woe in the bottomlesse pit. Pitifull then and fearefull is the case and condition of many ignorant people, who blesse and content themselves in their ignorance, and if they be told that they be wholly in the power and possession of Satan, by reason of the ignorance that is in them, they will say presently, they defie the devill and all his works, and they will spit at him in signe of defiance; and yet poore soules while they so continue, they are the devils slaves, whom he leads blindfolded and hoodwinked through his kingdome of darknesse 2 Cor. 44

darkneſſe here on earth, towards the pit of everlaſting deſtruction. Little weighs hee ſuch weake defiance, when their owne ignorance gives them the lie; he little regards ſuch vaine proteſtations, and idle words, ſo long as he wounds their ſoules at his pleaſure, and ſticks them thicke with his fiery darts. What is a man better, which being naked in the field againſt a fierce and compleatly armed adverſary, gives him bigge words, and tels him hee defies him, and the worſt hee can doe; while in the meane time his enemie works his will upon him, and takes away his life? Satan is the ſtrong armed man, all ignorant perſons are ſtarke naked, and quite bare of all ſpirituall armour, they ſet him at light, and give him foule words, but in the meane time the devill wounds their ſoules to death. Luk. 11. 21.

Yea, but will they ſay we feele no ſuch wounds; neither doe mad men and drunkards, though they be ſlaine and wounded mortally, in their fits and fury feele any ſuch hurt; but when they come to themſelves it may coſt them their life. So ignorant wretches being beſotted with ungrounded good meanings, and beſide themſelves in ſpirituall matters, and ſenſleſſe by their Lethargie of ignorance, feele not thoſe many impoyſoned blowes, and deadly wounds, that come thicke and threefold upon their ſoules; but when upon their death beds they ſhall come to themſelves, and have their conſciences opened, and their wretched eſtate revealed unto them; they ſhall feele the ſmart, and bleed unto everlaſting death. A holy greedineſſe after, and a continuall growth in knowledge, is one

speciall marke then that our knowledge is saving. "For it is an undoubted character of all graces, "where they are in soundnesse there they are "growing. If we have once tasted how sweet the "Lord is, there will be a desire to increase more "and more. There issues from out the Sanctuary waters, even waters of life, *Ezech.* 47. see their increase: First to the ankles, then to the knees, then to the loynes, afterwards a River that no man could passe. The trees growing by this River, bring forth new fruit, according to their moneth. 1 Pet. 2. 2, 3.

Fourthly, Saving knowledge is diffusive & communicative of it selfe. It is in the soule of a Christian, as the Sunne in his spheare: It is first gloriously illuminated within it selfe. Secondly, he doth not confine & keepe his light within his owne faire body, but he hurles it on every side, round about every way, he casts his light upward, and so makes all the heavens bright & beautifull about him. Thirdly, He throwes his beames downward upon the earth, and there begets herbs, grasse and flowers, fruit-trees, and all the beauty and glory of the earth. Fourthly, Nay yet he pierces further, and with his heat hee slides and insinuates into the bowels of the earth, where there is any the least creeke and passage, and there engenders all manner of metals, silver, gold, and precious stones. Fifthly, Nay yet further, he glides by the sides of the earth with his unreflected beames, and makes all those golden spots, the starres, in the opposite part of the skie. Sixthly, It is so greedy of doing good, that it strikes thorow the firmament in the transparent parts, and seeks

4
A fourth triall of our knowledge, it is communication.

as it were to bestow its brightnesse and beauty beyond the heavens, and never restraines the free communication of his influence and glory, untill it determine by naturall and necessary expiration: So that he makes as much of his light, and doth as much good with it as may be. Even so the sacred light of divine knowledge in the sanctified soule of a true Christian; he doth not inclose and monopolize his knowledge; he doth improve indeed, but not enclose; he doth make much of, but not monopolize his knowledge.

It labours after it owne particular illumination: First, to inlighten those that are round about him; to teach and instruct his family, if hee be master of a family, his wife, his servants, his children, in the wayes of godlinesse, and doctrine of salvation.

Secondly, hee desires, and delights to acquaint his kindred, his friends, his acquaintance and familiars, with those comfortable lessons and wholsome instructions, which hee himselfe hath learned out of the Booke of God.

Thirdly, even amongst strangers hee watcheth opportunity, and takes occasion to insinuate some good talke of heavenly matters, that so his knowledge may be fruitfull, and working for his masters advantage in all places, in all companies; nay he is willing, if so they will, that the very opposite and overthwart, and those that oppose themselves against goodnesse, and Gods truth, may bee bettered and reclaimed by his admonition and reproofes out of the Book of life. Nay, and besides all this, it is edged with an endlesse desire of doing more good still.

ſtill. For it is a true principle in Chriſtianity: "The peformances of Gods children by the grace "of God are many, their endevours more, their "deſires endleſſe. Note.

Thus ſaving knowledge is ever ſpreading, moſt liberall and prodigall of it ſelfe, ſhining round about where it is, and working all the good it can in all places.

Knowledge in unſanctified men, as it is unſaving to themſelves, ſo it is many times unprofitable to others, either becauſe it is unexerciſed through idleneſſe or humour, or becauſe it is not ſeaſonably, wiſely, and powerfully applied to the conſcience, for want of ſpirituall experience, or becauſe through niceneſſe and curioſity, and that they would not make themſelves cheape, it is kept and concealed, like ſome rare and precious jewell in a casket, to bee ſhewed onely at certaine times, to ſome ſpeciall perſons, vainglorioufly to purchaſe credit, and breed admiration; but every godly man holding the converſion of others the crowne of his credit, and the comfort of his knowledge, is ever free-hearted, open and liberall that way: When a neceſſity is laid upon him by reaſon of his charge, or where there is hope or opportunity of doing any good, or when he finds himſelfe to have a calling to ſpeake; heavenly treaſures of ſaving knowledge in the heart of godly man, have a quite contrary power and property to earthly riches hoarded up in the coffer of a covetous man. Theſe commonly beget in a worldly man niggardlineſſe, greedineſſe of graſping more, robbing others, and engroſſing

all. An earthly minded man if he once enter upon the violent torrent of oppreſſion, preſently with a ſwift and headlong courſe hee is carried with full ſaile, even over a Sea of bloud of the poore, the fatherleſſe and oppreſſed, ſo that at length hee may finde an habitation without neighbours, and
Iſa 5.8. dwell by himſelfe upon the earth. If he once bee fleſht with cruelty in this kinde for gathering of riches, hee is as holdfaſt in keeping, as unconſcionably in getting. If he once beginne to grinde the faces of the poore, hee'le never ceaſe untill hee plucke off their skinnes, teare their fleſh, breake their bones, chop them in peeces for the chaldron,
Mic.3.2,3. and eat the very fleſh of Gods people, as the Prophet ſpeaks. A covetous griping of this tranſitory pelfe, doth bring forth ſuch a thirſting dropſie of engroſſing all, that the owners would rather loſe their ſoules, than part with their riches. But contrarily, the laſting riches of ſaving knowledge, doe ever bring with them a longing and readineſſe to beſtow them on all commers, and to open their fountaines to all drawers, and to enlarge their ſpirituall paſtures for the food of ſoules, and for the ſheepe of Gods paſture. A heavenly minded man ever keeps open houſe for inſtruction in heavenly things, ſpirituall banquets. The lips of the righteous feed many, ſaith *Salomon*, *Prov.* 10.21. & 15.7. The lips of the wiſe ſpread abroad knowledge; Whereſoever knowledge is ſaving, and in ſoundneſſe, it is as new Wine in veſſels, deſirous to vent, and that not vainglorioully to purchaſe the idle fume, and infectious breath of prophane praiſes,

but

but to worke ſpirituall good, and for the converſion of others.

A fifth marke of ſaving knowledge is, if it beget reverence of that great Majeſtie, and love to that holy truth it knowes & apprehends in the Word. Except with an vnfained and zealous affection we love God, his Word and truth, his Sacraments, his Sabbaths, his ſervants, all the knowledge in the world will doe us no good. Knowledge of it ſelfe puffeth up the heart, and make it ſwell with contempt of our brethren; but with love it buildeth up, and helpeth to convert our brethren. The bleſſed Apoſtle *S. Paul* vilifies & diſallowes all knowledge, power, or prerogatives whatſoever, which are not actuated and ſanctified with love, 1 *Cor.* 13. 1, 2. If a man were ſeene into the depths, ſecrets, and myſteries of all knowledge, if hee were able to convert whole Nations; if he were ſo mighty in miracles, that he could remove the ſtony rocks, and ſturdy mountaines, there is active power. If he were not only able to endure diſgrace, loſſe of goods, baniſhment, impriſonment, but alſo durſt ſacrifice his bloud in the flames, and render up his body to be burnt, for the profeſſion of the truth; There is power paſſive. If he had not onely the eloquence of all the Oratours on earth, but even the tongue of an Angell; all were nothing, if the divine flame of love were not kindled in the heart, to ſeaſon and ſanctifie them all, which onely makes us preferre the glory and ſervice of God, before all riches, and the whole world; and to love and eſteeme a true Chriſtian farre more dearly than

5 A fifth triall of ſaving knowledge, it begets love.

1 Cor. 8. 1.

all

all unregenerate men, though never ſo neere unto us in kindred, or great in the world. And it is both reaſon and Religion we ſhould ſo doe; for one Larke is worth a thouſand Kites; one true Chriſtian, though never ſo poore and trampled upon in the world, is farre more worth than all the prophane Gallants, and unſanctified ones in the world, though they revell it never ſo richly, in their lands, wealth, and large revenewes; or ruffle it in their honours, titles, and worldly reputation; This vaſt difference betweene neglected ſincerity, and honoured prophaneneſſe; we may clearly ſee in the Booke of God; and therefore if our knowledge be ſanctified, it will beget proportionable affection and love.

2 Triall of ſaving faith.

A ſecond grace which every worthy and fit receiver muſt find in himſelfe, is:

Faith. I meane true and juſtifying faith, a ſpirituall Iewell, of unvaluable price, the very ſtaffe and life of our ſoules, the root and foundation of all true comfort, both in life and death, without which it is impoſſible that either our receiving the Sacrament, our offering up our Prayers, Almes-deeds, hearing the Word, or any other ſervice, though in it owne nature, and by it ſelfe never ſo good or neceſſary, ſhould either be acceptable and pleaſing unto God, or comfortable or profitable to our ſelves. Heb. 11. 6.

Definition of juſtifying faith.

This ſaving and juſtifying faith I thus define; It is a ſupernaturall gift or grace of God, inſpired by the holy Ghoſt, whereby the humble ſoule being inlightned with the knowledge of the doctrine of ſalvation,

salvation and assenting thereunto, is enabled to lay hold or to rely on the meritorious justice of Christ and all the glorious benefits of his passion, as belonging particularly to it selfe.

This wonderfull and holy grace is thus wrought and engraven in the heart.

First, there is a mollifying and manuring of the heart, that it may be as it were furrowed and fitted for this pretious seed of life and divine impression. And that thus: I

1. First, by the ministery of the Word, there must knowledge be planted in the understanding both of the Law, the powerfull application whereof begets legall repentance, a necessary preparative to the infusion of faith, and of the Gospell, a seasonable apprehension of the gracious promises and comforts, which drawes on evangelicall repentance, whereof beginnes the life of faith; what measure of divine knowledge is at least necessary in this case, I have heretofore signified. It is the very first step and foundation stone of all spirituall building, and of the way to heaven. Wofull then and fearfull is their state that live in ignorance, without the ministery of the Word, or that profit not by it: they take the very ready and direct way to destroy their owne soules.

Fides quid aliud est quam vera Dei cognitio? fide enim cognitio fit, testatur id Esaias dicens, si non credidis non intelligetis. Cyril. in Ioh. l. 11. cap. 16.

* 2. Secondly, The heart must give full assent, and be effectually perswaded, that those divine principles were revealed for the salvation of mankinde, and that they are most true, the very secrets of heaven, and divinely inspired. This assent and perswasion is called Historicall faith, or faith of knowledge.

* *Credere est cum assentione cogitare. Aug. lib. de Prædest. Sanctorum, cap. 2. Ad fidem duo requiruntur, primò, ut homini credibilia proponantur: secundò, assensus credentis ad ea quæ proponuntur. Thom. 2a. 2æ. quæst. 6. art. 1.*

3. Thirdly

3. Thirdly, The law beginnes to worke upon the conscience, and wound the soule by a cleare discovery, and wide opening of our many ulcerous and ugly secret corruptions, all the vanities of our life, and particular sinnes, and by affecting and pressing the heart with a thorow sense and feeling of the fierce wrath of God, ready to breake out in unquenchable flames of vengeance and heavie against every sinne we have committed.

4. Fourthly, The heart is stricken thorow with feare and trembling, it is broken and bruised quite into peeces with terrour and remorse, it is pregnant of griefe and sorrow, and mournfull beyond the mourning of a Dove. For a man in this case finds and feeles himselfe to bee a most hatefull and accursed creature, embondaged and enthralled to the slavery and endlesse confusions of Satan and Hell, of damnation and death.

Thus farre the heart hath beene in preparing and fitting for that root of all graces, that flower of Paradice, and plant of Heaven, an holy and saving faith.

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In the second place, marke how it springs up in the mournfull and humbled heart.

Gal. 3. 24.

The soule of a man being thus bruised and broken, and rightly prepared with the terrours and dejections of the Law, is now truly and seasonably fitted to receive the sweet and precious oyle of the promises of the Gospell, and comforts of saving grace.

1. First then, the poore soule, as you heard before, being quite overwhelmed with waters of

anguish

anguish and sorrow, and sticking fast in the deepe myre of feares and terrours, beginnes to looke about for comfort and succour; none is to be found in any creature, no gold nor silver, no friends nor Physicke will doe him any good; no man or Angell or any creature can administer any releefe. For Angels, in respect of those pure eyes which cannot behold iniquitie, and are now fastned upon its foule pollutions, are chargeable with folly and vanity; the heavens are impure, and the starres uncleane in Gods sight. No man can deliver his brother, nor make agreement unto God for him, for it cost more to redeeme a soule; he must let that alone for ever. At last it happily casts its eye upon that infinite Sea of Gods mercy, which gloriously streames through the bleeding wounds of Christ Jesus, upon every truly broken and contrite heart; it settles and fastens it sight stedfastly upon our blessed Redeemer, as he is hanging upon the Crosse, strugling with his Fathers wrath for our sins, and crying at last, It is finished. It greedily catches hold on in a serious consideration, and comprehends the whole gracious doctrine of the covenant of life and salvation. It considers all the proclamations of mercy and pardon in the Booke of God, as that in *Isa.* 55.1. *Ho, every one that thirsteth, come yee to the waters, and yee that have no silver come buy and eat: Come I say, buy wine and milke without silver, and without money.* And that out of Christs owne mouth, *Matth.* 11.28. *Come unto me all yee that are weary, and I will ease you, &c.* Psal. 49.7,8,9.

2. Secondly, after a full and thorow sight and consideration of the great worke of our redemption,

tion, and of all the gracious promiſes of life, the diſtreſſed ſoule beginnes to thinke this with it ſelfe; that though my caſe be wofull and accurſed by reaſon of ſinne, yet by the mercies of God it is recoverable; though my ſinnes be many and hainous, yet in Chriſt Ieſus they are pardonable. Only it now caſts about how it may have part in theſe mercies, and intereſt in his paſſion. In theſe caſes it receives great comfort from ſuch places as theſe, *Luk.* 4. 18. *Mat.* 12. 20.

3. Hereupon in a third place it beginnes to hunger and thirſt after the precious bloud of Chriſt, farre more greedily and inſatiably, than ever the panting Hart after the Rivers of water, the gaping ground for drops of raine, or any condemned man for the pardon of his life. It would give ten thouſand worlds, ten thouſand lives, for one guſh of his bloud, to waſh away its guilt and ſtaine, ſpots and pollutions; for one drop of mercy to quench its thirſt, and refreſh its agonies.

4. Hence in a fourth place ſtrong cries, and prayers, and ſupplications, groanes & ſighs unutterable, with ſuch importunity and panting, that at laſt it caſts it ſelfe upon Gods tender mercies in Chriſt Ieſus, it throwes it ſelfe with ſome comfort and confidence into the bleeding & bleſſed boſome of its Redeemer, as he is hanging and holding downe the head upon the Croſſe: It hides it ſelfe ſweetly and deeply in his ſacred wounds, and gored ſide, from the eager purſuit of the wounding Law, the rage of Satan, and the ſtingings of its owne conſcience. And now by this time the bowels of Gods

tendereſt

tendereſt compaſſions beginne to yearne within him: He who never knew how to breake the bruiſed reed, or quench the ſmoking flax, takes the panting and weary ſoule by the hand, receives it into mercy, grace, and favour, takes off the burthen of its ſinnes, knocks off the bolts of terrour and remorſe, bathes it in the ſoveraigne and ſaving bloud of his owne deare Sonne, and accounts it pure, juſt, and unſpotted, for Ieſus ſake.

Thus faith hath beene breeding, and is brought forth.

3. Now in a third place behold it flouriſhing and growing in the heart.

After that ſaving faith with unexpreſſable groans and ſighs, and ſtrong cries, hath laid faſt hold upon the bitter and victorious paſſion of Chriſt, and all his meritorious juſtice, and ſo purchaſed favour, acceptation, and remiſſion of ſins; 1. It preſently returnes this bleſſed meſſage, and comfortable newes unto the ſoule; that it is certainly pardoned, juſtified, and moſt undoubtedly entitled by the everlaſting covenant of grace, even freſhly ſealed with the bloud of Chriſt, unto a crowne of immortality, and endleſſe joyes of heaven. This being done, it is filled with joy unſpeakable and glorious, and with peace that paſſeth all underſtanding: But after it come to it ſelfe out of theſe ſtrange extaſies, and exceſſe of ſpirituall pleaſures, it ſoberly conſiders what great things have beene done for it, what extraordinary love, and infinite mercy hath beene ſhewed unto it; 2. And thereupon preſently addreſſeth it ſelfe to Evangelicall repentance;

repentance; to bewaile heartily all his sinnes, and former wretchednesse of life, not so much for feare of Gods vengeance, and the punishment of sinne, as he did in legall repentance, but especially grieving with godly sorrow, for having so vilely and rebelliously grieved and offended so gracious and loving a Father; and so doth resolutely abandon the practice of every grosse sinne, and at least throw out of his heart and affections, the liking and allowance of every the least infirmitie: 3. And for ever after settles himselfe to holinesse of life, sincerity of heart, a good conscience, and an universall and true hearted obedience to all Gods Commandements: By growth in which, and by sense, observation, and experience of Gods speciall favour and love unto him in the course of his Christian life, and new obedience: His faith receives continuall life and strength, untill it come in some good measure towards that height of assurance, and fulnesse of perswasion with the blessed Saints of old; that he is able to say with holy *David, I will not feare though the earth be moved, and though the mountaines be cast into the middest of the Sea: Though the waters thereof rage and be troubled, and the mountaines shake at the surges of the same*, Psal. 46. 2, 3. *Though I should walke thorow the valley of the shadow of death, I will feare no evill, for thou art with me, thy rod and thy staffe they comfort me*, Psal. 23. 4. And with *Iob*; *Oh that my words were now written! Oh that they were written even in a booke! And graven with an iron pen in Lead, or in stone for ever: For I am sure that my Redeemer liveth, and that he shall be the last upon the earth.*

Holland. fol 123.

And

And though after my skinne, wormes destroy this body, yet shall I see God in my flesh: Whom I my selfe shall see, and mine eyes shall behold, and none other for me, though my reines are consumed within me, Iob 19. 23, &c. And *chap.* 13. *vers* 15. *Loe, though he slay me, yet will I trust in him.* And with blessed Saint *Paul, Rom.* 8. 38. *I am perswaded that neither death, &c.* These high resolutions of heaven, and noble elevation of spirit, are the very naturall issue & produc'ements of a strong faith. Which if we would attaine or preserve, wee must watchfully looke unto our hearts, lives, and consciences, that they bee pure, unspotted, and tender, we must take heed of relapses, and warily prevent fals into sinne. For we shall finde our faith to ebbe and flow, much after the decay or increase of our holinesse of life, and sincerity of heart.

Thus I have briefly opened to you the nature, breeding, birth, and growth of faith. And the rather, lest you deceive your owne hearts with false faiths; I meane faiths unsufficient to salvation, or wander in the by-paths of excesse or defects of faith.

1. For first there bee many kinds of faith, of which none will serve the turne for salvation.

1. There is an historicall faith, whereby a man is endued with knowledge of the Word, and is certainly perswaded in his heart that it is most true, and divinely inspired; this is so farre from being saving faith, that the Devill and his Angels excell many men herein: For wheras many men are quite ignorant of the Word, and many have but little know-

See *Downam*, pag. 516.

The kinds of insufficient faith.

I Historicall faith.

knowledge, and give but weake assent to the truth thereof; the devils know much, certainly beleeve it, and yet they doe more, *they feare and tremble, Iam.2.19.*

2 Faith of miracles.

2. Secondly, There is a faith of miracles; which is an inward perswasion of the heart, wrought by some speciall instinct of the Holy Ghost, in some men, whereby they are truly perswaded, that God will use them as instruments to bring to passe some strange and extraordinary things. This hath no power for salvation, it is common, and communicated both to the elect and reprobate indifferently: *Iudas* was endued with this power, and had his part herein as well as the rest of the Apostles, And we see, *Matth.7.22.* Many workers of miracles shall be rejected at the last day. Many saith Christ, will say unto me in that day, Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works? And then will I professe to them, I never knew you, depart from me ye that worke iniquity.

3 Imaginary faith.

3. Thirdly, there is an imaginary faith, which deceives and damnes thousand: And that is a strong and bold perswasion, without all truth, ground, or warrant, that Christ is their Saviour, that they have part in his passion, and shall undoubtedly be saved, when indeed and truth there is no such matter: And therefore it is no true perswasion, no true faith, but a vaine presumption, a strong delusion, a true counterfeit of a true faith. And this is threefold:

1. First, when men and women living in ignorance, with-

without all saving knowledge, upon such principles as these; that they meane well; that they doe no man harme; that they pray morning and evening, build a bold and blinde perswasion, that they have as good part and right in Christ, as the best of them all; whereas indeed they lie enthralled in the invisible chaines of damnation, and are meere strangers to the life of God, by reason of the ignorance which is in them. For knowledge in the Word of God, is the ground-worke and foundation of all spirituall building; without it there can no true faith be had, no repentance, no new obedience, no saving graces at all in this life, or salvation in the world to come.

Imaginary faith of three sorts.

Ephes. 4. 18.

Secondly, when men entertaine and seitle in their heart a strong and bold conceit, that Christ belongs to them with all his benefits, and yet nusle and harbour in the same hearts a liking and allowance of some sinnes in themselves; at least a purpose to continue in one sweet sinne or other, wherupon depends their honour, wealth, pleasures, and worldly happinesses; and will not be subdued by the power of the Word, to a thorow change of heart, and a sound amendment of life. These men thinke they have a reach beyond the Moone, and are wiser than all the Christians that ever were, which could never finde so smooth and easie a way to heaven: For they sucke still at the brests of pleasure, and feed upon voluptuousnesse, vanity, and worldlinesse, as the Horsleech upon corrupt bloud; they ruffle it in the vanity and glory of the world; they joyne house to house, and

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land to land, by oppreſſion and violence; or continue in one open ſinne or other, and yet vainly nouriſh hope of ſalvation in themſelves, thinke they are in the ſtate of grace, and have as ſound a truſt in Chriſt Jeſus, as the pureſt and preciſeſt amongſt them all; but they very fouly and fearefully deceive their owne poore ſoules, and ſtrive for impoſſibilities, to bring two ends together which will never meet, ſinfull pleaſures upon earth, and endleſſe peace in the world to come. The faith of theſe men is but imaginary and counterfeit; for it is ever the property of true and ſaving faith, thoroughly to purge the heart, and to reforme the life wholly; to expreſſe it ſelfe, and to appeare fruitfull and lively in the exerciſes of invocation and true repentance, of ſincerity and obedience.

Act. 15 9.

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3

Thirdly, when men conceive a bold and ſtrong perſwaſion, that Chriſt is their Saviour, and yet ſet light by the miniſtery of the Word & Sacraments; embracing the uſe and following the exercise of them onely at their leiſure and pleaſure, ſo farre as their worldly commodities, and carnall contentment will give them leave; but not with hungry ſpirituall appetites, and humble ſubmiſſion to the power thereof. The faith of theſe men is but a vaine preſumption, and counterfeit conceit. For

Rom. 10. 14.

juſtifying faith is ever conceived, cherished and confirmed, by a right religious, conſtant, and powerfull uſe and exercise of the Word and Sacraments. The ſeeds of a weake faith, (if it be true and juſtifying) ſowen in the heart by the Holy Ghoſt, doth grow by little and little to a ſtrong faith and

full assurance; but ever by a zealous and profitable pursuit of the meanes of grace and knowledge, preaching, reading, prayer, meditation, conference, use of the Sacraments, singing of Psalmes, conscience and faithfulnesse in our calling, mercifulnesse to the poore, &c. He that hath true faith, will ever have both an eye and heart to these holy meanes, these godly exercises.

4. There is also a dead faith, which is to be found in many professors, and those that make great shew of forwardnesse in Christianity: When men have good store of knowledge, follow the Word and Sacraments with diligence, are able to discourse with understanding, and dexterity of points of religion, have good respect to the Commandements of the first Table: But in dealings with their brethren they shame their profession, deny the power of Christianity, and plainly shew that their faith is without life, and their life without the fruit of a justifying faith; their secret and close conveyances for enriching themselves unlawfully, and enlarging their estates by extortion and oppression, doe cleerly discover the deadnesse of their faith, and death of their soules in sinne.

5. Fifthly, there is a temporary faith, which I may thus define: 5 Temporary faith.

It is a generall grace of God wrought in the hearts of some formall professors, by the ministerie of the Word sounding in their eares, and by an inferiour operation of his spirit, whereby their minds are in some measure inlightned and delighted with the Word, whereupon may follow some

kinde of conversion, a shadow of true regeneration, some outward reformation of life, so that they may be in their owne conceit well perswaded of, and secured about their spirituall estate, and that the best discerning spirits can hardly without very neere conversing with them, and long triall, discerne and distinguish them from sound Christians.

This faith deceives thousands, because they thinke it sufficient for salvation, when as it will never serve the turne, or hold out in the day of triall, in the day of visitation, when the conscience will stand upon strict tearmes, it will melt away into feares, howling, and end in horror and despaire.

And that men may more securely rest and repose themselves & their soules in this temporary faith, as on a spirituall Bulwarke, and sure foundation, though indeed it be but grounded in sand; Satan he cunningly gilds & burnishes it over with his angelicall glory, and makes it as faire in colour, and shew, and outwardnesse of some fruits, as is that other speciall, saving, and justifying grace of true faith; so that they appeare to be as like, as corne on the house top, or amongst stones, and that which springs up in a rich and fruitfull soile, they agree for the time in colour and freshnesse. But marke the difference which time and triall brings upon them; the one sprouts up suddenly, flourishes faire and greene for a while, but after the heat of the Sunne beating upon it, it dries away, dies, and comes to nothing: But the other being fast rooted in a good ground, and watred seasonably with the

dew

dew of heaven, growes in ſtrength and beauty, rich and fruitfull, ripe for the harveſt, ready for the barne. It is juſt ſo in temporary, and ſaving faith; the former ſeated ſuperficially in the braine, flouriſhes a while in piety and zeale; but if once the heat of perſecution come, and riſe upon it, vexation, diſgrace, diſcountenance, loſſe of goods, ſome maine hazard of temporall happineſſe; why then it beginnes to languiſh and decay, to draw backe from former forwardneſſe, to pull in the head for feare of preciſeneſſe, and to fall backe to the common faſhions of the world, and formall profeſſion of the time: But this other being rooted in a good and honeſt heart, by the ſpeciall and effectuall operation of Gods ſanctifying ſpirit, and watered by the plentifull and powerfull ſhowers of a conſtant and conſcionable miniſtery, and cheriſhed continually with the holy food of the Lords Supper, with fervent and feeling prayer, Chriſtian conference, meditation, and a good conſcience in all things, doth grow and gather ſpirituall ſtrength, and in deſpight of wicked and ſlanderous tongues, (which ſcorch farre more fiercely than coales of Juniper) of all ſtormes and tempeſts, either riſing out of naturall corruption, or raiſed by Satan, or ſtirred up by the world, and ſcornfull prophaneneſſe, it ſtands upright, and brings forth much bleſſed and glorious fruit, with patience and conſtancie.

Leſt you deceive your owne hearts and ſoules in this point, I will tell you how farre this temporary faith hath power, and may prevaile in working;

First, some measure of inward illumination. Secondly, some kinde of conversion. Thirdly, some degrees of regeneration. Fourthly, some outward reformation and obedience, or outward holinesse, and it is utterly insufficient for salvation.

1 First, By the power of temporary faith a man may be thus farre inwardly inlightned.

1. Hee may be instructed by the Holy Ghost in the understanding and knowledge of the Word preached to him. And whereas naturally men know not the things of God, walke in the blindnesse and vanity of their minds, embracing errour for truth, darknesse for light; he may hereby be so farre inlightned, that hee may see and acknowledge the truth of Religion, distaste errours, discerne supernaturall principles, and bee acquainted in some good measure with the revealed will of God, 2 *Pet.*2.20. *Matth.*7.22. *Matth.*10.1.

2. Secondly, Hee may approve and assent unto the divinity and truth of the Law, in the revelation of the sinfull state of naturall corruption, and the accursed state of plagues and judgements due unto sinners. And unto the truth and certainty of the promises of salvation revealed in the Gospell, and shining in the face of Christ Jesus.

3. Thirdly, He may have a kinde of perswasion, a confused trust, a glimmering hope, that he hath part in the promises of grace, and that Christ is his Redeemer. Heb 6.4,5.

4. Hee may bee endued with ability in expounding, and with formall wisdome and skill in applying the Word of God to the conversion and salvation of others.

5. He

5. He may have inward delight and contentment in the miniſtery of the Word, and ſome love and affection to Gods meſſengers. As Herod. Mar. 6. 20.

6. He may ſolace himſelfe with the ſweet and comfortable conſideration of Gods rich mercies towards his children, in Chriſt Ieſus. Such as are thoſe which I have heretofore reckoned unto you. As Balaam. Num. 23.

1. Incorporation into Chriſt. 2. Reconciliation. 3. Remiſſion of ſinnes. 4. Imputation of righteouſneſſe. 5. Interceſſion. 6. Acceptation to eternall life. 7. Adoption. 8. Sanctification. 9. Corroboration. 10. Glorification.

7. He may taſte of the powers of the world to come, *Heb. 6.* That is, by a meditation of the laſt judgement, the future reſurrection, the endleſſe joyes of heaven, the unconceiveable torments of the damned, may drive him to ſome good motions and purpoſes for throughneſſe and conſtancy in ſincerity; but they laſt but ſo long as untill his temporall happineſſe and worldly contentments be croſſed, interrupted, or mainly hazarded. Or thus, he may taſte of the powers of the world to come; hee may have a delightfull glimpſe and glance at eternall life, and the glory of another world; but it is but a taſte, he is not fed and filled with it. For his once looking at a crowne of glory above, he hath many thouſand delightfull glances, and long gazings, upon his gold and ſilver, lands and riches, pleaſures, profits, and earthly comforts. But upon whoſe heart ſoever a ſound juſtifying faith hath ſeized, hee hath his converſation and whole comfort there, with great gladneſſe and Phil. 3. 20.

longing;

longing; he looks from thence for a Saviour; so that this present life is not so deare unto him; but he holds it out in his hands to all persecutions, to finish the short course he hath here, with joy and clearnesse of conscience.

2 Now in a second place you are to conceive that this temporary faith hath power to worke some degrees, and some kinde of change and conversion. For degrees of conversion, see my Sermons on this Text; *Thy Word is a light to my feet, and a lanthorne to my paths.* Psal. 119.105.

Besides, a morall change from notoriousnesse to civilitie; and a formall change from civill honesty, to an outward profession of Christianity and performance of externall duties: And an inward speculative change, in respect of generall graces; as inlightning by divine knowledge, and a rejoycing in the understanding, for those heavenly mysteries revealed: I say, besides these there may by the power of a temporary faith such a change bee wrought, as is called in Scripture, the uncleane spirit going out of a man, *Matth.* 12.43. A flying from the pollutions of the world, 2 *Pet.* 2.20. A washing, 2 *Pet.* 2.22. A sanctification by the bloud of the Testament, *Heb.* 10.29. And a participation of the Holy Ghost, *Heb.* 6.4.

3 Thirdly, a man furnished with this temporary faith, may attaine some progresse and degrees; may scramble at it in some measure, and have some smattering in that great worke of regeneration; as I conceive it, and have heretofore proposed it to consist of these five parts; Knowledge, Legall contrition,

tion,

tion, Faith, Sanctification, Evangelicall repentance.

1. First for Knowledge. He may attaine a great and large understanding in the Scriptures, and Word of truth, as I told you before; hee may approve and acknowledge it; confesse it, and make profession of it; stand out for it for a time, and defend it; as did *Iudas* the Traitour, and *Iulian* the Apostata, and yet be reprobates. Heb.10.26. Act.1.16,17.

2. Hee may have the spirit of bondage, *Rom.* 8.15. which is a certaine gift of God, whereby a man doth discerne the right meaning, and judiciall use of the Law in himselfe, concerning his fearefull sinfull estate by nature, and Gods just indignation and certaine vengeance due vnto him for his sinnes. Hence springs legall repentance and contrition, feares and terrours of conscience, prickings, and horrours, at the consideration and feeling of Gods wrath and vengeance for sinne. *Felix trembled, Act.* 24.26. from hence may proceed many good things. Or rather something like the spirit of bondage.

1. He may confesse and acknowledge his sinnes, and the Lords righteousnesse. So did *Pharaoh, Exod.* 9.27. And *Iudas, Matth.* 27.3,4.

Hee may bee grieved and sorry for his sinnes, 1 *Sam.* 24.17. *Matth.* 27.3. *Heb.* 12.17.

3. With humiliation, fasting, feares and prayers, he may sue and seeke for reconciliation, remission, and blessing. When *Elias* reproved *Ahab* for his idolatry, and threatned him from the Lord, it is said; *When he heard those words, he rent his clothes, and put on sackcloth, and fasted, and went softly, in token of mourning,* 1 *King.* 21.27,29. *Esay* saith

mon the

the blessing with teares, *Hebr.* 12.17.

4. He may desire the prayers of the godly, to be delivered from the wrath of God, and vengeance of sinne. So did *Pharaoh*, and *Simon Magus*, *Exod.* 10. 17. *Act.* 8.24. He may wish, being afflicted with the terrours of hell for his sinnes, to die the death of the righteous, and to partake of the happinesse of the Saints. So *Balaam* oppressed with the feare of Gods judgements, prayed thus; *Oh that I might die the death of the righteous, and that my last end might be like his*, *Numb.* 23.10.

These two first steps, knowledge and legall repentance, which are onely preparatives, not essentiall parts of regeneration. A man with temporary faith may be intirely possest off: Now further, he may enjoy some scamblings, shadowes, and resemblances of the three following essentiall parts of regeneration.

1. First for faith. Though that true, sound, and justifying faith, that holy, speciall, and pretious grace, be peculiar and proper to Gods children only, which after a thorow bruising and breaking of the heart, with piercing groanes and sighs doth claspe fast about the bloudy sufferings, and meritorious obedience of Christ Iesus, and with a powerfull and particular application, appropriate them to the truly humbled soule, and then afterward brings forth unfained and sound repentance, true hatred to all iniquity, an utter cessation from the practise of all knowne grosse sinnes, a detestation, disallowance, and disaffection to infirmities; and that because they grieve, offend, and dishonour

nour so mercifull a God. A thorow sanctification of all the powers of the soule, in respect of parts, though not to the height and excellencie of degree, and lastly, a sincere, universall, and constant obedience to all Gods Commandements. Though this faith I say be onely found in men truly converted, yet a reprobate may by the power of a temporary faith, and by the generall light of the spirit have.

First, an overly apprehension of the excellencie of Christ Iesus, and the blessed state of those that are made partakers of him by faith, hee may see, what is the comfort of remission of sinnes; of a conscience sprinkled with the bloud of Christ; of free accesse with confidence unto the Throne of grace. Hee may have a sense in his heart, whereby he perceives and feeles the excellency of Gods benefits, notwithstanding he doth not enjoy them.

Or rather a fruit of regeneration.

1

Secondly, He may have a kinde of perswasion that Christ is his Redeemer. This may be gathered out of 2 Pet. 2. 1. where some false Prophets are said to deny Christ that bought them, because for a time (saith a worthy divine) they professed themselves to be redeemed, and were also perswaded in a generall sort that he had bought them, yet herein they failed, that they did not truly apprehend the merit of Christ, and apply it home and effectually to themselves, with a thorow change of heart, and sincere amendment of life.

2

3

2. A second evidence or fruit of regeneration, is sanctification, an holy worke of the spirit, by which the whole man, body, and soule, and spirit,

4

is enlarged from the reigne and tyranny of sinne and Satan, and enabled through the spirit of Christ to desire and delight in godlinesse, and good things, and therein to walke and continue to the end. This is peculiar to the true Christian; but yet by the power of temporary faith, which is insufficient to salvation, a man may atchieve some
Heb.10.29. scamblings at scatterings of his blessed worke: He may put on some good affections, though not to him, because they are not sanctified by speciall grace, yet in their kinde, and so farre forth as we can judge.

For example:

1 Love to God, as he is an excellent good; authour of his prosperity and temporall happinesse, and in such like respects. But this affection is not sincere and saving, because it is not principally, most dearly, and without other respects fastned upon God, as a most mercifull Father in Christ Iesus, from all eternity.

2 Ioy in the Word, preaching, prayer, and the happy state of the righteous. The stonie ground receives the Word with joy, *Matth.*13.20. *Herod* heard *Iohn Baptist* gladly, *Mark.*6.20. *Numb.*23.10. & 24.4.5.

3 A desire of the prayers of good Christians: *Pharaoh* desired *Moses* and *Aaron* to pray for him, *Exod.* 9.27. *Simon Magus* desired *Peter* to pray for him, that none of the things which hee had spoken against him should come to passe, *Act.*8.24.

4 A reverence to Gods messenger: *Herod* knowing *Iohn* to be a just and holy man, feared and reverenced him, *Mark.*6.20.

Zeale

Zeale for the Lord of hoſts: *Come with me and ſee the zeale that I have for the Lord*, ſaith *Iehu*, 2 *King.* 10. 16. and yet he departed not from the ſinnes of his fore-fathers, *nor regarded to walke in the Law of the Lord God of Iſrael with all his heart*, verſ. 31. 5

Many good purpoſes to follow the guidance of the ſpirit, and a courſe of ſanctification, but diſgrace danger, endangering temporall happineſſe, or ſome ſuch croſſe and temptation doth quickly daſh and blaſt ſuch holy motions, and good beginnings; as it was with the ſtony ground. 6

3. Evangelicall repentance is the third eſſentiall part in the great worke of regeneration. And it is a worke of grace ariſing from a true faith, and godly ſorrow, whereby a Chriſtian turnes from all his ſinnes, unto God and true godlineſſe, with conſtancie and delight therein. This is peculiar and proper to Gods childe, but an unſanctified man by the power of temporarie faith, may make a pretty ſhew herein. For beſides morall repentance, which is a grieving for having offended againſt honeſty, he may in ſome degree Theologically repent, and bee ſorrowfull and heavie hearted; 1. for having offended againſt piety, although not ſo much in zeale for the offence and diſpleaſure of God, as for feare of the danger and puniſhment of ſinne. 2. Beſides this ſorrow for ſinne, hee may turne from his ſinnes of words and outward actions, but the heart continues full of foule pollutions, and a cage of all uncleane birds. He may beginne to returne in ſoule with ſome change of the inward powers and faculties thereof; from ignorance

rance to knowledge, from the vice to inward habits, from ſtarke blindneſſe in the myſtery of ſalvation, to ſome generall lightnings of the ſpirit. He may leave the practiſe of many ſins, though he cannot truly hate them, for conſcience ſake, and the love of God. Nay in a word, he may forbeare and forgoe all ſinnes, ſave his ſweet delightfull darling, and boſome ſinns. *Herod* reverenced *Iohn Baptiſt*, heard him gladly, reformed many things, *Mark.* 6. 20. onely hee would not part with his ſweet ſinne of luſtfull pleaſures. *Agrippa* could almoſt be perſwaded to be a Chriſtian, but not altogether, *Act.* 26.28. *Naaman* deſireth the Lord to be mercifull to him in one point, 2 *King.* 5.18. he could not reſolve to leave his place of honour with his maſter; only he would be reſpited and ſpared in one ſinne. The young man in the Goſpell wanted but one thing to ſave his ſoule, *Mark.* 10.21. the abandoning of his worldlineſſe and covetouſneſſe, but that was his ſweet ſinne, he would rather part with Chriſt Ieſus, than with his riches. Thus by the power of temporary faith many may be free from drunkenneſſe, lying, ſwearing, oppreſſion, &c. only retaining the foule and hatefull ſinne of uncleanneſſe. *Note.* "*Many may be cleare from all other groſſe* "*ſinnes, onely ſuffering their hearts to bee exerciſed in* "*covetouſneſſe, &c.*

4. Laſtly, temporary faith hath power to worke an outward reformation of life, a forward profeſſion of great holineſſe, ſome fruits of piety, and branches of obedience, and ſometimes ſome notable undertakings for the advancement of Gods truth,

truth, and furtherance of good causes; favour, countenance, and respect to godly Ministers, and good men.

A man hereby may doe all things outwardly which true Christians doe, and may lead such a life here upon earth, that although he doe not thereby attaine heaven, yet his paines in hell may be lesse, as appeareth by our Saviour Christ, It shall be easier for *Tyrus* and *Sydon*, for *Sodome* and *Gomorrhe*, than for *Capernaum*, and other Cities unto which he came, in the day of Iudgement, *Matth.* 11.20. I am perswaded that those who have utterly wanted the wanted the ministery of the Word, and those who having enjoyed it, have joyed in it, and have in some measure submitted themselves to it, shall have fewer stripes, and lesse torment in hell, than those who having it long shining bright upon them, have still lien starke frozen in their dregges, and utterly blinde in matters of heaven; and those who having beene often washt with many plentifull showres from heaven, have still continued Blackmoores, scornfull and rebellious to grace and godlinesse. Mat. 11.20.

He may assemble with the Saints of God to holy exercises with frequencie and forwardnesse, hee may hold correspondence, and talk of good things, sweetly consult, and mutually communicate secrets with them. Such false-hearted friends it seemes *David* had, *Psal.* 55.13,14. *But it was thou*, saith the Prophet, *my companion, my guide, and mine owne familiar friend: We tooke sweet counsell together, and walked in the house of God as friends.*

3 While he enjoyes, the company and conference of godly Ministers, and good Christians, he may doe many good things; favour and countenance the best men, and for the time, and in some sort stand for Gods glory, and good causes; as *Ioash* did in the dayes of *Iehoiada* the Priest, 2 *King.* 12.2. 2 *Chron.*24.26. And *Herod* was much better for *Iohn Baptists* company; but when it came to the triall, and they were left to themselves, they were both naught.

4 He may discourse eloquently and pathetically of God, of his will and promises; reprove the impiety, prophaneness, formality, and coldnesse of others; with allegations and proofes out of Scripture; he may censure & condemne the ignorant and dumbe Ministery, and boast himselfe to be of God, as *Abijah* did, and yet himselfe was hollow hearted, 2 *Chron.* 13.4.9.10. 1 *King.*15.3. Hee may be hot, resolute, and peremptory against idolatry, as *Asa* the King was, 2 *Chron.*15.4.16. & 16.10.12. and yet he vext the Prophets and Ministers of God, and was merciless to the Saints, and so not sound hearted, as appeared on his death bed. *Cleaver Prov.*11.20. thinks it was but a fit of frowardnesse in *Asa*, to cast the Prophets into prison: But *Bartimeus Andreas*, urgeth him as I have done. Yet 1 *King.*15. It seemes he was an honest man. but howsoever the thing is true. Take therefore *Iehu* for instance.

5 *Asahs* heart was perfect. 1 King. 15.11, 14.

6 He may have stirrings and strivings in his heart and conscience, when he is tempted by Satan, and entised by his owne sensuall corruptions, to the committing of any grosse sinne, so that hee goes

See *Peter Martyr.*

about it with some feares, distastes, and grudgings of heart. *Pilate* was troubled in minde before he past sentence upon Christ. And *Herod* was grieved when he saw *Iohn Baptist* was to die.

When his conscience checks him, or the ministery of the Words affrights him with judgement, after the comission of a sinne, he may repent and confesse it. So did *Iudas* humble himselfe with fasting and sackcloth. So did *Ahab*, yell and cry as *Esau* did. But it is not with true feeling and hatred of sinne, and because they grieve God. 7

Hee may die fairely and meekly like a Lambe, without any feares, or violent temptations, with some formall good speeches, to make his departure more Christian-like, "and yet be of the number of "those, that have no bands in their death, *Psa.* 73.4. but goe down suddenly to their grave, *Iob* 21. that is, sweetly, mildly & easily, not tormented with long sicknesse, or astonished with feares of conscience; they both meane the wicked. 8 These things a man may doe; thus farre a man may goe by the power of a temporary faith, and the generall graces of the spirit. Why then beloved before I passe out of this point, if reprobates may attaine so great and excellent things; as knowledge of the mystery of Christ; apprehension of his excellencie; some worthy gifts of the holy Ghost; rejoycing in the Gospell, many powerfull effects of the world to come; some kinde of repentance and conversion; some good affections to Gods glory and Ministers; reformation of many sinnes; and outward holinesse; and yet for all this have no part in the

ſalvation of the Saints, nor be truly regenerate to a lively hope in Chriſt Jeſus, what need have wee if we have any care to be ſaved, to ſift and ſearch to the bottome our cozening and deceitfull hearts, and to examine and try thorowly whether we be in the faith, whether Chriſt Ieſus be in us or no? If men endued with great knowledge, ſome grace of the ſpirit, and outwardly reformed in their lives, may yet have no part in the firſt reſurrection; where ſhall appeare the ignorant, the wilfully prophane, the ſtubborne rebellious to godly courſes, and good inſtructions? What ſhall become of the ſwearer, the drunkard, the unclean perſon, the ſcorner, the Uſurer, the worldling? If the formall profeſſor, the civill honeſt man cannot be ſaved, where ſhall the deſperate ſwaggerer, and notorious ſinner appeare? If many ſhall ſeeke to enter into the Kingdome of God, *and ſhall not be able*, Luk. 13.24. what ſhall become of thoſe that runne as faſt from it as they can, that root in the earth, hunt after the world all their life long, and never ſo much as once looke up to heaven, or entertaine one thought of attaining the joyes and glory thereof? Many thouſands of poore ſoules moſt fearefully deceive themſelves in this point, about the ſpirituall eſtate of their ſoules. How many doe not with that gladneſſe heare, with that reverence reſpect, with that reformation of many things follow the Miniſters, and miniſtery of the Word, as *Herod* did *Iohn Baptiſt*? How many have not halfe that zeale for the Lord of Hoſts, as *Iehu* had? How many never humbled themſelves with faſting, or mourned in

2 Cor. 13.5.6.

ſackcloth

sackcloth for their sinnes, as *Ahab* did? How many doe not with halfe that care and crying seeke a blessing, as did *Esau*, (who yet was rejected of God.) Hee went to his father, hee fell upon his knees, he yelled for very griefe; he was ashamed he had so lightly, and at such a low rate passed away his birth-right, and blessings of heaven; he wept and shed teares. I say how many have not gone halfe so farre in these points, and yet thinke all is well with them, thinke they are forward enough in the profession and practise of Religion, and make no doubt of heaven hereafter? But deceive not your selves beloved in the Lord Iesus: The power of a temporary faith, though unsufficient to salvation, may bring forth a faire shew of Christianity and conuersion; a very cast-away may goe farre in many things, as you have heard.

As concerning the Word, he may heare it, understand it, assent to it, rejoyce in it, practise some duties commanded by it, and yet all the while but the savour of death unto death to him. 1

He may goe farre in faith, beleeve the truth and power of the Word, beleeve the promises, beleeve Christ died for sinners, yea, and hope he is one of them that Christ died for; and yet have no part or true interest in him. 2

Hee may goe farre in repentance: For hee may confesse and acknowledge his sinnes, he may feele pricks in his conscience, have sorrow in his heart, and teares in his eyes for them; hee may promise and purpose for a time to amend, yea and make restitution and satisfaction for wrongs done; he may 3

have great pensiveneſſe and terrour after ſome horrible fact, for feare of ſhame, law, puniſhment, hell fire, &c. as had *Iudas, Caine, Saul, Eſau, Ahab*, and ſuch like, and yet come ſhort of ſalvation.

4 Hee may goe farre in outward ſhew of an holy and upright life; hee may bee a juſt dealer; an ordinary goer to Church; a good pay-maſter; a releever of the poore; a bountifull houſe-keeper; and yet at laſt be turned into hell. Why then beloved brethren, it very deeply and neerely ſtands every man upon, to inquire and try whether his converſation bee counterfeit or currant; whether his converſation bee but formall, and faire in ſhew only, or ſincere and truly Chriſtian. And never ſuffer his eyes to ſleepe, nor his eyelids to ſlumber; never to reſt and be at quiet, or to pleaſe himſelfe in any grace or ſervices; untill comparing them with thoſe attainable by the reprobate, hee finde himſelfe to goe beyond them, and to aſcend to the pitch of truth, and ſincerity in all his wayes, which no caſt-away can poſſibly comprehend, or ever attaine unto. Elſe undoubtedly in the day of our viſitation, when our conſciences ſhall ſtand upon ſtrict tearmes with us, whether we have beene formall profeſſors, or true Chriſtians; we ſhall ſhrinke in the wetting. And then when inſtroolace, diſcouragements and feares will ceaſe upon us in an unſeaſonable time; and our ſure foundation will bee to lay when the raine falleth, and the floods come, and the winds blow, *Matth. 7. 26, 27.* A great many men when they fall downe upon their bed of laſt

sickneſſe, are like them which commit themſelves to the raging and tempeſtuous Seas in a riven ſhip. There converſion is not found, and the ſtrong operation of the Lords ſanctifying ſpirit but hollow and by halves: Their faith is not true and ſaving, but only a bold preſumption, and bare conceit, that they have a true and ſaving faith.

Many in their life time are contented to goe a good way with godly men toward heaven, as *Orpah* went with her ſiſter *Ruth*; ſhee went farre in ſhew; ſhe leaves her Country, ſhe travels along, ſhe weeps as well as *Ruth*; but in the end a few words and reaſons perſwade & prevaile with her to turne backe. So there are many walke on prettily in ſome meaſures and degrees of faith, repentance, converſion and converſation for a while with good company; but when they meet with ſome croſſes, when they are utterly to forſake their merry company, all their ſinfull pleaſures, and their ſweet ſinne, and to be abridged and ſcanted of their temporary happineſſe, a few carnall reaſons, irreligious friends or familiars, a conſideration of the cuſtome of the times, and example of the greater part, doe eaſily coole their forwardneſſe, and hale them backe to their former plodding courſe of formality and good fellowſhip. But all true *Nathanels*, all right Iſraelites, all thorow Chriſtians, are like reſolute *Ruth*, after they have once given their names to God, and taſted of the glorious comforts of true Chriſtianity, and a good conſcience, come what come can, they ſtand faſt, and ſticke by it; though the bloudy fangs of cruelty bee faſtned upon the

Ruth. 1.7.14.

very face of their innocencie; and they be trod and trampled upon with the feet of pride and malice, even unto duſt; nay, though the Lord himſelfe ſhould kill them, yet would they truſt in him, and ſtand faſt in the truth and grace they have received. They will none of their former pleaſures, and ſinfull courſes, they are diſtaſtefull, irkſome, and tedious unto them; you cannot hire them or hale them to lie, to ſweare, to be drunken, to commit filthineſſe, to prophane the Sabbath, to runne to their ſports and paſtimes on that holy and bleſſed day, which we ought to conſecrate wholly, as glorious to the Lord: Or the like in the which perhaps formerly they have lien, and taken delight. They will forward with godly men, and a good conſcience, whatſoever be the iſſue: And ſpeake to them, as *Ruth* to *Naomie*, *Whither you goe I will goe, and where you lodge I will lodge, &c.*

Ruth 1.16.

Ob. Yea, but carnall reaſon and prophane men have by this time ſome grumblings and repinings riſe in their hearts, and they ſay within themſelves, here is a tart, harſh, and auſtere point indeed; here is ſowre, deſperate, and uncomfortable doctrine; a man may goe ſo and ſo farre, have ſuch and ſuch graces, and yet be a caſt-away, and yet be damned. God forbid. Let us have mercy, comfort and ſalvation preached unto us; Let us heare how *Lot*, *David*, *Salomon*, *Peter*, and other Saints of God, for all their fearefull falls were reſtored to mercy, and veſſels of ſalvation. Let us heare of the theefes converſion upon the croſſe, and how his repentance, though at laſt caſt, ſerved his turne for heaven,

ven, and not such cutting, tart and terrible doctrine as this, &c.

Sol. I answer. Nothing hath beene delivered in this point, but that which hath sure and everlasting warrant and foundation out of the Word of truth, and bin seconded by the sound judgements of the best divines. It may, and should be uncomfortable to prophane men, to such as are drunke with presumption, prosperity and security; to those that are desirous to save their soules, and yet are resolved to continue in sinne; to such as will needs have a paradise of pleasures here, and a heaven of joyes hereafter; to all formall professors, carnall Gospellers, and halfe Christians. But it is farre better for such to heare the voyce of terrour and judgement out of the Law of God, to terrifie and reforme them in the meane time, than hereafter to be turned into hell with that voyce of vengeance; *Goe yee cursed into everlasting fire.* It is farre better for them to heare of damnation for their humbling here upon earth, than to endure it everlastingly to their horrible confusion in the world to come. As for the true Christian, this makes his heart dance, leape for joy within him; when he finds himselfe by the sanctifying grace of Gods spirit, possest of those spirituall graces of which no reprobate can possibly be partaker; when he sees that true hearted sincerity is in his inward parts, that impartiall hatred of all sinne, that carefull respect and universall obedience to all Gods Commandements, which are infallible marks and characters which distinguish him from formall Christians, and all states of unrege-

unregeneration. And further, out of consideration of this point, his holy and happy soule cannot chuse but melt, and resolve into praises and thankfulnesse; that the great bounty of his gracious God, and the power of his sanctifying spirit hath carried him beyond the reach and pitch of all reprobates and unregenerate men; though thousandsof them being gulled by Satan, and beguiled by their owne cozening and deceitfull hearts, thinke they are farre enough in goodnesse and grace for salvation, and need no more for the attainment of heaven.

Lastly, when he duly and seriously weighes how farre a reprobate may goe, what graces and perfections he may attaine, how neare he comes unto him; it makes him more zealous, carefull and diligent to make his election sure by sincerity and holinesse; to hie faster towards the marke, for the price of the high calling of God in Christ Jesus; to presse on more eagerly to the streight gate, and and with greater violence to lay hold on the Kingdome of Heaven. My doctrine then is such as it should be; If it be a cutting corrasive to the prophane, and comfortable cordiall to the Christian. Many wickedly presume to sinne with the Saints of God, but they never repent and rise againe with them. The fals and infirmites of the Saints are mentioned in Scripture, not to encourage us with confidence and presumption to sinne, but to make us walke warily, and to worke out our salvation with feare and trembling.

See Aueſoll Numb. 21. pag. 266.

Lot fell of infirmitie, and no doubt it cost him many

many a grievous pang; and besides, Gods fierce judgements and fearfull plagues still haunted that incestuous seed. Looke upon *David*, crying in his strong agonies, and anguish of spirit, *Psal.* 38. his sinne was as fire in his bones, that made him goe crooked: He had not a good day for a long time, but the griefe and horror of his sinfull pleasures made him cry out. You may see in that Psalme, that he bought his sinne full deare. *Peter* wept bitterly, and no doubt with zeale in his calling afterward made a glorious mends for his fall of infirmity, according to Christs threefold charge, but thou, &c. *Salomons* retractation and repentance may bee seene in *Ecclesiastes*. As for the example of the theefe; first, the Lord knokt but once by one Sermon, and he repented; thou hast heard many, and art yet hard hearted.

This theefe confessed Christ, when all the world denied him,

Secondly, this is an extraordinary, and but one example in all Scripture. A King sometimes pardoneth a malefactor at the place of execution, wilt thou therefore, &c.

Thirdly, this example is onely for true penitents, &c.

Fourthly, the other theefe, though he saw with his eyes Christs precious bloud shed upon the Crosse for the sinnes of men, &c.

Fifthly, It was a miracle, with the glory whereof our Saviour would honour the ignominie of the Crosse. We may almost as well expect a second crucifying of Christ, as such a second theefe.

Dike of Repentance, pag. 162.

There may another objection bee made, and a doubt arise out of the point formerly delivered;

Ob.

for

for it may seeme very strange, that God will bestow such excellent graces upon reprobates, who have no true interest in the everlasting covenant of mercy and peace, no part in the Lambe, no title or right to the glory of heaven. It will bee thought, that they are jewels for the eares, and bracelets for the armes of Gods children alone, and not to be throwne amongst swine.

Sol. I answer; It is done especially for these causes:

1 First, that the glory of Gods goodnesse might shine the fairer, and more brightly in the world, and among the sonnes of men. The whole world is thicke embroydered, and every where beset with a wonderfull variety of prints and passages of his goodnesse and bounty. Every creature in some measure or other doth taste of his liberality. In this great volume of nature round about us, wee may run and read the deepe impressions and large characters of kindnesse and love, which his mercifull and munificent hand hath made in all places, in every leafe, page and line of it. Now as out of the bottomlesse Sea, and unexhausted fountaine of his owne goodnesse, he causeth his Sun to shine as well upon the unjust as the righteous; his raine to fall as well upon weeds, thistles and thornes, as upon herbs, flowers and fruit trees. So many times he deales large doles of temporall happinesse, and generall graces, as well unto the reprobate as the true Christian. His deare, everlasting and speciall love belongs onely unto his elect: But in generall graces and temporary love, that I may so call it, he is bountifull many times, even to the reprobates;

Psalm 17. & Psalm 73.

As

As they are content to serve him in many things, so hee is willing to conferre some blessings upon them. But as they will not part with their sweet sinne, and their whole heart for his service, which he doth specially require; so he will not part with salvation and eternall life unto them, which above all things they ought most to desire.

Secondly, these gifts and graces are bestowed on the reprobates, especially for the good comfort and benefit of the elect: For all things in the world besides the elect, are for the elects sake, as the elect in a more excellent and eminent manner for Gods glory; and all things worke together for their good. The very temptations of Satan, the use or losse of the creatures, the rage of the scorner, the cruelty of the persecutour, the moderation of the civill honest man, the illumination of the formall professor, afflictions and crosses, nay their owne sinnes and infirmities; all these, and every thing else in the world makes one way or other for the good of Gods children; nay, the world it selfe stands onely untill the number of the Elect be accomplished: For when the last of Gods chosen bee once called and fitted with grace for heaven, it will presently flame with fire, the trumpet will sound, and we shall all come to the judgement of that great day. God therefore many times inlightens the reprobates with many gifts of the spirit, and common graces, that those whom he hath designed to salvation, may bee the better by them. To this purpose in the Apostles time in the Primitive Church, there were many common

1 Cor. 12. gifts; as the gift of knowledge, the working of miracles, the word of wisdome, the power of healing, the discerning of spirits, the diversitie of tongues, the interpretation of tongues, to all which if there were not added a justifying fruitfull faith, a true love to God, his Word and service, and to true Christians, the gifts of regeneration, Joh. 3. 5. a dying to sinne, a rising up to newnesse of life, the grace of hearty prayer, comfort in distresse, and such like, which be infallible notes and markes of election; I say without these the former common graces did not save the owners, but onely serve to edifie others, and to inlighten the elect in the way to heaven. I doe not doubt but ever since in the Church, and at this day, as God by his Almighty hand doth bridle and curbe the fierce and bloudy rage of persecutors, and cruell prophanenesse, that his children may live peaceably by them; and as by his restraining spirit he breeds a moderation, ingeniousnesse, civill honesty, and just dealing in others; that they may injoy their owne, and live comfortably in respect of worldly matter. So I doubt not but he doth furnish some with many worthy and excellent gifts of his inlightning spirit, though they want sanctifying grace; that thereby the Elect may be furthered in spirituall matters, and guided in the wayes of salvation.

3 Thirdly, their endowment with these graces make them more inexcusable. For whereas the Lord vouchsafeth them knowledge, some faith and joy in his Word, many notable gifts, a glimspe of the glory of heaven, and a taste of the powers

of

of the world to come, and yet for all this they will not be drawne on to be thorow resolute, and true hearted for Gods service, and servants; but ever when their chiefe carnall contentments are called into question, they start aside like a broken bow; I say they doe herein cleerly judge themselves unworthy of everlasting life, *Act.* 13.46. and make the sentence of eternall condemnation more than most just against them. How will they be confounded and ashamed at that great and fearfull day, when it shall appeare before men and Angels, that the Lord in this life gave knowledge and profession of his truth unto them; let them have some tastes of the glorious comforts of his children, and the unfading treasures of eternall life; and told them by the Ministers of his Word, if they would utterly and resolutely weane and withdraw their affections from the world and earthly pleasures, and set their hearts upon things above, and become not almost, but altogether Christians; they should most certainly hereafter drinke deepe and large of the Well of life, and River of endlesse pleasure: Yet for all this, wretched and wilfull men, they would not part with the pleasures of one bosome sinne or other, which they had presently in possession, for heaven hereafter, though they had the Word and promise of Almighty God for the performance of it in due time.

Thus farre of faith insufficient to salvation, with which thousands content and deceive themselves.

2. Now in a second place I am to acquaint you with some by-paths about faith, which except they

By paths in faith to be taken heed of.

they be taken heed of, and carefully avoided, will lead us into misery and confusion.

1. The first stands in excesse, it is credulity. Many though they be meere worldlings, slaves unto pleasures, sold unto sinne, and swim downe the current of the times, laden with corruptions, and many sinfull vanities, yet they will needs threape kindnesse upon God: They would gladly bee thought to have faith in Christ, and hope of salvation, though they were never humbled for their sinnes, their hearts never broken and bruised with terrours of the Law, and remorse of conscience; though they never repented, never spent teare for their lewdnesse past, never once groaned or sighed under the burden of their corruptions, yet they peremptorily perswade themselves that they shall be saved at last; and when all comes to all, that God will be very loth to cast away any of his creatures, and to turne them into Hell. But except we be stark Atheists, and beleeve not the truth of Gods threatnings; or blasphemous miscreants, to thinke that God is as man, that he should lie, we may assure ourselves that *the wicked shall be turned into hell, and all the people that forget God*, Psal. 9. 17. *As the smoke vanisheth* (saith *David*) *so shalt thou drive them away; and as wax melteth before the fire, so shall the wicked perish at the presence of God*, Psal. 68. 2. *Behold*, saith *Malachie*, chap. 4. 1. *the day commeth that shall burne as an Oven, and all the proud, yea, and all that doe wickedly shall be stubble, and the day that commeth shall burne them up, saith the Lord of hosts, and shall leave them neither root nor branch.* And God himselfe thus speaketh by the same Pro-

phet,

phet, *chap.* 3.5. *I will come neare to you to judgement, and I will be a swift witnesse against the Soothsayer, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of Hosts.* And how terribly the Lord will come against all those which goe on in their wickednesse, and secure themselves in their sinfull prosperity. *Esay* tells us, *chap.* 66.15,16. *Behold saith hee, the Lord will come with fire, and his chariots like a whirlewind, that he may recompence his anger with wrath, and his indignation with a flame of fire. For the Lord will judge with fire, and with his sword all flesh, and the slaine of the Lord shall be many.* Adde that, 2 *Thess.* 1.8,9.

Let no man then with a groundlesse, presumptuous, and too credulous conceit, bee too bold and build too much upon the Lords mercies: Let no man threape kindnesse upon him against his truth and justice revealed in his Word. For it is a truth farre more firme, than either the pillars of the earth, or poles of heaven; (For heaven and earth shall passe away, but not one tittle of Gods Word, untill all be fulfilled.) *That to every one that disobeyes the truth, and obeyes unrighteousnesse, there shall bee indignation and wrath. Tribulation and anguish shall bee upon the soule of every one that doth evill; of the Jew first, and also of the Grecian,* Rom. 2.8,9. *If any man flatter himselfe in his heart, and say, I shall have peace though I walke after the stubbornesse of mine owne heart: The Lord will not be mercifull unto that man, &c.* Deut. 29.19,20.

If any say, I will goe on in my sinne and yet not bee damned, is as if hee should say, I will drinke poyson and not be choked; I will goe into a plague house and not be infected; I will cast my selfe into the bottome of the River, and not be drowned.

2. Another by-path stands in defect, and that is infidelity: Upon this extreame, upon this rocke of ruine thousands runne daily, and dash their soules and salvation to peeces. It is a secret distrust of Gods promises propounding happinesse to man, relying himselfe on the mercy of God in Christ. This distrustfull humour, saith a worthy Divine, hath alwayes reigned in the most of all the men in the world, doth at this day, and will doe as long as the world endureth. The grosse hypocrite is tainted with this leprosie, else how durst he for reputation and advantage, making glorious protestarions and goodly shew for God and godlinesse, with his mouth and outward profession; deny them utterly, and their holy power in his heart, life, and the carriage of his affaires? The Epicure hath drunk deeply of this poyson, else how were it possible that he should prefer a few bitter-sweet pleasures for an inch of time, in this Vale of teares, before unmixed joyes through all eternity, in the glorious mansions of heaven. The worldling is in great measure possest of this evill heart of unbeleefe; *Heb.* 3. 12. for were hee truly and thorowly perswaded of the truth of Gods Word, of the certainty of endlesse paines, and everlasting joyes, how were it possible that for a little earthly pelfe which he heaps and hoards together, with much

Morton three-fold St. of man, *pag.* 78.

anxiety and anguish of heart, keeps together with many feares and jealousies, parts from (and perhaps he knowes not to whom) with much sorrow and repining; I say, that for a little such earthly pelfe he should sell his immortall soule to damnation and hell.

But above all others the desperate & prodigious Atheists of our times sinke deepest into this hell of unbeleefe: For infidelity is their profession, and scorning of godlinesse the crowne of their reputation. They drinke so deepe and so long of sensuall vanities, and desperate prophanenesse; they are so furiously inflamed with heat of lustfull pleasures, that at length they become starke raging mad in spirituall matters, so that they flie in the very face of Divine Majestie, challenge God Almighty, and bid defiance to his Word: For they say within themselves, even to God himselfe, with them in *Iob* 21. 14, 15. *Depart from us, we desire not the knowledge of thy wayes. Who is the Almighty that we should serve him? And what profit should we have if we should pray unto him?* And with those to whom *Esay* in his fifth Chapter, denounceth a fearefull woe; *Let him make speed, let him hasten his worke that we may see it, and let the counsell of the Holy one of Israel draw neere and come, that we may know it.* And when God tels them, as it is *Malac.* 3. 13. *Your words have been stout against me; They answer, what have we spoken against thee?* God replies and sayes, *Ye have said it is in vaine to serve God; and what profit is it, that we have kept his Commandements, & that we walked humbly before the Lord of Hosts?* These and the like, are the hatefull blasphemies of

unbeleeving hearts. That we may decline this dangerous and desperate by-path, and happily preserve our selves from this fearfull infidelity, and ranke poyson of damned Atheisme, we must bee zealous and carefull to keepe our understandings light with divine knowledge; Our faith in life, and vigour with uprightnesse and integrity of life; our hearts ever guarded with watch and ward against evill thoughts, and lustfull entisements; our affeons setled, and delightfully feeding upon heavenly things; our consciences still awake, tender and sensible of the least sinne. For if we give way once unto sinne, and let loose our deceitfull hearts to range and rove at their pleasures; if once we give the raines to our corrupt affections, we shall be carried headlong thorow a thousand crooked wayes of vanity and iniquities, untill we be throwne into this irrecoverable dungeon of unbeleefe. Satan continually suggesteth lewd conceits; our owne concupiscence, that impoysoned fountaine, bubleth up evill thoughts, if they finde the least entertainment in our hearts; they presently breed delight, delight tolleth on consent, consent begetteth action, action brings custome, custome growes as it were into nature and necessity; thence an iron sinew springs in the heart. Hardnesse of heart is an accursed soile, fit for seeds of Atheisme, and the bitter root of unbeleefe; such poysonous weeds take root quickly, and grow rankly in a hard heart. Let us then in the name of God take heed how we listen to the lure, or play with the baits of sinne; for Satan by the aid of our rebellious flesh will so

take

take occasion and advantage to heave and hoist us up into the chaire of the scornfull. And that by these degrees and ascents; for thus the insinuative poyson of sinne doth steale upon us.

1. At the first, to an honest disposition, fearfull to offend, and formerly unacquainted with wicked courses, and lewd companions; sinne seemes extreamly hatefull, distastefull, and untollerable to bee borne. Such an one perhaps will be much vext and astonisht, when by the cunning of Satan, the conspiracie of his owne corruptions, and the counsell of bad company, he is first overtaken with some foule sinne.

2. Secondly, After that he hath beene twice or thrice againe ensnared in sinnes sensuall pleasures, by casting himselfe upon the occasions, and amongst lewd companions, it loseth something of weight, it doth not presse him so importably, and intollerably as it did before. It is yet heavie unto him, but not horrible. He is something sad after the commission of it, and melancholike; but he is not neare so heavie hearted or wounded in conscience as he was before.

3. Thirdly, by use, custome and continuance in sinne, it growes to be light; so that he never takes it to heart; hee suffers not his conscience to checke him for it any more; but carries it away smoothly and easily, like the adulterous woman, *Prov.* 30. 20. *who eateth, and wipeth her mouth, and saith she hath not sinned.*

4. Fourthly, after hee hath banished remorse, and brawned his conscience, hee growes past feeling

ling: He is utterly deprived of judgement in discerning the foulneſſe; of underſtanding, in acknowledging the accurſedneſſe; and of ſenſe in apprehending the guiltineſſe of ſinne. Though a thouſand deadly blowes light upon his ſoule, and many a mortall wound ſtrike thorow his conſcience, yet he feeles no ſmart, he is never the worſe in his owne conceit. He is like a man in a phrenſie, who though he be grievouſly tormented with his diſeaſe, yet he feeles no paine, but dieth laughingly: So a man that is gone thus farre, though hee ſee ſinne moſt hainouſly, yet he is ſenſleſſe of his ſpirituall miſery, and dies in ſinne with delight.

5. Fifthly, When Satan hath once put to his hot iron, and ſeared his conſcience, hee more fully, abſolutely and entirely ſwallowes downe the pleaſures of ſinne. He delights in doing evill, as *Salomon* ſpeaks, *Prov.* 2. 14. and exceedingly rejoyceth in moſt vile perverſneſſe.

6. Sixthly, This curſed delight in ſinne begets ſtill freſh deſires, and unſatiable greedineſſe to heape ſinne upon ſinne. When he is once paſt feeling, and feeds upon ſenſuall and ſinfull ſweetneſſe, without any checke, remorſe, or biting of conſcience; why then he gives himſelfe unto wantonneſſe, to worke all uncleanneſſe, even with greedineſſe. *He cannot ſleepe except he hath done evill; and his ſleepe departeth except hee cauſe ſome to fall,* *Prov.* 4. 16. Eph. 4. 16.

7. Seventhly, He defends ſinne, he glories and boaſts in his hatefull rebellions. By this time hee hath gotten him a fore-head of braſſe, *Iſa.* 48. 4. ſo

that

that he becomes one of the devils Proctors, to plead for the works of darkneſſe; and one of the Champions of hell, to fight in defence of prophaneneſſe.

Now unhappily at length deceitfulneſſe of ſinne hath accompliſhed the meaſure of hardneſſe of heart. Out of which being turned into marble or adamant, it carves a blacke and curſed throne for the ſeat of unbeleeſe, that there it may rage and raigne, and bid defiance to the Majeſtie of God Almighty, and to his holy truth. For from this evill heart of unbeleeſe, doth immediately and naturally ſpring, *a departing away from the living God.* Take heed brethren, ſaith the authour to the Hebrewes, *chap.* 3. 12. *Leſt at any time there be in any of you, an evill heart of unbeleeſe, to depart away from the living God.* He therefore that hath climbed up thus high upon theſe helliſh ſtaires, beginnes now to diſclaime God, and all intereſt in him, to deny the truth of his promiſes, accounting them nothing but faire pretences, and of his fearefull threatnings paſſing by them, with feareleſſe contempt, as though they were nothing but vaine Scar-crowes, terrifying and fraying none but ſome ſimple fellowes, and religious fooles; and ſo fall quite away from God, and even *ipſo facto*, as they ſay, in the very act of renouncing God, hee deprives himſelfe utterly of all poſſibility of bleſſings from him, and receives at the ſame inſtant under ſeale, as great a meaſure of Satans curſed malice, as his corrupt heart is capable. If any ſubject ſhould not onely traiterouſly and perfidiouſly diſclaime and abandon his ſoveraigne Liege Lord,

but also devote himselfe, and sweare his service to his first Masters mortall and professed enemie; you know he doth incontinently cast himselfe from all those lands, offices, possessions and commodities, which he formerly enjoyed, while he continued in allegeance to his former Master. So just is his case, who by infidelity fals away from the God of heaven. He then utterly deprives himselfe of all possibility of any manner of blessings, belonging either to happinesse or holinesse. Hee can neither love, feare, honour or obey God from whom hee looketh, for neither good nor evill, neither reward nor punishment.

I have staid the longer in discovering this by-path, because certainly a great part of the world is fearfully tainted with a spice of Atheisme, and possest of a great measure of infidelity and unbeleefe. For if men did certainly beleeve the truth of Gods Word, that he will recompence and reward every man according to his workes, as his blessed spirit tels us by Saint *Paul*, *Rom.* 2.6, 7, 8. *To them who by continuance in well doing seeke glory, and honour, and immortality eternall life: But unto them that are contentious and disobey the truth, and obey unrighteousnesse, indignation and wrath.* I say if men beleeved this, how were it possible that they durst follow every one the vanity and devises of his owne heart, and lie in the common fashions and corruptions of the world? some in lying, some in swearing, some in drunkennesse, some in uncleannesse, some in Sabbath breaking, some in worldlinesse, some in Usury and oppression; in one or other such worke of dark-

darkneſſe; ſith the end of theſe without repentance and amendment, is moſt certainly, if we beleeve the Word of God, everlaſting wretchedneſſe and damnation both of body and ſoule, in the lake that burnes with fire and brimſtone.

A third by-path is diſpairfulneſſe. I know deſpaire is properly and directly oppoſed to hope and not to faith: But I handle it here, becauſe when a man is humbled and caſt downe by the terrours of the Law, and with a broken and bruiſed heart ſighing, and ſorrowfull in his legall repentance; if he miſſe of the right path that leads to the rich mercies of God, and precious promiſes of ſalvation revealed in the Goſpell, and ſhining in the face of Chriſt Jeſus, he may be fearefully ſwallowed up and drowned in the gulfe of deſpaire. Now preſumption, though it be a contrary courſe toward damnation, and quite oppoſite to that which is by deſpaire; yet it is the direct and hye-way that leads to deſperation, when men in the day of their viſitation, and time of grace, are called upon by the loud cries and earneſt invitation of the Miniſters, to leave their immoderate love of the world, and ſinfull courſes, and to lay faſt hold in time upon grace and ſalvation; and yet for all this as the deafe adder ſtoppeth his eares, and will not heare the voice of the enchanter, though hee bee moſt expert in charming, *Pſal.* 58. becauſe thereby he would not be reſtrained from diſperſing his poyſon: So they will not entertaine the power of the Word into their hearts and affections, though never ſo often and inſtantly urging unto it, leſt

thereby they ſhould be ſtaid in their wicked and worldly courſes, terrified in their conſciences, and abridged of their pleaſures; but they goe ſtill on, flattering themſelves in their proſperity, as though it were a certaine and infallible argument of Gods favour, whereas there is no greater plague under heaven, than to proſper in the world, and yet bee prophane; then proſperity without grace. They ſinfully and fearfully preſume upon Gods mercy, either by bleſſing themſelves with a conceit, that for all the judgements denounced and thundered out againſt them, yet they ſhall have peace, though they continue in their ordinary courſes, or by perſwading themſelves, that calling upon God, or crying for mercy at the laſt houre will ſerve their turne, and ſatisfie for all their former rebellions. I ſay, ſuch men as theſe when they have runne their race of ſecurity, refuſed ſo many offers of grace, and reached the height of preſumption, they are readieſt to fall headlong into the pit of deſpaire. For the time may come upon ſuch, that preſumption of Gods mercy having looſed the raines to outrage in ſinne, and continuance in impiety and impenetencie, having waſted and quite worne out the time of grace, their minds may become ſo reprobate, their conſciences ſo ſeared, their ſoules ſo frozen in the dregs of ſinne, and their hearts ſo hardned with the deceitfulneſſe thereof, that God will not be mercifull unto them; ſo that though they ſhould weepe and lament with *Eſau*; make reſtitution of ill gotten goods with *Iudas*; rent their cloaths, and put on ſack-cloth

with

with *Ahab*; pull the men of God to comfort them, and pray for them with *Saul*; yet all will not serve the turne; they refused grace when it was offered by the ministery of the Word, and urged upon them by the loud cries of Gods messengers; and therfore they can now have no mercy, no blessing, though they seeke it with teares, as *Esau* did; though they throw their fearfull and piercing cries into the ayre with hideous groanes and yellings. That this is Gods course holden with presumptuous sinners, appeares plainly in his Word; *Because I have called, and yee refused, I have stretched out mine hand, and none would regard. Then shall they call upon me, but I will not answer; they shall seeke me early, but they shall not finde me,* Prov. 1.24,28. The Lord by the Prophet *Isay*, cals the people to weeping and mourning for their sinnes; but they utterly fearelesse of Gods threatnings, fell to sporting and feasting, to joy and gladnesse, whereupon the sinne became unexpiable, *Isay* 22. *Surely this iniquity shall not be purged from you, till yee die, saith the Lord God of Hosts.* But the speciall place is, *Ezech.* 24.13. *Because* (saith God to Jerusalem) *I would have purged thee, and thou wast not purged, thou shalt not be purged, till I have caused my wrath to light upon thee.* See to this purpose, Luk. 19.42. Thus refusing to be reformed in the day of grace, abusing Gods loving kindnesse, patience, long-suffering, and forbearance and presuming upon his mercy against the truth of his Word, and glory of his justice, make way for utter rejection and despaire in the day of trouble and heavinesse. He that in the flower of his age, and flourishing

of

of his outward estate, doth ruffle it in his vanities, and runne on in his sinnes, presuming that the great Sea of Gods mercie will at length wash away all; and the unvaluable price of Christs bloud-shed will discharge the score of his transgressions, though never so many, may in the day of his visitation, in the day of ruine and perplexity, by Gods just judgement be wickedly perswaded, that his sins are greater than can be pardoned, and that that infinite mercy will not remit so much as his least sinfull vanity. We may sometimes take notice by wofull and lamentable experience, that some having runne a long and sinfull race, in a desperate contempt of the meanes of their salvation, in presumptuous impenitencie, making Gods mercies a motive of rebellion against his Majestie, when once God beginnes to let loose the cord of their consciences, to set their sinnes in order before them, to place their secret sinnes in the light of his countenance, and to bend the brow of divine justice against their prophane and bold presumptions, they presently despaire of Gods mercy, and their owne salvation, they give over their soules as already condemned; and are like that abominable Usurer, who having sustained some losse in his goods, by and by bereaveth himselfe of his life also; and so sometimes grow to phrensie and madnesse, or sort unto themselves fearefull and rufull ends, and violent death, so wretchedly like silly fish, leaping out of the frying pan into the fire, they throw themselves from the hell of conscience, into the hell of wicked devils. As we desire then to decline

Psal. 50. 21.

Psal. 90 8.

these wofull miseries, and feare to fall into this dungeon of despaire: Let us in the name of God, in this acceptable time of repentance, turne unto the Lord, and to true holinesse, from our ignorance, prophanenesse, worldlinesse, coldnesse in Religion, and all other sinnes. In this day of our gracious visitation; let us submit ourselves with humility and obedience to the power of the Ministery of the Word, and a fruitfull practise of the same. Beloved in the Lord Iesus, this is your day, this is your seed time, as you love your owne soules, suffer the immortall seed of the Word to sinke into the furrowes of your hearts, and there to fructifie and flourish, that it may grow from the Herbe of Grace, to the Eare of Glory. Now lay up and store your selves with heavenly and spirituall treasures; you know not what want, what stormes or tempests may befall you hereafter: And they will be sure to hold out against the desolations of the whole world, against wind and weather, want and poverty; even against the ruines both of Heaven and Earth; they will never faile you, but last everlastingly. Take heed of presuming too much of Gods mercies: It is that wide and wofull snare by which Satan drawes a great part of men into his Kingdome of darknesse. Hee that here makes God all of mercy, so to dishonour him more fearefully, and without remorse, all his life long, shall most certainly hereafter most justly finde him to himselfe all of justice, that so he may glorifie his truth, in receiving the wages of such wilfull impietie.

But the chiefe thing I would specially advise and perswade

perſwade you to in this point, is this; When it ſhall pleaſe the Lord by an effectuall application of the Law, to bring upon your ſoules true ſorrow and contrition, true remorſe and compunction for all your ſinnes; I would then have you to be very warie, and looke unto your ſelves, for you ſhall then have two wayes offered unto you; you may either follow *Iudas* to the Gallowes; or you may tract the Lord Ieſus, bleſſed for ever by his bloudy drops unto the Croſſe: that is, you may either ſinke under the burden of your ſinnes, and ſo deſpaire; or lay faſt hold upon the Sonne of God, and ſo be ſaved. In the name of God take heed, when ſpirituall afflictions of ſoule, and terrours of the Law ſhall ſeize upon you, to worke you to remorſe and repentance, be ſure to take the right way; be not afraid, becauſe of the Word of truth; for aſſuredly in ſuch caſes to the truly humbled and broken heart, Chriſt Ieſus opens his armes farre wider, for comfortable embracement; the bowels of Gods mercies doe rowle together, to ſhew compaſſion with farre more tenderneſſe, than ever the deareſt mother to her ſweeteſt childe. Oh take heed of that hatefull and griſly gulfe of deſpaire; doe not ſo farre gratifie the enemie of God and man; doe not ſo much wrong thoſe yearning bowels of Gods tendereſt compaſſions, which never broke any bruiſed reed. Be not ſo cruell unto your ſelves, as to ſtop the bottomleſſe and boundleſſe Sea of Gods mercies from your owne ſoules. Oh be not ſuch Lions and Tygers in your owne houſes; be not ſuch butchers of your owne bowels,

as

as to teare, devour, and ſtrangle your poore ſoules with endleſſe and irrecoverable ſorrowes! Oh never never deſpaire of Gods mercies. It is thought that *Iudas* did more diſhonour God in deſpairing of his mercies, then in betraying of his Sonne; that deſperate *Cain* did more grievously offend in ſaying, my ſinne is greater than can be pardoned, then by murthering his brother. Doe not then ſo farre violate and vex the everlaſting truth, and ſure promiſes of our gracious God, as to deny mercy to *a bruiſed ſpirit, and contrite heart*; a ſacrifice farre more ſweet and pleaſing unto him, *than the beaſts of a thouſand hils, and ten thouſand Rivers of oyle.* Doe not, O doe not trample underfoot that unvaluable bloud, of ſuch a gracious and everlaſting Saviour, by thinking it inſufficient for your ſalvation. Chriſts bloud waſhed even them that ſhed it, *Act.* 2. upon their repentance, what ſoule then ſo ſtained with ſinne, which being truly humbled, and truly penitent, it will not purge and pardon? It is a neceſſary ſtep towards ſalvation and heaven, (as I have often told you, and it is moſt true) to be throwne downe by the power and terrors of the Law, into ſorrow & anguiſh of heart; into remorſe and compunction of conſcience, with a thorow ſight of your ſinnes, and ſenſe of Gods juſt indignation againſt ſinners. But after you have beene brought upon your knees with the heavie weight of your ſinnes, after your ſoules have melted into teares of true repentance, and cloven even to the duſt of loweſt humiliation: Oh then take heed of liſtning to the bloudy temptations of that roaring Lion, that is then Pſal. 51. 17.

then moſt buſie to draw you to deſpaire. Doe not by any meanes wound the wounds of your ſoule, or afflict the afflictions of your conſciences, with refuſing to be comforted, and with diſtruſt of recovery: But preſently by the hand of faith frame a plaiſter of Chriſts precious bloud, and apply it cloſe to your broken and bruiſed hearts: The wider wounds, ſorrow for ſinne hath made in your ſoules, the more plentifull ſtreames of the ſoft and ſoveraigne oyle of the comforts of the Goſpell, and promiſes of peace ſhall be ſure to cloſe up your ſores: Sooner muſt God deny himſelfe, which is impoſſible; ſooner muſt he diſrobe himſelfe of the brighteſt beame of his glory, and of the faireſt flower in his garland of Majeſty, which is his mercy, before he deny pardon to the truly penitent, or refuſe to give eaſe to thoſe that are heavie laden with their ſinnes, and weary of the burden; or ceaſe to meet on the way, and fall upon the necke of what loſt childe ſoever, which returnes unto him with truth of repentance, ſincerity of heart, and ſound amendment of life. If it pleaſe the Lord once to touch your conſciences with true remorſe and ſorrow for your ſinnes, and to affect your hearts with a perfect hatred and loathing of your former vanities, and wicked courſes, bee not diſmayed to appoach the throne of mercy and grace, for with the Lord is plentifull redemption, and with our God is ſtore of endleſſe compaſſions. Though your former lives have beene ſo rebellious, wretched and accurſed, that you are able to looke backe upon a Catologue of ſinnes, as blacke

Pſal. 130.

as

as hell, as red as blood, as foule as *Sodome*, yet if now in this time of grace you will faithfully turne unto the Lord, assuredly you shall finde ease, unto your panting hearts, and everlasting peace unto your troubled soules. *If a man be divorced from his wife, and she become another mans, shall he returne againe unto her, should not the land be defiled thereby? But thou hast plaid the whore with many lovers, and yet returne unto me saith the Lord, Ier.* 3. 1. Hence it appeares, that though our pollutions be many, our abominations hatefull, our vowes and promises unto him often broken; yet upon our unfained repentance he is ready to receive us. But above all others me thinks there is one place in *Isay* 55. 7, 8, 9. which is able to put life and fresh vigour into the most despairing soule; and to refresh the drooping conscience of the truly penitent, with farre more comfort, than this whole great world were able to doe, if it were wholly turned into gold, honours or pleasures; nay, than ten thousand worlds, if there were so many. *Let the wicked forsake his wayes,* (saith God by the Prophet in that place) *and the unrighteous his own imaginations, and turne unto the Lord, and he shall have mercy upon him; and to our God for he is very ready to forgive: For my thoughts are not as your thoughts, nor my wayes as your wayes, saith the Lord: But as high as the heavens are above the earth, so high are my wayes above your wayes, and my thoughts above your thoughts.* You must conceive the meaning thus; that the Lord there labours to draw his people to the fountaines of grace, and to drive them from distrustfulnesse, by a consideration of his transcendent and unlimited

mercies. It seemes that they reasoned thus, or in the like manner within themselves; Wee have beene so wretchedly rebellious, and have so grievously sinned against the Lord, that there is no returning unto him, there is no hope of pardon. What saith God, will you measure my mercy by your mercie? Why there is as great oddes betweene my wayes and your wayes, my thoughts and your thoughts; that is, betweene my mercy, and your conceits of my mercy, as there is distance betweene heaven and earth; they are as farre different, as the utmost ends of the world are distant one from another. Men many times are so unappeasable, and implacable in their anger, that no submission, no satisfaction will winne againe their favour and affection; But God almighty of another temper, though a man have traiterously and rebelliously stood out long against him, even against the honour of his Majestie, and power of his Kingdome, yet he hath ever a pardon ready and mercy in store, if that wretched rebell hath grace to submit himselfe with true humiliation, and to sue for it with teares of unfained repentance. What a man is there, that having his sonne cruelly murthered, would be reconciled unto the party, or ever rest satisfied untill he had his bloud; yet our gracious God (so farre is his excellent mercy above all humane conceit) even sought by the Ministery of *Peter*, *Act.* 2. to be reconciled unto the bloudy murderers of his owne onely innocent Sonne. After they were pricked in their hearts, and amended their lives, hee saved them by the bloud of the

Lord Iesus, which had spilled his bloud. Why then, if there be any drooping and distressed conscience amongst you; if there bee any soule that is truly humbled with the sight and sense of his sinnes, let him shake himselfe from the dust, and defie despaire. Oh how faire a thing is mercy in the time of anguish and trouble! It is like a cloud of raine that commeth in the time of drought; if he will goe on with the great worke of regeneration, which the Lord hath happily begunne in him; if hee will truly hate those sinnes that now so grieve his heart, if he will faithfully forsake them, and amend his life, my soule for his hee shall be saved. And were the sinnes of his former vanity as great as the hugest mountaines; as many in number as the sands on the Sea shore, *as red as scarlet*; in the Word of life and truth I dare assure him, they shall become *as white as the driven snow*, and as though they had never beene. Were his soule all crimsoned with the bloud of men, as *Manasses* was; with the bloud of soules, with the bloud of the Saints, as was *Pauls*; with the bloud of the Sonne of God, as was theirs, *Acts*. yet it shall bee as faire as the brightest Sun-beame, and as the wings of a Dove, which are covered with silver, and his feathers are of yellow gold. I am perswaded by this time some mans heart doth leape and dance for joy within him, at the discourse and discovery of this immeasurable bootie, and these rich and golden Mines of Gods infinite mercie, that hath no part in them at all; whose conceit that these comforts belong unto him, is but like a poore mans dreame of gold,

Isa. 1, 16, 18.

which endeth in want and misery. For I must tell you, that I dare not for my life promise so much as one drop of this mighty Sea of mercy to any prophane man, to any impenitent person, to any that goes on in his sinnes: I should so strengthen the hands of the wicked, justifie the unrighteous, and blesse where God doth curse. This balme belongs onely to broken and bruised hearts; these soft and precious oyles are never vouchsafed but to contrite and wounded spirits; these jewels and pearles are the true penitents peculiar, and the portion of those onely that feare the Lord *and tremble at his word*, *Isa.* 66. 2. Let them in the name of God take them and weare them, let them feed upon, and fill themselves with these glorious comforts, for they are theirs, and a thousand more; yea all the mercies of God, the unvaluable price of Christs bloud shed, and all the joyes of Heaven are theirs for ever. But if there be any now that in this time of grace will not submit themselves to the power and practise of the Word, will not part with their worldlinesse and earthly vanities, will not forsake their sweet sinnes, and take part with godly Christians, but will needs goe on in their owne wayes, and still wander in the by-paths of iniquity: I have not a word of comfort for any such, not one drop of all those mercies belongs unto them; but except they repent and amend their lives, they may daily and hourly expect *after to be kindled in Gods wrath, which shall burne unto the lowest of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines*, Deut. 32. 22.

Psal. 68. 21.

For as God is all mercy, and meere bowels of compassion to every true penitent, so he is a consuming fire to every rebellious wretch, and will certainly at length *wound the hairie pate of him that walketh in his sinnes.* Thus farre of faiths insufficient for salvation, and of by-paths about faith; which except we take heed of, may lead us to much misery. Psal. 68. 21.

Now in the next place I come to propose some markes and notes of a true justifying faith, whereby I would have every man to try and examine himselfe and his spirituall estate in this behalfe, and by which the true Christian may discerne and distinguish himselfe from all fancies, and insufficiencies of other faiths, and from the power and perfections of temporary faith.

Marks of saving faith.

1. First, We may know our faith to be sound and saving, if we finde in our selves that preparation of the heart for the infusion of faith, that breeding and springing of faith in the heart, and that blessed birth of faith, which I have formerly largely laid downe unto you; and to that end especially, that you might not be deceived with false or insufficient faiths.

Of this see in the beginning of this discourse of faith.

By the Ministery of the Word (for that is the onely powerfull, principall, and ordinary meanes of begetting the precious grace of saving faith, I say ordinary, because sometimes it pleaseth God to worke by other meanes, as by secret motions and inspirations, by private reading, conference, instruction, exhortation, by miracles, by crosses and afflictions in our parents, friends, goods, and good name; by great humiliations, and want of

worldly comforts: Nay, perhaps sometimes by temporall blessings, extraordinarily and strangely bestowed upon men. But commonly God is never wont to worke miraculously and extraordinarily when the ordinary meanes may bee had; and most of these are rather meanes and motives to humble and prepare us, or onely to helpe forward the worke of grace. And therefore I say by the publike Ministery of Gods holy Word, which the Lord hath left and appointed, as the principall and ordinary meanes to plant faith in the hearts of men, *Rom.* 10. 14. *1 Cor.* 1. 21. There is ever wrought first in the soule that is to be sanctified with saving faith, a knowledge of that sinfulnesse and cursednesse by nature, then upon a sad and serious consideration of this point, it is broken and bruised, with true remorse, terrour and compunction. After by confession of its wretched pollutions, and condemnation of it selfe; it is brought to an holy desperation, whereby it wholly renounceth, disclaimes, and disavowes it selfe, as unworthy of life, or breath, or being; nay, by reason of its former lewdnesse and rebellions, even worthy of ten thousand damnations in hell fire with the devill and his Angels. Thus when it is at the lowest, by the mercies of God, it beginnes to lift up its eye upon the gracious promises of salvation, and life revealed in the Gospell, and shining most gloriously in the face of Christ Iesus. Then at the length out of the darknesse of deepest discomfort, and spirituall heavinesse, begins to shine some glimpses of comfort, some little hope of pardon, mercy

and

and recovery, because it sees that the bloudy sufferings of Christ, are a plaister soveraigne enough, and sufficient to heale all its sores. Whence immediately ariseth in the heart, a hungry desire and longing thirst after the mercies of God, and merits of Christ Iesus. At last with groanes and sighs unutterable, with prayers and strong cries, it casts it selfe upon those yearning bowels of compassion, that are ever ready to binde up the broken heart, and upon our blessed Redeemer, all gorie-red with sufferings for our sinnes.

By such preparations and pangs as these, saving faith is shed into the soule: But other faiths come easily, for they are either but meere fancies, and bare conceits of faith; as the three kinds of imaginary faith I told you of, or else only floating in the braine, as the historicall and the dead faith: Or lightly come, lightly gone, as temporary faith; so that usually they enter, and are entertained, without any very sensible change, or great alteration, either before their comming, when they are conceived, or afterward. Gal. 3. 14.

Thus in the first place we may try whether our faith be true, by considering the degrees and steps by which it growes up in us. It comes not idlely and easily, lightly and insensibly, but by the power of the Ministery, by a sight and sense of our sinnes, by an apprehension of Gods wrath and indignation due to us for the same; by much true sorrow, remorse, and heavinesse of heart, for grieving and offending God, by our former vanities, lewdnesse, and rebellions, by an hungring and thirsting after

the mercy and grace of God in Christ Jesus; farre more lovingly, than for any worldly good: these are the fore-runners of a true and fruitfull faith.

The second triall of saving faith.

2. Secondly, Growth in strength, and a daily springing up towards height of assurance, and fulnesse of perswasion, is a sound marke of a saving faith. Other faiths commonly stand at a stay, or else flourish faire and fresh for a while, but after decay and die; or else they grow onely in a peremptory boldnesse, and groundlesse presumption, not in a true apprehension, and feeling perswasion of Gods love and favour, and of the certaine pardon and remission, of their sinnes; but true and justifying faith growes from a graine unto a great tree; from a little purling streame to a mighty torrent; from a sparke into a flame, being blowne by the spirit of grace, increased by the waters issuing out of the Sanctuary, and cherished with the dew of heaven. It is weake at the first God knowes, full of many doubts and distractions, nay, feares and tremblings; but after long experience of our owne sincerity, godly life, and good conscience, after it hath beene well exercised with continuance and constancie in the meanes of grace and knowledge, by a zealous and fruitfull hearing of the Word; by reading, conference, meditation, prayer, use of the Sacraments, singing of Psalmes, publike and private humiliations, faithfulnesse in both callings, mercifulnesse to the poore, &c. It growes up in time, and by leasure, to bee a strong faith. Let us looke into the Psal. 23. for the illustrations of his truth; When the great shepherd of our soules,

Mar. 4. 30, 33.

A pithy exposition of the 23. Psalme.

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our bleſſed Lord and Saviour Chriſt Ieſus, by the call and cry of his Miniſters, hath brought us home from our ſinfull wandrings, into his fold; and after led us along into his green paſtures, and fed us plentifully with the precious food of his Word, with meditation in heavenly things, with comfortable conference, and converſing with godly Chriſtians, after hee hath ſweetly many times refreſht us with the pleaſant Rivers of waters, with peace of conſcience, with joy in his holy ſpirit, with comfort in croſſes and diſtreſſes, by telling us ſoftly and ſecretly with an inward voyce, and ſacred inſpiration of his ſanctifying ſpirit, that we are certainly his, and aſſured of his everlaſting favour. After he hath often reſtored and revived our ſoules from deadneſſe and diſcomforts, which the heavineſſe and rebellions of the fleſh bring upon them, and taught and trained them long in the paths of righteouſneſſe; why then after this long experience of Gods ſpeciall love and favour, and exerciſe in the comfortable paſſages of Chriſtianity and holineſſe, faith beginnes with an humble triumph, and holy confidence, thus to reſolve in our hearts: The Lord Ieſus is moſt certainly my true Saviour, my ſtrong Mediatour, and ſhepherd of my ſoule. Whence ſprings three right noble and victorious concluſions; the firſt is this: I am moſt aſſured I ſhall never want any thing which is good either for my body or ſoule: Though I have but little of this worlds wealth, yet that little I have I hold in right, by the right of my Redeemer; I enjoy it with a good conſcience and inward peace, and I know

it is that pittance and portion allotted unto me by Gods eternall providence, whereby I am fitteſt to glorifie him, and ſave mine owne ſoule. The rich men of the world, and the oppreſſing Giants of the earth, have greater abundance I confeſſe, they revell it inſolently in their revenues and large poſſeſſions, they ruffle it in their riches, row in gold and ſilver, and have more than heart can wiſh; but they are ſtill in poverty and want, becauſe they want a contented minde, they are uſurpers and intruders upon their goods and lands, becauſe they have no part in Chriſt; their riches are ſnares unto them, to intangle them in pride, covetouſneſſe, cruelty and oppreſſion; their worldly wealth onely fats them againſt the day of ſlaughter. The ſecond is this; In the darkſome and diſmall *valleyes of death, I will feare none evill*; that is, come what come can; the anchor of my hope, the rocke of my comfort ſtands ſure. Though the heavens ſhould flame with fire, the aire roare with hideous thunder, the earth tremble with dreadfull earthquakes, the waters of the Seas rage, and ſhake the mountaines with their ſurges: Though tyrants ſhould threaten ſword and fire, ſcorners ſome and grinde their teeth, prophaners ſcoffe and raile, friends ſhrinke backe, and fall away; though heavie afflictions ſhould light upon my body, goods or good name; yea, though the griefly face of death were before mine eyes, yet I am reſolved, *mine heart is fixed*, by the grace of God I ſhall paſſe thorow them all, and at laſt lay hold upon that glorious Crowne, that I am ſure is mine owne, and is already paid for by the

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precious hearts bloud of my dearest Redeemer. The last conclusion is his; *Doubtlesse kindnesse and mercy shall follow me forever*; that is, I am assured of continuance and perseverance in grace, unto the end of my life, and of endlesse glory afterward through all eternity. Though I be sometimes troubled with doubts, and stagger with temptations, yet I make no doubt of deliverance out of them, but will ever reason with God out of many experiences of his speciall favour, and everlasting love to my spirituall comfort, as *David* did in a temporall conflict. When it was objected unto him that hee was no match for *Goliah*, too little to enter the lists with so great a Giant; *Thou art not able* (saith *Saul*) *to goe against this Philistine to fight with him: for thou art but a boy, and he is a man of warre from his youth.* Well saith *David*, *I have slaine a Lion and a Beare*, heretofore by the mercies of God, *and why then should I feare this uncircumcised Philistine? the Lord hath delivered mee out of the pawe of the Beare, he will deliver me out of the hand of this Philistine.* So though Satan, that strong armed man, throw at mee his fiery darts of distractions, doubts and feares, about the certainty of my salvation, and continuance in the faith, even to the wounding and vexing of my soule for the time; yet I am assured (and I will die in the place before I part with this perswasion) that that mercifull hand which hath formerly so many times restored me againe from such dumps, to my former comfort, and shewed mee againe the light of his favourable countenance, will undoubtedly set mee upon my feet againe, and refresh my heart

1 Sam. 17.

againe, with a doubled assurance, and a more glorious hope of everlasting life. Though sometimes I want feeling and sense of Gods favour, and my faith doth not worke in mine heart with that quickness and stirring as it was wont, but that I am possessed with much deadness of spirit, and heavie-heartedness, and that for the time my soule is sore disquieted within me; yet as a woman that hath once certainly felt the childe quicke and stirring in her wombe, though after it lie quiet, and without motion for a time, yet shee is assured by consideration of its former moving, that she is with childe: So though my faith sometimes want feeling, yet by the experience of former holy workings and stirrings in my soule, I am assured that I am still the childe of God, and that the everlasting treasures of saving grace are hid and lodged in mine heart. Thus it is the marke and property of a true justifying faith, to grow in strength, by many experiences of Gods mercies and favour, and by a zealous, faithfull and conscionable pursuit and practise of godly exercises, and good duties, and by a long and constant following of the holy meanes of increasing grace and sanctification. But by the way I must tell you, that the most ripe, and strong, and flourishing faith, may sometimes bee sore weakned, wounded and eclipsed. Faith holds it height of perswasion, and fulnesse of assurance, while we preserve and maintaine the fervencie of our first love, sincerity in our hearts, innocencie and uprightnesse in our lives. But if we grow cold in our profession, negligent of holy duties, relapse

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into some old sinne of our unregeneration, or bee overtaken with some open scandalous fall, we shall finde our faith also to faile, and to take a bruise. Nay, sometimes our gracious God, that he may try how we will stick and cleave fast unto him, though we want feeling of his favour, and how wee will trust in him, though he kill us: Nay, out of his secret wisdome, and invisible purpose, suffer our faith for a while to draw in her beames of comfort, and to lie without sense or motion in the heart for a season, but marke the difference: The best of the other faiths, which is the temporary, as it is but planted in the formall professor by an inferiour working of the spirit, and is never through and entire in sanctification, so by the opposition of the world, with some strong temptations, or some kind of persecution, it may be totally darkned and utterly quenched; For that those who have formerly by the force of temporary faith become friends to the Gospell, or made a good shew of forwardnesse, brought forth some fruits, may utterly fall away from those generall graces, embrace this world wholly, with *Demas*, as the onely and best heaven they ever looked for, and become scorners of sincerity and godly Christians. But found and saving faith can never be either finally or totally lost, it is never quite and utterly quenched and abolished in any true Christian. It may suffer a partiall eclipse, it may in some measure, and for a time be dimmed, as it was in *Dauid*, *Psal.* 51. But in due time it breaks forth againe, and shines more cleare and bright in the truly humbled and penitent soule.

To conclude this point then, and property of faith; Saving and justifying faith, as all other sanctifying graces, and as the whole way of the righteous, *Prov.* 4. 19. after it once rise and peepe up in the heart, it shines as the light of the Sunne, *That shines more and more unto the perfect day*. It may bee overcast with some clouds of temptations, darkned sometimes in this body of death, which wee carry about us, dimmed by our frailties and infirmities, hid from us for a while, by an unadvised fall into some scandalous sinne. But as the Sunne for all the clouds and mists which obscure his light, sticks still fast in his sphere, and at length dispels them, and shines faire againe: So faith, though sometimes shaken and overshadowed, yet still stands fast in the soule, breaks forth at length beautifull and bright, and at last when the day of this life is ended, sets sweetly in the Sea of endlesse joyes, and light that no man can attaine unto.

The third mark of saving faith.

3. Thirdly, it is proper and peculiar to saving faith, to purifie the heart. God purifieth our hearts by faith, *Act.* 15. 9. Other faiths may purge the understanding from ignorance, the tongue from railing and bitternesse, the outward actions from grosse and notorious sinnes, but they all leave the heart at large, to range and rove into a world of idle and earthly thoughts, of prophane and fruitlesse imaginations. Unregenerate men will act a thousand sinnes in the thoughts and imaginations of their hearts, without any checke or remorse of conscience. They suffer their hearts to bee exercised in covetousnesse, in filthinesse, in ambition,

in malice, in worldlinesse, a world of wickednesse, without any great horror or scruple, sith they are but vanishing and invisible thoughts: But where the working and purging grace of saving faith, hath seized upon, and seasoned the heart, there a zealous and watchfull care is had, there conscience is ever made of the devises and desires of the heart. Though no eye of man, no hand of humane justice, no instrument of death can discover, censure, or reach unto the secret & sinfull motions and imaginations of the heart, yet sith they are good open to the all-seeing eye of God, most hatefull in his sight, liable to his high displeasure, grieve his spirit, and weaken the power of grace, every truly sanctified man, doth for himselfe with speciall care, and all good conscience, to bridle and bring them under, to represse all wicked stirrings of the heart, and mainly to oppose against all lustfull, proud, covetous, ambitious, malicious, or what other irregular or exorbitant thoughts soever, the formall professour, the halfe Christian, is ever more troubled and grieved with an open sinne that doth disgrace and shame him in the world, than with plotting much wickednesse, and acting many pollutions, in his secret and invisible thoughts. But the sound Christian is sometimes more vexed, for having given way to some wicked conceits, and wandring imaginations of his heart, then for outward frailties and infirmities. For it grieves him to the heart, that sith God hath ranked him amongst the number of true Christians, and that hee is so accounted by the best men, yet notwithstanding

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ding he should be so farre tainted with that hatefull sinne of hypocrisie, as to the eye of men, to be unreprovable, and yet to grieve so good a spirit, and offend so gracious a God, by the sinfull wandrings and rovings of his thoughts, which though no man see, yet the searcher of all hearts, and the undefiled purity of Almighty God, doth right heartily hate and abhorre. Let us then trie the truth of our faith, by the change and holinesse of our hearts. If our inward affections, and inmost thoughes be purified, then it is a certaine signe the power of saving faith hath beene there. *The desire of the righteous is onely good*, saith *Salomon*, *Prov.* 11.23. By nature *the imaginations of mans heart are onely evill continually*, *Gen.* 6.5. Yet after the heart be purified by faith, his desires are onely good. But because no man is so absolutely good and sanctified in this life, we must understand it thus. The maine streames of his desires, the course and current of his heart is to godlinesse and goodnesse, though sometimes his corrupt nature, and Satans boysterous temptations, doe unawares and violently carry his thoughts another way. His inward and secret plots and projects, are commonly spent for the setting forward grace, and Gods glorie. But if so be, that out of the reliques and roots of in-bred corruption, which is never utterly abolished untill death, there passe him sometimes, and sprout up, rash and unruly wishes and desires, after he comes to himselfe, and takes notice of them, he sends out many other zealous and fervent after them, for humiliation and pardon, and purging of his heart.

Whereas

Whereas unsanctified hearts are ordinarily working for increasing wealth, and enlarging temporall happinesse, or else are worse occupied. And they are not vext with any conceit or consciousnesse of the idle vagaries, and prophane wandrings of thoughts, but hold it a point of too much purity and precisenesse, to bee so censorious and severe over the freedome of imagination.

4. Fourthly, Wee may know our faith to bee sound and saving, if it bring forth a true and thorow Evangelicall repentance. Legall repentance, morall repentance, a hollow and halfe repentance, feare and forbearance of some sinnes for feare of punishment in outward things, or for the love of God onely, as he is good unto him, may befall the reprobate. But to bewaile our sinnes from the bottome of our hearts, because they are sinnes, and for conscience sake to loath and hate all iniquity, because it is an eye-sore and heart-sore to our gracious God, and most loving father in Christ Jesus, to crush the head of originall corruption, and breake the heart of our sweet sinne; to part from all grosse sinnes in action and practise, and all frailties and infirmities, at least with disaffection, prayer, humiliation, and repentance: These and the like are the fruits and issues of a true and justifying faith. For no man can truly, sincerely, and thorowly detest and abandon all his former lewd courses, the sensuall pleasures of this life, and his sweet sinne, before he be assured by a sound and lively faith of Gods marvellous mercy towards him, in the forgivenes of all his sins in Christ. For

A fourth triall of saving faith. *Si fides fundamentum est pœnitentiæ, præter quam nihil est, quod bonum sit, appetenda est pœnitentia, quam constat in fide esse fundatam, non enim potest arbor bona malos fructus ferre: pœnitentia itaq; quæ non ex fide procedit, nihilis non est: (Sic prorsus dubio nec fides sine pœnitentia.) Aug. de vera & falsa pœnitentia, c. 2.*

if once his comfortable favour ſhine and be ſhed into his heart, he eaſily and immediatly melts and reſolves into teares of ſorrow and griefe for former rebellions, and makes unfained and reſolute vowes for ever after by Gods grace to throw out of his heart and life thoſe Toads and Scorpions, thoſe vanities and foule pollutions, which kill his ſoule, and grieved ſo good a God. That ſenſe and feeling of Gods favour is a notable and ſtrong meanes to beget thorow griefe, and unfained ſorrow for ſinne, appeares *Ezec.* 36. 26, &c. *I will alſo deliver you from all your filthineſſe, and I will call for corne, and will increaſe it, and lay no famine upon you. For I will multiply the fruit of the trees, and the increaſe of the fields, that yee ſhall beare no more the reproach of famine among the heathen*: (You muſt underſtand, that under the abundance of temporall bleſſings, he concludes ſpirituall comforts) And then ſaith he, *Then ſhall yee remember your owne wicked wayes, and your deeds that were not good, and ſhall judge your ſelves worthy to have beene deſtroyed for your iniquities, and for your abominations.* But a more ſpeciall and pregnant place for my purpoſe, is *Zec.* 12. 10, 11. *I poure, ſaith God, upon the houſe of David, and upon the inhabitants of Ieruſalem, the ſpirit of grace and of compaſſion, and they ſhall looke upon me whom they have pierced, and they ſhall lament for him, as one mourneth for his only ſon, and be ſorry for him as one is ſorry for his firſt borne. In that day ſhall there be a great mourning in Ieruſalem, as the mourning of Hadadrimmon, in the valley of Megiddon.* When once the ſpirit of grace by a lively faith hath certified our troubled and trembling hearts of

God

Gods favour in forgiving our ſinnes, when once we be aſſured, that that ſpotleſſe and ſacred bloud was ſpilt particularly for our pollutions; why then onely with truly wounded ſpirits, and grieved ſoules, do we begin to looke on him whom our ſins have pierced; then doe we hartily hate our former graceleſſe rebellions, which by the eye of faith we ſee, were the whips and nailes, the thornes and ſpeares that vext the Sonne of God. When once wee ſoundly beleeve that his precious bloud was ſhed for our ſinnes in particular, then doe we ſhed thoſe true teares of compunction and ſorrow, which are indeed the ſoules hearts bloud, and the wine of Angels (as Divines call them) right pleaſing unto God, and joyfull unto Heaven, untill we have a true perſwaſion ſetled in our hearts, that wee are certainly redeemed from the powers of Hell, by the death of Chriſt, wee cannot for our lives truly hate all ſinne, as it is ſinne for conſcience ſake, and for the love of God, wee cannot before abandon both in practiſe and allowance; our earthly mindedneſſe, and worldly vanities, with the conſtancie and integrity of the Saints of God. But when we once have claſpt our hand of faith upon that glorious Crowne in Heaven, which is ſure our owne, and ſealed unto us by the bloud of Chriſt: Why then, and not before, are we content to uſe the world, as though we uſed it not; then our vanities beginne to vaniſh, our former pleaſures to be unpleaſant; then beginne wee to diſaffect our earthly affections, to diſtaſte the taſteleſſe revellings of good fellowſhip; then the ſweetneſſe of

sinne is turned into gall, and the glory of the whole world to the eye of our faith, appeares to be nothing but dung, vanity, nothing.

A fifth triall of saving faith. *Neque enim possibile est ut habent in se aliquid injustitiæ, possit justitia reputari, Orig. ad Rom. 4. l. c. 4. ubi prolixè tractat hoc argum.*

5. Fifthly, Saving faith is the root and fountaine of sanctification, and therefore if we finde our selves to be sanctified, we may be assured that wee savingly beleeve, 1 *Cor.* 6. 11. It is said, *Act.* 26. 17, 18. that *Paul* was sent *to open the eyes of men, that they might turne from darknesse to light, and from the power of Satan unto God, that they might receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith.* True and justifying faith doth ever beget in him whom it possesseth, a sanctification of all parts, both in soule and body, though not of perfection. By this holy worke of sanctification, a man shall finde himselfe as farre differ from what he was before, as a Valley from a Mountaine, the strait from the crooked, the softnesse of flesh, from the hardnesse of flint, the nature of water, from the substance of Diamond. For it makes a great change and alteration in the powers and faculties both of soule and body, in all the parts and passages of this life. His understanding is inlightned with knowledge in the great mystery of godlinesse, and in the secrets of Gods Kingdome, which are hid from the wise, and men of understanding, and the greatest part of the world, *Mat.* 11. 25. His will is now bent to the best things: His memory, which before was like a Seive, and let out the water of life as it was powred in, is now a store-house for heavenly treasures. The streame of his affections is turned from the world, and pursuit of pleasures, towards

towards Gods glory, and good causes, from the joyes and contentments of sinne, into a hatred, feare and sorrow for them. His heart is weaned from all her temporary pleasing lusts, and fallen in love with eternall pleasures, and heavenly things. His conscience is purged, and become watchfull to discover, and sensible to feele the approach and prickings of the least sinne. His hands are washed from corruption and bribery, from violence, and the bloud of the poore. His eyes are restrained from lustfull wandrings, from beholding vanity, from greedy gazing upon the wedge of Gold, and his neighbour *Naboths* Vineyard. His eares are stopt against enticements to sinne, slanderous tales, and filthy talke. His lips are silenced from prophanenesse, obscenities, bitter speeches, and idle jests. His feet are fettered by the power of grace, from running any more after the pompe and pleasures of vaine-glorious worldlings, carnall enticements, earthly desires, deceitfull and uncertaine hopes, from wandring in the crooked wayes, and accursed by-paths of vanity and sinne, from treading any longer in the easlesse and endlesse Maze of worldlinesse, covetousnesse, and earthly-mindednesse. Such steps and prints as these wee may finde in our soules and bodies, if the spirit of grace hath sanctified them by the power of saving faith. Every severall part of holinesse, and spirituall branch of sanctification, is a signe and marke of the sincerity of our faith, as the goodnesse of the fruit, and sweetnesse of the streame, discovers the soundnesse of the tree, and the purity of the Well.

If saving knowledge, love to Christians, feare of Gods dreadfull Majestie, zeale for his glory, obedience to his will, respect unto all his Commandements, reverence to his Ministers, joy in his promises, humility under his chasticements, a spirituall hungring after the Sacrament, a sincere longing for his Sabbaths, an earnest wishing and waiting for Christs comming in the clouds, and such other spirituall graces dwell plentifully in us, and expresse themselves fruitfully in our lives and conversations; then assuredly the root of life, and fountaine of all other graces, a lively faith is seated in our soules. But if these fruits doe not appeare, our faith is not a living tree, planted by the Rivers of Gods blessings, but a dead stocke, onely gilt and vernished over with some glistering shewes, like the glowing and shining of rotten wood. If we would try then whether our faith be true and justifying or no, there is no better touchstone, than the severall fruits and branches of sanctification: Let us runne over some of them briefly, and with uprightnesse of conscience, compare them with our present disposition. 1. Doe wee sacrifice our whole hearts, consecrate our affections, devote our thoughts, renting them resolutely from earthly pleasures, and this vaine world; to doe unto God faithfully and sincerely, the best and utmost service wee can? 2. In respect of glorifying God, *and keeping a good conscience in all things*, 2 *Cor.* 1. 12. Doe we scorne with an holy contempt, all prophane scoffes and censures, all discountenance of men, and the uttermost rage of persecuting

cuting tyrants. 3. Have we so cast up our accounts with the world, and are wee at that point with all things under the Sunne, that we now chearfully addresse and bend our selves with chearfulnesse and joy to the pursuit of *the price of the high calling of God in Christ Iesus*? 4. Doe wee heartily grieve for and bewaile our sinnes past, not for any worldly losse, feare of punishment, or shame they have brought upon us, but because with a long and audacious provocation, they have grieved and offended our gracious God, and unhappily restrained and estranged us from his grace, favour and familiarity? 5. Doe we loath and hate our present corruptions, especially those which sticke closest unto our bosomes, and with sensuall sweetnesse cleave fastest unto our corrupt nature? 6. Doe wee indifferently and impartially with zeale and truth of heart, endevour and set our selves to mortifie and abandon every sinne, though our worldly reputation bee never so deeply engaged, our temporall happinesse never so strongly enchained, our carnall affection never so much endeared unto it? 7. Doe wee avoid and forbeare with no lesse care and conscience, those wicked courses, which lead unto gaine and glory in the world, than those which are accompanied with shame and punishment? 8. Doe wee not onely performe those holy duties, and embrace those spirituall graces, which purchase credit and commendation amongst men, and in the world, but also those which are entertained with lowring and discountenance, and persecuted with disgrace and

Ph.1.3.13.

Ezech.16.*ult.*

Hos.14.4.

Heb.11.25,26.

Dan.6.10.

ſpight? 9. Doe wee ſtill ſubmit our ſelves to the will of God, as it is more and more revealed unto us by the Miniſtery of the Word, though it croſſe our former cuſtomes and worldly deſires? and doe we reſt contented with our preſent eſtate, becauſe moſt certainly it fals unto our lot by Gods good pleaſure, and everlaſting providence? 10. Doe we delight in hearing, meditating, and conferring of Gods Word? and doe we ſtand to the profeſſion and practiſe of it, not only when it is good cheape, and brought home unto our doores, but alſo when it is deare and very coſtly? 11. Are we willing and reſolved, ſave onely that we deſire to glorifie God longer, and to provide more comfort againſt that day for any pleaſure we take in the world, to reſigne up our ſoules at any time into the hands of God, and to meet our Saviour in the clouds? If we doe theſe things? If this be our preſent diſpoſition? If we finde theſe and other fruits of ſanctification in our ſelves, our ſoules are moſt certainly ſeaſoned and ſaved by a true and juſtifying faith.

Pſal. 1. 23.

* A fixth triall of ſaving faith

* 6. Sixthly, Saving and ſanctifying faith ever workes by love, *Gal.* 5.6. 2 *Pet.* 1.5. 1 *Tim.* 1.5. *A pure heart, a good conſcience, faith unfained*; and a true hearted Chriſtian love, ever goe hand in hand. If wee would bee aſſured that our faith is ſound, we muſt feele kindled in our hearts, an holy flame of moſt deare and ſpeciall love.

Mors fidei charitatis ſeparatio: credis in Chriſtum fac opera Chriſti: ut vivat fides tua, fidem tuam dilectio animet, probet actio: non incurvet terrenum opus, quem fides cœleſtis erigit: qui dicis te in Chriſto manere, debes ſicut ipſe ambulavit, & tu ambulare, Bern. Serm. 24. ſup. Cant.

Firſt, towards God, who of his owne free mercy, hath ſealed unto us by the bloud of his Son, all the prerogatives of the Saints upon earth, and the bleſſed inheritance of the moſt glorious and everlaſting

lasting Kingdome of Heaven. A sense of which extraordinary goodnesse, makes us preferre his glory, before any worldly good, the sweetnesse of life, or salvation of soule. Untill our soules bee inlightned with saving faith, and the eyes of our understanding unsealed to see into, and to apply unto our selves the mysterie of our particular redemption, we cannot looke into the rich treasury of Gods bottomlesse and boundlesse goodnesse and bounty unto us; we cannot behold the beauty and excellency of so great Majestie, which are speciall occasion, matter, and motives, first, to stirre up and kindle in us an holy love: The branches and risings of which sacred flame are these:

1. First, When we are certified by a lively faith, of our reconciliation with God by the death of Christ Iesus, which is the Conduit-pipe, thorow which all comforts and graces doe sweetly flow unto us; we beginnne to love God for his love and goodnesse unto us, according to that, *1 Ioh.* 4. 19. *Therefore we love God, because he loved us first.* For certainly no man can soundly and sincerely love God with true zeale, and without by-respects, untill he be perswaded in his owne heart, that all his sins are remitted, and that he is eternally beloved of God. But then every blessing of God is as it were bellowes, to blow the fire of our love to a bigger flame. Then wee beginne to consider with melt ings of spirit, and pangs of deerest affections: what an infinite mercy of God it was, that wee were not cut off before our calling and conversion, in the time of our open disobedience and rebellion,

bellion, in the dayes of our ſinfull vanities and fraile delights.

2. We wonder at the ſtrange patience of our mercifull God, in that it hath pleaſed him to cover and conceale from the eyes of the world, many hatefull abominations done by us in ſecret, and to keep us reputed as unſpotted and blameleſſe before men, when as we have deſerved for them *to have beene made an aſtoniſhment and hiſſing, and by-word to all about us*; nay, perhaps to have beene hanged up as ſpectacles of ſhame and horror to the whole world, of example and terrour to all poſterity.

3. But we ſpecially faſtening our conſideration upon that happy and holy worke of our new creation, to the everlaſting glorious admiration of his grace and goodneſſe, we muſe how by the mighty power of his ſanctifying ſpirit, hee hath pulled us out of the mouth of that devouring Dragon, *and ſnatched us as brands out of the fire*, to make us ſtarres in Heaven. What a marvellous mercy, kindneſſe and bounty is this; thinke we with our ſelves that wee ſhould bee ſingled out by the power of the Word, and marked by the hand of God for ſalvation, when many hundreds about us are never better for the Word all their life long, and at length periſh everlaſtingly. That wee which heretofore have beene perhaps as miſerable, blinde, and prophane as the worſt, ſhould now be waſhed, be ſanctified, be juſtified, *In the name of the Lord Ieſus, and by the ſpirit of our God*; ſhould bee now like a few cleare ſighted, amongſt a throng of blinde men; Like the portion of *Iacob* in Egypt, fairely inlightned

ned, when the Countrey round about is covered with darkneſſe, Like *Gideons fleece, alone watered*, with his ſpeciall and ſaving bleſſings, *while the reſt of the earth is dry*, and deſtitute of his grace; that is, that whereas true *Nathaniels*, ſound Chriſtians are very ſcant, and thinly ſcattered, like the berries, after the ſhaking of an Olive tree, two or three in the top of the utmoſt bowes, and foure or five in the high branches; here one or two in a family, there three or foure in a Village; yet now by the mercies of God we are of their number.

4. From hence we riſe in our meditation to conſider and wonder at the Well-ſpring of all our happineſſe; our election and choice to be heires of Heaven, out of Gods free mercy, and onely deare love, before we were borne, nay before the world was made, even from all eternity: And hereupon our hearts ſpring and leape within us for joy and comfort, to thinke, that as a woman, which loving her childe while it is yet in her wombe, becauſe it ſprange out of her loynes, doth much more ſweetly ſmile upon it when it is borne, and ſhe embraceth it in her armes: So if God loved us before we had any being, while we yet lay hid in the great lumpe, and unfaſhioned Maſſe of man-kinde, becauſe he had choſen us to be veſſels of honour for his royall Palace of Heaven; hee will much more dearly & tenderly handle us, and lull us in his armes of mercy and compaſſion, and hide us under his wings of protection and power, now when we are new borne by the ſpirit of the Lord Jeſus, and that hee hath ſtamped upon us his owne image of holineſſe,

holineſſe, *and ſealed us with his ſpirit, againſt the day of redemption.* Theſe and many other bleſſings, graces and comforts flowing from them, knit our hearts faſt and nearly unto him, after we be aſſured by a true faith, and the ſpirit of adoption, that they are certainly our owne. But no unregenerate man is really and truly partaker of theſe ſpirituall prerogatives, and therefore cannot truly and ſincerely love God. This then is the firſt branch of divine love, when we dearly and affectionately love God for all thoſe good things hee vouchſafes unto us through Chriſt. He that hath not a ſenſe and taſte of theſe things by a ſound faith, commonly loves God principally for his profit, and proſperity in the world, not much unlike in this point to a little childe, that ſayes his prayers onely that hee may breake his faſt.

2. A ſecond ſtaire and riſing of our love, is to love him for all thoſe beauties, excellencies, and eternities; all that incomprehenſible Majeſtie, purity and glory, which hee infinitely and eternally poſſeſſeth in himſelfe; ſome glimpſes, ſhadowes and reſemblances of which, hee hath ſcattered and diſperſed amongſt his creatures. Wee are not to love God onely for the good wee have received from him, even in heavenly things, but alſo for his owne goodneſſe, and for that great Majeſtie, and unapproachable light, which encompaſſeth him in the heavens. Hence it is that ſuch a zealous pang of fervencie in this kinde, and ſuch an unquenchable thirſt of ſanctif ing Gods Name, and the advancement of his Kingdome, poſſeſſed the

the blessed spirits of those two men of God, *Moses* and *Paul*, that forgetting themselves, they desired *rather to be blotted out of the booke of life, and to be accursed*, than God should not be glorified.

3. A third branch and beame of this spirituall flame, is when we so strongly love God, before and above all other things; that we love nothing in the world but for his sake. 1. Hence it is that true Christians imploy their love unto their children, rather in planting grace in their hearts, and in making them Gods servants, than in purchasing for them large possessions, and making them great upon earth. 2. They love their friends and familiars, not for advantage, pleasure, profit, or worldly reputation, but most dearly, because they love God, and have his image of grace and sincerity shining in them. 3. They love their health, not because they are enabled thereby with more ease and contentment to pursue the world, and more entirely to enjoy the vanities thereof; but because it brings them vigour unto their bodies, and liberty unto their minds, to serve God more chearfully and comfortably, both in their generall and particular calling. 4. They love riches, honours, knowledge, the countenance of greatnesse, high places, and the like; not that they may ruffle it, and domineere in the world, oppresse and proudly overlooke their brethren; but that they may be the stronger to withstand ungodly oppositions, that they may give the more enlargement to Gods glory, and furtherance to good causes; that they may performe moe good works, doe more good unto

good

good men, and more honourable ſervice to the Majeſtie of Heaven. 5. They love the Word, and the free and fruitfull paſſage of it, not onely becauſe it brings outward peace, and worldly happineſſe, but becauſe it glorifies Gods Name, and enlargeth Chriſts Kingdome; fils Heaven with Saints, and the earth with good Chriſtians. Thus in a man ſanctified with ſaving faith, the love to creatures, and all other things, is ſerviceable and ſubordinate to Gods glory.

4. A fourth ſtep and ſtaire of our love to God, is to hate our ſelves for love of him: That is, to be content to looſe our goods, our friends, our libertie, our lives, rather than to betray his truth and glory, in not ſticking to it, and ſtanding for it. The ſpirituall heat of this divine flame doth beget in the heart of the true Chriſtian, an holy contempt of prophane ſcoffs, railings, ſlanders, diſgraces; it makes the nobleſt ſpirit, which naturally is moſt impatient of contempt and contumelies, to digeſt with patience the ſpightfull baſenes of the prophaneſt abjects, and the railings of the proud. This love burned in the breſt of *David*, when hee thus anſwered his ſcornfull wife *Michall*, *I will yet be more vile than thus*. Even Majeſtie it ſelfe ſtooped to the moſt diſdainfull contempt for the glorifying of God; and ſubmitted his Crowne and Scepter to the ſcorne and cenſure of the meaneſt for his ſake. This love was hotter in the hearts of many Martyrs, than the ſcorching flames about their eares: This alone ſuſtained them amid their cruell torments, and edged them on even with their dea-

Luk.14.26.

2 Sam.6.22.

reſt

reſt bloud to ſlacke the fire, and quench the thirſting rage of perſecutours. Their bodies were like ours, their ſtrength was not the ſtrength of ſtones, their limbs were not of ſteele, nor fleſh of braſſe, they were ſenſible of paine and torment as well as we; but the heat of Gods love within them, did with ſuch a powerfull vigour ſo wholly poſſeſſe their ſoules, that it more prevailed to comfort them, than the flames of fire were able to confound them.

2. After that ſaving faith hath planted this fervent love of God in our hearts, it ſpreads and imparts it ſelfe to the creatures, with due reſpect, mercifull uſage, and moderate delight in them, as wherein appeare ſome prints and ſhadowes of the beauty, wiſdome, power and glory of God. But eſpecially to men, becauſe they are knit unto us with a nearer bond of brotherhood by creation, and beare about them the Image of the ſame Creatour; but moſt dearely of all to true Chriſtians, and ſanctified men, becauſe they are fellow members of Chriſts body, and co-heires with us of the ſelfe ſame Kingdome. Hereupon it is that *Paul Gal. 6.* 10. bids us *doe good unto all men, but eſpecially to them of the houſhold of faith.* And that *David* ſaith, *Pſal. 16. 3. That all his delight is in the holy ones which are here on earth, and chiefly in thoſe that excell in vertue.* This love of the Saints and godly men, is a manifeſt marke of ſaving faith, and an infallible ſigne of true regeneration. The ſpirit of God hath pointed it out as a ſtrong demonſtration, and propoſed it as a touch-ſtone for triall in this point. We know faith

Iohn;

Iohn, 1 *Ioh.* 3. 14. *That wee are translated from death to life, because we love the brethren.* If any man can heartily and sincerely vouchsafe his best and kindest affections to a true Christian, for this cause onely, he being otherwise a stranger unto him, that hee sees the saving graces of Gods spirit shining in him, and manifest signes of true and unfained godlinesse. It is a good argument unto him that he himselfe is a true Christian, and that those same graces are seated in his owne soule, which he so much sets by, loves and reverenceth in another.

3. Thirdly, a man sanctified by faith, doth onely truly and rightly love himselfe, but in another measure, kinde and manner, than prophane men: For they make Idols of themselves; their love to God, to his Word, to their kindred and neighbours, must ever yeeld and submit to the love of themselves. They cannot for their hearts love heartily a true Christian, only for his godlinesse; It may be they may affect him for his gifts, because hee deales justly with them, because of some naturall bond of kindred or alliance, or for that they enjoy outward blessings by living with him: But ever for his profession & practice of sincerity, they hold him too precise. In deed and truth, all their love rests within their owne bosomes, and is cunningly and secretly spent upon themselves; Gods glory, salvation of soules, good of others, are served at second hand, and in reversion, after themselves, and their owne sinfull pleasures. In a word, the unregenerate man loves onely himselfe, in plotting and providing earthly comforts, and temporall happinesse in this

this life; love of all other things, and all other loves in him, are swallowed up in the torrent of this selfe love, as lesser Rivers in the Sea. But it is farre otherwise with every one, which by a fruitfull and working faith is assured of Heaven; for he loves himselfe so, that he loves God infinitely more, with the deerest pang of his best and strongest affection, hee sweetly embraces every true Christian; he loves all other things with relation unto God, and reservation of his glory. His love unto himselfe is rectified and directed unto true happinesse; not mis-spent in furnishing and filling himselfe with worldly wealth, and earthly pleasures, for the body only, but is fervently imployed in fitting his immortall soule with grace, that it may live eternally hereafter in the glory of heaven.

4. Lastly, That speciall and impartiall love which springs out of nature, or some kinde of neerenesse, as to wife, children, kindred, friends, familiars, and where there is no grace, like a great River, many times overflowes the banks of moderation, discretion, and reason, is happily seasoned and sanctified by saving faith, and made thereby more fervent, comfortable, and faithfull.

1. No man can truly love his wife, but the true Christian, and sanctified man; he may love her body, her beauty, her wealth, her birth, her friends, the outward comfort and contentment she brings with her, &c. But he loves not her soule, for hee neither made his choice principally for grace, nor being matched, doth chiefly wish and worke her spirituall good, doth not grow with her in saving

graces, and holineſſe of life, nor walke with her hand in hand towards the Kingdome of Heaven. He loves her not for that ſhe was put into his hand by Gods providence for his portion, for perhaps he had onely an eye and aime at her portion, parentage, perſon, and ſome other by-reſpects. He loves her not, as Chriſt did his Spouſe, and as *Paul* exhorts, *Epheſ.* 5. 25. with a ſincere, chaſte, and ſpirituall love, that he may beget more and more holineſſe and ſincerity in her; preſerve her unſpotted of the corruptions & abominations of the time, and prepare her for Heaven, that as they have lived together in the neareſt bond, and deareſt love upon earth, ſo they might raigne and rejoyce together everlaſtingly in the ſecond life. This is not the care and conſcience of the unregenerate man towards his wife, and therefore I ſay he doth not love her truly. He doth not love her becauſe ſhee is all glorious within, enricht with true and laſting graces of the ſoule, but becauſe ſhee is outwardly deckt in body, that muſt rot, and feed the wormes, and becauſe ſhee ſerves his turne for outward comforts, and is his fellow helper, for thriving and flouriſhing in the world. 2. Neither doth any unſanctified man truly love his children; Hee may love them as they are the fruit of his loynes, the lively images & repreſentations of his perſon, the hope of his poſterity, the lines of his bloud, the arches of his houſe, and pillar of his name and family, and in ſuch like reſpects: but he doth not burne with that truly Chriſtian love towards them; which begets a zeale and care to plant in them

them the true feare of God, ſaving knowledge, the power of Religion, and *that one neceſſary thing*; the graces of ſalvation. He is ſpurred on by his naturall affection to toyle and tire out himſelfe without meaſure or end, to heape and hoard up for them earthly treaſures, but he is cold and careleſſe in providing for them durable riches; that Pearle of high price, and a Crowne of immortality. And therfore he loves them affectionately, but not conſcionably, kindly, but not Chriſtianly. 3. Neither can any ungodly man love truly his friend; he may be linked to him in a ſtrong & boyſterous bond of Good-fellowſhip, he may ſticke unto him in ſome deſperate attempt, even to the ſhedding of his bloud; he may affect him for advantage, for pleaſure, for profit, for a time, for his faire conditions, for his good nature, his civill carriage, morall vertues, gifts of knowledge & wiſdome, nobleneſſe of ſpirit, long acquaintance, and the like; But he cannot poſſibly faſten & knit his ſoule unto his friends, as the ſoule of *Ionathan* was tied unto the ſoule of *David*, that is, in the feare of God, in an holy league for the keeping of a good conſcience, ſtanding for Gods truth, and the advancement of his glory, in that golden knot, and noble tye of Chriſtianity. The knot of that deareſt love betwixt *David* and *Ionathan*, was tied by the Spirit of God; they were as it were ſworne brothers in good things; they made a covenant, *1 Sam.* 18. 3. (for they loved the one the other as their owne ſoules) that they would for ever ſticke cloſe together in the beſt things, in deſpight of all adverſary, rage and malice,

lice, and the cruelty and corruptions of the time, the vanity and abomination of *Sauls* Court. The flame therefore of this affection was a sparke of Heaven, never to be put out or quenched, after it was once set on fire; but of that lasting and divine temper, that it was to burne in their brest with mutuall zeale and fervency upon earth, and to blaze everlastingly with Seraphicall heat in the heavens afterward. The dearnesse and strength of this holy love betweene *David* and *Ionathan*, and so of Christian affection amongst godly men, appeares by the deerest pangs, and passionate meltings of *Davids* heart, for the death of *Ionathan*, 2 *Sam.* 1.26. *Woe is me for thee*, saith he, *my brother Ionathan: most sweet hast thou beene unto me: thy love unto me was wonderfull, passing the love of women.* The love of a woman, by reason of the tendernesse of heart, and the excesse of passion in that sex, is most longing, passionate, and fervent; yet nothing to the love of *Ionathan* to *David*, nothing to that flame of spirituall affection, kindled by the Holy Ghost in the hearts of true Christians one towards another: For all other love is earthly, naturall, finite, mixed in the meane time with many feares, distastes and jealousies, with much unquietnesse, interruptions, and restlesse longings; sometimes it is furious, sometimes faint, sometimes weakned and weary with the free and easie enjoyment of the thing beloved; sometimes it is afflicted with despaire, by resistance and difficulty; sometimes strangeled with stings of jealousie, lest it be defrauded and wronged by partnership, and participation, at the best

See *Burton* of *Melan.* pag. 509. & 517.

best it is but a bitter-sweet, and at last ever ends either in endlesse divorce, or in bannings and cursings of each other in hell for their neerneſſe of unsanctified love upon earth. Or if they be both converted, they ever after hate and abhor their former wicked love of good-fellowship, and enter a new holy league, and sacred bond of Christian love. But spirituall love, betwixt two Christians, is of a more sweet and loving disposition, of a more lasting and heavenly nature. Their deare embracements in godlineſſe, and many kinde offices in Christianity, are enterchanged and exercised betwixt them, because they see and know that they are both, 1. children of one Father; 2. Brethren of Christ Iesus; 3. Begotten againe by the same spirit; 4. Borne of the same immortall seed of the Word; 5. Nourished with the same spirituall food; 6. Of one houshold of faith; 7. Pilgrimes and fellow-travellers towards the same everlasting home; 8. Souldiers under the same colours, called to the selfe-same hope; 9. And co-heires of the glorious Kingdome of Heaven. And therefore if once true affection grounded upon grace, seize upon their hearts; if once their two streames of sanctified love, springing out of the fountaine of their love towards God, meet and joyne themselves in an holy and Christian fellowship, they grow bigger and bigger in sincerity and strength, towards a great torrent, untill they both fall at last, and bee swallowed up in that bottomlesse Sea of endlesse love, and higheſt happineſſe in the world above. The love then of the true Christian, is

onely true and worthy embracement.

As for the love of unregenerate men to their friend, though they be never so wise, rich, or honourable, it is idle, vaine, and transitory, not worth a points end for any sound comfort the Christian shall ever enjoy by it, save onely in that it may be a meanes or occasion to worke good upon them, or give countenance and encouragement unto him in his calling. 4. Lastly, neither doth any unsanctified man love truly his kindred; hee may have with them merry meetings, set feasts, exchange of carnall contentments, but to the bond of nature, there wants the linke of grace, and therefore there is wanting that saving and sacred knot that is wont to tye together the hearts of godly men, so lastingly and sure, that no crosse or misery, no man or devill, nor time, nor yet eternity can ever untye. His affection may bee hot towards them, because of the same bloud, but a mutuall interest in the bloud of Christ, is that which seasons and sanctifies all naturall affections.

5. Onely saving faith is able to beget love unto our enemies, *Matth.* 5. 44.

Thus farre I have told you what love saving faith begets in the hearts of true Christians towards God, the creatures, the godly, themselves and to others, as shall be led with nature, and neerenesse rectified by Religion. I have but given you a taste, and yet I have stayed the longer upon the point; because there are many, when they heare of *faith working by love*; they presently apprehend and conceive it to be no more but releeving

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the poore. When they are taught that they must joyne good works to their faith, they presently thinke, that only almes-deeds are them. Whereas if a man should *feed the poore with all his goods*, 1 *Cor.* 13. and yet want a true hearted & zealous love to God, his Word, his Ministers, his servants, his Sacraments, his Sabbaths, his Kingdome, his comming, &c. it would profit him nothing. If a man were never so famous & glorious for his almes-deeds, and should not have a due respect, and sincere obedience to all the duties, both towards God and man, enjoyned by the Commandements, they would stand him in no stead at the day of triall.

And yet these men harbouring such odde opinions, and idle conceits, by reason of their ignorance, are wont to vaunt and bragge much of the times of Popery, what a world of good works, and open housekeeping were in those dayes, and thinke within themselves, that they onely live worthy their profession, that love is onely lodged in their bosomes, and that they have clipt the wings of charity, to keepe her at home with them, when as she is flowne away from the most places and parts of the world besides. And whence rise all these glorious conceits, because they give now and then something more liberally and bountifully to the poore. And that:

1. Perhaps which they give is but part of the price of the blood) for by inclosure they drive them both out of their houses, and from the Ministerie) both of the bodies and soules of the poore. It may be, they got in by oppression, extortion or

usury, *by grinding the faces of the fatherlesse, and tearing the flesh of the people of God.* And so wretched men thinke to appease God, by giving part of their robberies in almes, and goe about as it were to corrupt him with presents, and call him to take part of the spoile.

Isa. 61.8.

2. Or perhaps they pervert and pollute all their good works and almes with Pharisaicall hypocrisie and vain-glory, not freely and cheerfully parting with them, with a sincere desire to glorifie God, 1 *Cor.* 10.31. and so they utterly lose their reward, *Matth.* 6.1.

3. Or perhaps they give hand over head, without any difference of parties, or spirituall discretion: They doe not with an holy care consider, where their gifts may bee best bestowed, what is fittest to be given, how much is meet for them to contribute, and in what manner they should performe it, being strangers to that precept and principall of the Apostle, forever to be strictly observed in all offices of love, works of charity, and almes-deeds, *Gal.* 6. *Doe good unto all men, but especially to them of the houshold of faith.* Perhaps they are free-hearted in upholding some old superstitious customes, some prophane sports and pastimes, but very cold in contributions to godly uses, and good causes. In such cases a little is wrung from them, with no lesse a doe, than if a distresse of a fine or amercement were to be exacted and extorted from them.

4. Perhaps for all the charity they bragge of, they inwardly hate a true Christian, as a fellow troublesome

troubleſome, and too preciſe. And they reſpect onely and eſteeme the good opinion and kinde affection, of good-fellowes, as they call them, and merry companions, holding it an onely way to winne love, to make themſelves popular in practiſe of ſome plauſible ſinnes, in ſtanding for old corrupt cuſtomes, which ever pleaſe the moſt part and common ſort, in yeelding liberty for licentious courſes, to them that live under them, and about them, in procuring impunity to diſordered perſons, and taking part with Satan and prophane men, againſt the courſe of ſincerity and good Chriſtians, which is a cruell mercy, and murdering love.

5. It may be ſaving knowledge, ſound faith, ſincerity of heart, a good conſcience, are wanting to their good works, and then their almes-deeds are no better unto them (though in themſelves good and neceſſary) *then the cutting off of a dogges necke, and the offering of Swines blood*. It is farre eaſier for a man to part with the ſuperfluity of his abundance, than to part with his ſweet ſinne, and the ſenſuall pleaſures of this life. Hence it is that the hypocrite ſometimes (eſpecially if he have any hope thereby to appeaſe the wrath of God, and ſatisfie for his ſinnes) is content to give any thing to the ſervice of God, ſave himſelfe, ſave his heart and affections, which are the worlds, *Mich.6.6.* "He would "be at any coſt, he would ſpare no charges to pur-"chaſe two Heavens one on earth, and another in the world to come: He would give any thing to redeeme his ſinnes, if he might have a diſpenſation

to

to continue in sinne. In this point hee would not stand upon any worldly good, though it were *a thousand Rammes, or ten thousand Rivers of oyle*: Nay, he wou'd *give his first borne for his transgression*; even *the fruit of his body, for the sinne of his soule.* He would be exact and unreproveable in all outward services, *Psal.* 50. But though he should give these, and the whole world besides, if it were his owne; *though he should give all that he hath to the poore, and his body to be burnt*: Yet without love unto God, expreſt in yeelding to the power and practise of his Word; and Christian affection to godly men, because they keepe a good conscience, and labour to save their soules, all were nothing. It is the heart, and the sincerity thereof, which is a sacrifice, and service well pleasing unto God.

1 Cor. 13.

I have interposed this point no way to hinder the releeving of the poore, or to stop the current of bounty and goodnesse, in well disposed minds, God forbid. I had more need in these stony and flinty times, in this age of cruelty and oppression, to strike at with the rod of judgements, the rockie hearts of wicked worldlings, and covetous Cormorants, that some springs of mercy and compassion might breake out, that they might *cast their bread upon the waters*; lest they perish in the Lake of fire. I had more need to minister a sharp potion, composed and mingled all of plagues and woes, to the enclosing, ingrossing, and oppressing Cannibals of our times that they might cast up againe the poore *that they have swallowed downe, and the flesh of Gods people which they have eaten*; lest the rust of that Gold

Amos 8 4. Mich. 3. 3.

and

and Silver which they have heaped up upon the ruines and desolations of whole families, be one day *a swift witnesse against them, and eat their flesh as it were fire.* I had more need to strike through their loynes with terrour and trembling, with that fearfull woe, *Isa.*5.8. *Woe unto them that joyne house to house and lay field to field*, &c. with that in the *Prov.* 14.31. He that doth a poore man wrong, *blasphemeth his Maker*; so we read in the great Bibles; and most terrible to this purpose is that (though Apocryphall, yet most true) *Eccles.*34.22,23. *The bread of the needfull is the life of the poore, he that defraudeth him thereof is a murtherer. He that taketh away his neighbours living, slayeth him.* It is seconded and confirmed by Saint *Iohn*, a Canonicall writer, 1 *Ioh.*3.15. *Whosoever hateth his brother is a man-slayer.* And what greater measure of hatred, what more cruell manner of murther can there bee devised, than to set him upon the racke, than by oppression, usury or extortion; *to plucke off his skinne, to teare his flesh from his bones; to breake his bones, and chop them in peeces as for the pot, Mich.*3.2,3. A man had farre better be presently knockt ith' head, than by leisure and languishing thus pine away. There are two wayes you know of putting out a Lampe, either by blowing it out, or by taking away the oyle which should nourish and feed the flame: So a man may either be suddenly stabbed and thrust thorow, or having his living and livelyhood, by little and little pluckt from him, linger for a while in a consumption of his state, untill he quite pine away in want and misery. This latter murthering of men

Jam.5.

is

is craftily and cruelly practiſed by the encloſing and oppreſſing Giants of our times, they doe not knocke them downe in the ſtreet, and ſtrike them dead as they meet them, that were farre more tollerable and merciſull, and there were law againſt them.

But by racking their rents above reaſon, or raiſing their fines beyond meaſure, or wearying them by one tricke or other, out of their ancient poſſeſſions, they wring their penſive ſoules from their hunger-ſtarved bodies. *Naboth* died more happily and eaſily than the oppreſſed and encloſed of our times, which is a kinde of death, as farre more cruell and tormenting than the former, as hanging in chaines alive, than beheading. Who would not hate and abominate with the higheſt ſtraine of indignation, that bloudy tyrant which ſhould torture an innocent man, upon ſome engine of vexation, with a lingring torment, onely upon purpoſe to make his paines more painfull, and ſhould onely adde life unto his death, that he might die more diſtreſſedly? And yet in effect many cruell Land-Lords deale thus with honeſt men, though not for thirſt of bloud, yet for greedineſſe of gold.

If the times then bee ſuch, I had infinitely, and a thouſand times rather be a Proctor to plead for the poore, than once to open my mouth againſt them. And therefore whatſoever I have delivered in the former point, was only to meet with a falſe opinion, and common errour of men, who ever when they heare of charity, faith, working by love and good workes, conceive there-

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by nothing but almes-deeds. Which indeed in themſelves are good and neceſſary, and ſtrictly commanded of God Almighty, *Eccleſ.* 11.1. 1 *Ioh.* 3.17. moſt pleaſing unto him, *Iſa.* 58.5,6,7. And highly rewarded by him, *Prov.* 19.17. *Luk.* 16.9. If they bee our owne lawfully and conſcionably come by, given with a heart purged by faith from an evill conſcience, and dead works; with ſpirituall diſcretion in preferring the Saints in all favours and furtherances, with ſeaſonableneſſe, compaſſion and chearfulneſſe, they are a precious ſeed ſowne upon earth, the crop whereof ſhall hereafter bee gloriouſly reaped in the Heavens. But if an holy flame of divine love to God, his honour, truth and ſervice; to all good things, godly exerciſes, and true Chriſtians, be not firſt kindled in the heart, by the ſanctifying ſpirit; if there be not a reſpect to all Gods Commandements, a delight in all holy duties, and hatred to all ſinnes; all our almes-deeds, all our good works are unto our ſelves utterly unprofitable. Theſe ought to be done proportionably to our ability, and the other graces to be poſſeſt in ſincerity, if we looke for ſalvation. A good man muſt not onely apply his hand, but principally his heart to the exerciſe of well-doing. There is the royall ſeat of divine love, and the holy off-ſpring of a fruitfull faith, which giveth life and acceptation to all good actions, without which the largeſt doles, and moſt glorious largeſſes, are but unſeaſoned and unſanctified ſacrifices. Beſides the confutation of a common errour; the point ſerves to comfort poore Chriſtians, to whom this

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hard world denieth wealth. For love (the faireſt and lovelieſt iſſue of a ſaving faith) is not placed with money in the purſe, but planted with love and kindneſſe in the heart.

Canſt thou mourne with diſtreſſed Chriſtians, and unfainedly affect thy heart with ſorrow for their griefes? Canſt thou ſpeake comfortably unto an afflicted conſcience, and refreſh a broken and bruiſed ſpirit? Canſt thou pray heartily for the converſion of thy moſt enraged and implacable enemie, and grieve at their rebellions and ſoule-murthering ſtubbornneſſe? Doſt thou labour upon all occaſions, by inſtructions, admonitions, ſeaſonable reproofes, to draw others out of their ignorance and blindneſſe, ſecurity and ſinnes, to ſaving knowledge, and into the wayes of God? Why then thou art very rich and glorious in almeſ-deeds, for ſo thou doeſt good to the ſoules of thy brethren, one of which is farre more worthy than the bodies of all men living. Thou ſo enricheſt thy brother with heavenly treaſures, and ſpirituall almes, which are much more pretious, and preferred before any good deed, or comfortable releefe, exerciſed and conferred upon the body: The very Schoolmen being witneſſes, *Durandus lib. 4. d. 15. q. 7. Conſule, Caſtiga ſolare, remitte, fer, ora*; is better than, *Viſito, poto, cibo, redimo, tego, colligo, condo.* To conclude this point, true and juſtifying faith doth ever in the firſt place kindle in the heart a zealous & fervent love to God, and all godlineſſe; then to our owne ſoules, whereby wee are ſtirred up to furniſh them with all ſaving graces, then

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to the soules of our brethren, that they may bee brought to everlasting happinesse; then to their bodies and lives, that we may refresh and releeve them, according to their wants, as the Lord shall make us able; after to all creatures, as we shall see and observe, to the power, wisdome and glory of our gracious God to shine in them.

7. Seventhly, Forsaking the world, is a sure signe of a saving faith. For no man can possibly rent his affection from the world; his sweet sinne, and earthly vanities; untill his soule have received by the hand of faith from the spirit of God; an authenticall assurance of *an immortall Crowne in the Heavens*; sealed unto him by the pretious bloud of the sonne of God. Every man naturally is greedy of joy and contentment, and farre more holdfast of present comforts, though weake and transitory; then appehensive of unseene future happinesses, of which he hath no sound and certaine hold, though excellent and endlesse. Hence it is, that naturall men being in present taste and possession of worldly pleasures, and very sensible of their sensuall sweetnesse, and wanting faith and assurance of that everlasting blessednesse above, with much greedinesse, and the strong torrent of their affections, follow and pursue the present, and will not part with the world, because they know no other Heaven, they are assured of no other happinesse. Howsoever they may pretend and protest to the contrary, yet indeed and truth, both in affection and practise, they preferre the world before God, earth before heaven, time before eternity,

The seventh signe of saving faith. Heb. 11. 24, &c.

a wedge of gold, before a Crowne of Glory. The heart of man ever ſorts and purchaſeth to it ſelfe ſome ſtay or other of ſome kinde of comfort, though it be but *a broken ſtaffe of reed*, whereon to reſt and repoſe it ſelfe; it muſt have ſome ſuccour and refuge in time of ſtormes, though but under a naked tree; it will ever take ſome ſanctuary, though but in ſome rotten and ruinous hold, againſt croſſes and contradictions. The heart of the covetous man neſtles it ſelfe upon gold, while that gliſters in his cheſt, it leaps and dances in his breſt: Though he be abhorred both of God and man, though he be reproved of the Miniſter, and curſed of the poore for his oppreſſion, uſury, extortion, hard-heartedneſſe, &c. yet when he comes home and finds his bagges and bonds ſafe, he bleſſeth himſelfe in his heart againſt what judgements and curſes ſoever to the contrary. With his golden wedge hee eaſily cuts aſunder all doubts, reaſons, arguments and objections which can bee brought againſt him. Hee pleaſeth and applauds himſelfe in his preſent plenty againſt all cenſures and contradictions whatſoever. "The ſeat of honour is the "ambitious mans Heaven. Though hee bee vext with the indignation of good men, with the contempt of inferiours, with thwartings of competitors, envies of compeeres, jealouſies of Princes, and a thouſand moe ſtings and diſtempers; yet he is in Heaven, and well enough in heart, while hee may domineere, and be adored above others. The graceleſſe wanton can beare away well enough the weakning of his body, the waſting of his goods,

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the losse of friends, and staine of reputation, so that hee may swinishly wallow in the foule and brutish pleasures of uncleanesse. Thus every unregenerate and earthly-minded man is ever wedded unto the world in one cursed vanity or other, untill he be even rent from it by the power of saving faith: In which if he be once mainly crost, he is presently out of the world, at his wits end, and without all comfort. If the covetous man bee turned out of his treasures, how neare is he to a desperate phrensie, or some accursed end? If the proud aspirer bee strip't of his honours and offices, and thrown from his high place, how weary is he of the world? how prodigall of his life? how impatient of the company of men? Infinite are the wayes, vanities, and crooked by-paths, in which wretched men tyre themselves in vaine. They swear in sinfull courses, and are fast glued to the mire and mud of the earth, because they want a sound assurance by saving faith, of better things in the world to come. But if a man be once by faith perswaded of Gods favour, and have his eyes opened to see what great variety of holy and heavenly delights may be enjoyed in the state of Christianity, in comparison of the most glorious revelling of the richest worldling; if hee be once soundly and savingly assured, that after a few dayes of vanitie, and an inch of miserable time, he shall live everlastingly with God, the holy Angels, and blessed Saints, and in that state, and in those sacred mansions, where nothing but light and blessed immortality, no shadow for matter of feares, discontentments, griefes,

and uncomfortable passions to worke upon; but all joy, tranquility and peace, even for ever and ever doth dwell; I say if he be once thus perswaded and assured, how willingly doth he bid the world farewell? How resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures? How clearly doth he see and acknowledge that all things here are transitory, vaine, and soone flitting away? If he once fasten the eye of his minde, inlightned with the sacred beame of an holy and saving faith, upon the unvaluable preciousnesse, and everlasting beauty of the Crowne of glory; it is not the glistering of Gold, the splendour of princely thrones, the glory of the whole world, can after give him any true comfort, and sound contentment: For then he is as Eagle-minded, as he is Eagle-eyed, and sores aloft in his meditations towards the Sonne of righteousnesse, and feasts already upon those endlesse pleasures at Gods right hand. He suffers no more his hope and affections to stoope so low, as to seize upon the flies of this world; or the wide capacity of his soule to be filled with wind, and emptinesse of worldly vanities. Then onely are we willing to shake hands with the world, when by the hand of faith we have laid hold upon the joyes of Heaven.

The eighth marke of saving faith.

8. Eighthly, the conflict betweene the Spirit and the flesh is a notable marke of saving faith. Unsanctified men are for the most part meere strangers to the troubles of conscience. Satan like a mighty Giant, and an imperious tyrant, keeps them in his chaines, without any great noise or stirre,

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without any controlement or contradiction. But if once this strong man, which hath before quietly raigned in the heart, and sit in the conscience, bee disarmed, and dispossest of his holds and haunt by the spirit of the Lord Jesus, and the power of saving faith, then beginnes this sore and lasting combate betwixt the flesh and the spirit. Satan then doth not onely himselfe rage like a madded and roaring Lion for re-entry, but doth also stirre up a civill and intestine warre in a mans owne bosome, which never endeth untill death, untill the old man be quite extinguisht and abolisht in him, and the new man, after many restlesse oppositions & fierce graplings, conquer and be crowned. But lest you deceive your selves in this marke of a true faith, you must conceive & know, that there may be many inward tumultuous stirres and strifes, even in a prophane and unregenerate man. In some the torrent of sin is so headstrong and violent, that it carries conscience, reason, reputation, the headlong tyde of the affections along with it, without any resistance or reluctation at all. These have *sold themselves to worke wickednes, they commit sin with greedinesse, they drinke up iniquity like water*, and feed on earthly pleasures, as the Horse-leech on corrupt blood. There may in him be a combate and contradiction: First, betweene reason and affection. Reason many times may distaste and stand against that which affection doth furiously urge upon him. In this fight reason overcame in many heathens, in *Regulus*.

Gal. 5. 17. Rom. 7. 23.

Cic. offic. lib. 1.

2. Betweene naturall conscience, and naturall passions: * As in *Pilate*, the light of his conscience

* See *Dike*, pag. 140. and *Dike of Conscience*, pag. 142.

checkt and ſnub'd him from paſſing ſentence upon Chriſt; but feare of *Cæſar* ſpurred him forward to condemne him,

3. Betweene a deſire of preſerving his reputation unſtained in the world, and a delight in ſome open infamous ſinne: As when a man will needs be an Uſurer, an Oppreſſor, a Drunkard, a Swearer or the like, and yet would gladly be accounted an honeſt man amongſt good Chriſtians.

4. Betweene the feare of ſome ſpeciall remarkable vengeance from above, and a purpoſe to continue in the pleaſures of ſome ſecret, ſweet, abominable ſinne. See *Felix*, *Act.* 24. *verſ.* 25, 26.

5. Betweene purpoſe to live the life of worldlineſſe and pleaſures, and a deſire *to die the death of the righteous*. See *Balaam*, *Numb.* 23. 10.

6. Beſides ſuch like conflicts as theſe in unregenerate men, the beſt of them may moreover by the generall aid, and inferiour working of the ſpirit, ſtrive againſt all outward ſinnes for a time, and ſome groſſe ſinnes all their life long. But becauſe they are not inwardly and throughly ſanctified, becauſe they doe not with conſtancy and reſolution hold out in combate againſt the ſinnes of the time, becauſe they doe commonly nuzzle in their boſomes, ſome one pleaſurefull, honourable, or gainfull ſinne or other, they are not Chriſts Combatants and Champions in that great and ſharpe conflict betweene the fleſh and the ſpirit, which I make an infallible and individuall marke of a juſtified man. This in the childe of God is fierce, univerſall, conſtant: It is not for a flouriſh, but to the

fighting of blood against the playing of a prize, for reputation of valour, but for life and death. It is not for the displanting of one sinne, or two, but for the vtter dis-capturing and dis-throning of all sinne, though it be neuer so strongly backed with all bodies. The spirit in this fight is ever so strong, conquering, and victorious, that it suffers not the flesh to raigne and domineere. It may sometimes by the auxiliarie forces of Satan be brought upon his knees, but by a new supply getteth vp againe fresh and furnisht for a re-encounter. It will not yeeld to any treaty of peace for all the workes of mediation. It will admit of no parly, take no truce, or listen to any termes of Capitulation. But is still fighting, and dying, and in blood to the knees, for the cause of heauen, and in hope of the crowne of glory. And if it cannot so subdue and keepe vnder the rebellious flesh as it would, and the warre daily deares it mourneth and grieues, sin willeth to be delivered from this body of death, and buckles to and addresseth it selfe to the warre, and complaines of it selfe for the want of more courage, strength, and valour. And the more the flesh is vanquished, and the more it despaires of any victory, and the more it is ouerborne, and ouercome, the more it reioyceth and triumphs in the hope of victory, and of the full fruites of some old fame, or getting the better of the flesh. The Christian in the bonds of this body of sinne, ordinarily suffers such daily incursions on his senses and affections in these miserable times, what godly man doth not? what heart is there that hath not sometimes cause to complaine of the vanity which creepes on the eye, eare, tongue, and other senses? And that feares it selfe by reason of it? And that feares and hates it selfe for it? And that is ashamed and humbled before God for it? And that would not have it?

to forsake the things and doings of sinne? Forgetest thou thy vocation? Wilt thou so deceive the opinion of good men, who thinke that thou art a Christian? Why wouldest thou trouble the peace of thy conscience again? Why wouldest thou fall againe thy faith with doubtings, and thy heart with deadnesse? Why wilt thou *grieve the good spirit of God, by which thou art sealed unto the day of redemption*, and grieve the Saints thy morall enemie? Wherefore wouldest thou bring a staine upon thy profession, and sadnesse upon the Saints? Is this the practise of Gods people, and the way to the Kingdome of Heaven? Art thou assured, that being fallen thou shalt rise againe? Art thou sure, after so many thousand forbearances, God will be patient still? For a little sinfull pleasure, mingled with bitternesse and vexation, wilt thou dissemble and dissemble, yea, runne on in the holding the wholesome way of thy sanctification? For a little base and brutish delight of sense, wilt thou lose the benefit of thy former integrity, peace of conscience, and the hearts of good men? Wilfully bereave thy selfe of Gods favourable countenance, divine protection and guard of Angels? Wretched man, be not so cruell and shamefull to thy invaluable jewell, thine owne soule, deal by it as by other and thine owne bodie: the spirit doth often curbe and chastise the heat and headinesse of the flesh, and stop suddenly a man that is on gallopping wilfulnesse, if sometimes the spirit doth not so effectually prevaile, but that the Christian by violence of temptation, and the outrage of affec-

ments of his owne corruptions be at unawares surprized and overtaken with some sinne, yet it doth notwithstanding more deadly hate it afterward, with more strong vowes and resolutions abjure it, and resist it with greater care, strength, and watchfulnesse: so that ever at length God gives a comfortable issue one way or other in this Christian combate, and at last most certaine victory. If it be so then, that thou feele the combate betwixt the flesh and the spirit within thee; and after that combate, comfort by the victory of the spirit over the flesh; then assuredly faith hath gone before, God himselfe is the man of warre, and the spirit of the Lord Jesus hath destroyed the powers of darknesse within thee.

9. Ninthly, The Spirit of prayer doth ever accompany saving faith. If a man feele this fervency and zeale, and faithfully exercised in him, with groanes and sighes unutterable, he may undoubtedly assure himselfe that he is sanctified by faith. As for unregenerate men, [illegible] Some pray not at all, for they are so strongly and forcibly ingrossed in all manner of [illegible] and so senselesse and unapprehensive of their sinfull and accursed state, that they never conceived or shewed grones, or made request unto God for the pardon of any corruption, or supply of any grace. Some cold formall fashions their bodies may be present at publike prayer, but they cannot remember the day when ever they powred out their soules in private before the throne of grace, or prayed with their families.

The ninth mark of saving faith. Rom. 10. 14.

Psal. 144.

3. Others there be, who are men of great understanding for worldly businesses, jolly wise men, and able to discourse largely and readily of other matters, and can tell their tale before whomsoever, as well and wisely as the best; and yet they have not the hearts to conceive, the wisdome to contrive, or the tongue to deliver two or three sentences in feeling and sealonable prayer, before the Throne of God; They cannot for their hearts, for their lives hold out a quarter of an houre in ripping up their hearts, and laying open their spirituall estate before God, in a conceived prayer. They use sometimes upon occasion to breake out into some short wishes; as Lord have mercy upon us; God be thanked for all his blessings; God send us the light of Heaven; the Lord send raine, if it be his will; and such like: But as for longer discourse, or set exercises in prayer, they thinke it onely belongs to Ministers and Scholers, men conversant in the Scriptures, and holy passages of divinity. Miserable and wretched men, it is onely the want of the feeling of your miserable state, and spirituall wants, which makes you want words to powre out your soules in fervent and hearty prayer unto God Almighty, and to enlarge your selves in an holy and comfortable conference with him. There is not the most unlearned or simple, but if the Lord once inlighten his conscience by the power of the Law, and affect his heart with a true taste of heavenly sweetnesse, hee will finde words enough to expresse the wants and grievances of his hungry and humbled soule: For the Spirit

of God giveth utterance, openeth the lips, and untics the strings both of heart and tongue, to all those whom he sanctifies by saving faith, and indues with a sight and sense, true sorrow and hatred of sinne. Let us suppose that the most ignorant and simple man, should by some mercilesse enclosing Land-lord, bee turned out of doores, so that hee had no where in the wide world to hide his head, either for himselfe, wife or children. Now in this case and discomfort a friend comes unto him, and tels him, there is an honest religious Gentleman, will without all faile bestow a better thing, a richer Farme upon him, if he can sufficiently bemoane his case, tell his tale, and lay open his misery and want before him: Doe you thinke this man, though never so simple and ignorant, would lose it for asking? Or would he come onely bluntly and briefly thus? I pray you forgive me this Farme? No, undoubtedly without any helpe or learning, hee would finde plenty, both of reasons and words, with many moving tearmes, and passionate eloquence, to unfold his distressed state, and to stirre up compassion. He would tell him the story of his hard and cruell usage by his former Land-lord; how hee had first raised his fines, then reared his rents, toyled and worne out both him and his teame in his services and carriages, laboured long with many hard conditions, and unchristian usage, to vex and weary him out, and at length had quite turned him out of all, and had cast him into the wide and hard hearted world; so that that little stay that his father, Grand-father, and all his predecessors

deceſſors had quietly and peaceably enjoyed upon a reaſonable rent, time out of minde, was now quite pulled away, and rent from him by the hand of violence and oppreſſion: And therefore upon the knees of his much vexed and broken heart, he begs and entreats that he would be good unto him, elſe he, and his wife, and his many poore children are like all to goe a begging; for the world was never ſo hard, the hearts of men ſo flinty, and charity ſo cold. If it would pleaſe him to give him ſuccour, and a reſting place, in this his greateſt diſtreſſe and miſery, he and all his ſhould be bound to pray for him, and doe him their utmoſt ſervice faithfully, ſo long as they lived. Want of earthly neceſſaries, and deſire of temporall commodities, would enforce and furniſh the ſimpleſt man in the world to ſpeake thus, or in the like manner, and perhaps with many moe, and more effectuall perſwaſions, fit phraſes, proverbs & moving ſpeeches. How much more then, if he had ſenſe of his ſpirituall miſeries & wants, and ſound hope of the glory of Heaven, would he find words enow, with fervencie of ſpirit, to ſue unto the Lord of Heaven? ſith he may be more bold with him, and looke for more kindneſſe and compaſſion at his hands, than from the moſt mercifull Land-lord upon earth, if there be any left.

3. Some others there are, poore ignorant ſoules, that Evening and Morning doe prophanely poſt over the Lords Prayer, the Creed, and perhaps the ten Commandements, thinking that they are thereby ſanctified and bleſt, and that that is ſuffi-

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cient seruice, suit, and seeking unto God. But because they are ignorant and unexperienced in the true nature, and right practice of prayer, and only mumble over a few good words coldly, customary, and superstitiously, without all feeling, faith, or saving knowledge: It is but only lip-labour, and lost labour, nay, hatefull and abominable before God, they must therefore doe it reverently, as on their knees in privare, or with their familie, devoutly and piously with faith and repentance; and lastly, constantly with zeale and earnestnesse, endevouring withall to lead an holy and an honest life, both toward God and towards man.

4. Others there are, who if they be vexed with some outward crosses, as sicknes, poverty, disgrace; or with inward afflictions, as terrour of conscience, fearfull thoughts, feare of death, or when Gods publike executioners are abroad, the plague, famine or sword; then they thinke of approaching unto the throne of grace. In such extremities they fall to their prayers and desire more neere acquaintance and familiarity with God. We may see this in the Mariners with *Ionas*, *ch.* 1. 5. But if once the storme be overblowne, and the sword of vengeance sheathed againe, they are as prophane and prayerlesse as they were before, and grow quite out of acquaintance with God againe, and utter strangers to all holy conference with him. And while they were in the vaine and humour for prayer, they only praied at temporall blessings, and at the removall of present judgements. If they gaped at heavenly things, it was onely for desire of the

Crowne

Crowne of life after the pleasures of this life; but not for love and longing after those spirituall graces and holinesse of life, which lead thereunto. For many wish heartily for the goale of immortality, but they will not take paines, and toyle themselves in the race of Christianity. They desire to be happy in the world to come, but not to be holy and righteous in this world. They would gladly partake of the joyes of Heaven, but not with condition of forsaking their earthly pleasures.

5. Others there are, a kinde of out-side Christians, who lest of the best sort they should bee thought starke Atheists and prayerlesse miscreants, they are content for the most part to suffer prayers to be read Evening and Morning in their houses, especially upon good dayes, and when they are not too full of worldly businesse. But this holy businesse is performed with such irreverence, coldnesse, and indevotion, perhaps by some inferiour, not of the Master of the family (who is ever the Priest in his owne house) that knowes not how to speake to the present and particular wants, necessities, and occasions of the family. I say, it is done in that formall and fruitlesse fashion, that it may plainly appeare that the spirit of prayer is not in their houses, nor the power of grace in their hearts, but that good and holy prayers are foully prophaned amongst them, and turned into curses and judgements, serving onely to confirme them in outwardnesse and formality, not with any fervencie, to draw downe blessings from Heaven, or to supply their poverty and wants in spirituall things.

6. Lastly

6. Lastly, some unsanctified men there are, who mightily deceive even true Christians in this point of prayer. 1. They are such as either have beene brought up amongst good Christians, and godly exercises; and so thereby like those which walke much in the Sunne, though about their businesses, yet receive some swarthinesse thereby, by often hearing and observing others, and being sometimes put unto practice themselves, grow into a habit of honest praying, though it bee but by rote, and without feeling and power on their owne parts.

2. Or they may be formall professors, who for the time of their temporary faith and profession, and while their joy in the Word, and love to the Ministers, stirre up some sudden and superficiall flash in the heart, may sometimes make a faire and goodly shew this way; but in them worldly occasions, time, temptations, feare of being reputed too precise, &c. will easily interrupt and waste all zeale, ability, and exercise in that holy affaire. But most of all some Ministers may much deceive in this point even the best discerning spirits for a time, if their readinesse and dexterity in prayer be onely taken notice of: For by reading books of feeling, sanctified, and conscionable divinity, by imitating those who are truly zealous in prayer, and by applying themselves to give satisfaction, and winne the opinion of some godly Christians, upon whom they specially depend for advantages, reputation, and by-respects, they may competently and cunningly furnish themselves, with a formall method, and outward forme of sincere and sanctified

tied prayer; and they may give artificiall life and action unto it in the delivery: As we see Orators doe to their inventions. O the depth of hypocrisie, and the thousand windings, turnings, and deceits of mans sinfull heart! These may seeme outwardly more fervent in prayer than some of Gods faithfull servants. * In which point, lest we be deceived, let us conceive three kinds of fervencie, and three kinds of coldnesse. There is,

1. A naturall fervencie. Some men out of their stirring and quicke temper and constitution, utter and deliver things with much heat, life and passion.

2. An artificiall fervencie, when men by art and industry learne and labour to animate and enlive their conceits and words, with pleasing, fit, and moving action.

3. Spirituall fervencie, when a sacred flame and holy zeale is kindled in the heart and affections, by Gods sanctifying spirit, whereby a man doth feelingly and powerfully, with sense, experience, and conscience, throw out the longings and fervent apprehensions of his heart. This last is peculiar to the Christian, the other may be fonnd in unsanctified men.

There may also bee conceived three kinds of coldnesse:

1. Of discretion; out of which a man may be soft and sober in speech, but weighty in his actions, and powerfull in his exhortations.

2. Of complection; when a man sanctified and zealous in heart, and yet by reason of his naturall indisposition,

Whatsoever outward good work the childe of God can doe by grace, the same may a wicked man doe through pride, as conceive a prayer, &c. *Perkins* upon the Sermon in the Mount, *pag.* 104.

* Fervencie in prayer of three kinds.

indisposition, and coldnesse of constitution, cannot expresse himselfe outwardly, with halfe that zeale, heat and fervency as he doth desire.

3. Of ungraciousnesse; when a mans soule is so frozen in the dregs of sinne, that he is fearfully possest with a dulnesse and benummednesse of heart, with deadnesse and drowsinesse of spirit. Now certaine it is, that some unregenerate men by the aid and power of naturall and artificiall fervencie, may outwardly carry a fairer shew of zeale in the delivery of their prayer, and other holy instructions, than some sanctified men, who by their naturall indisposition and coldnesse of complection, are hindered from expressing outwardly all the holy gracious heat that lies hid in their hearts. Thus farre, and in these cases the state of unregeneration doth commonly partake of prayer: But that holy grace and powerfull spirit of prayer which ever followes saving faith, and doth sweetly sustaine the hearts of all Gods children in the greatest distresses, is another kinde of matter.

True Christians doe not onely make conscience of prayer in publike assemblies, with the congregation of the Saints, and in their private families at home; (for thus farre hypocrites and unregenerate men may be drawne:) but they have also many earnest and hearty groanings, many deare and precious conferences, much sweet and comfortable communication with their gracious God in secret. Nay, and besides their devotion at publike prayer, their care in praying with their families, and their zeale in private prayer betwixt God and them-

themselves, even in company, *Nehem.* 2. 4. and amid the affaires of their calling, they have many sudden and fervent ejaculations, upon every stirring of sinne, and lesser aberration in their thoughts, words, or carriages. They have many broken sighs, and spirituall sallies, darted out suddenly, and borne of the present occasion, whereby with an inward and invisible fervencie, they burne up the sudden sproutings of many secret lusts, they repell the hasty assaults of many sudden temptations and enticements, abandon and abominate many fearefull thoughts starting up in their hearts, before they be aware, which for their horriblenesse and hatefulnesse, they are ashamed to utter to others. They have many secret, sudden, and invisible springings and liftings up of the heart in praises and thankfulnesse, upon the receit and sense of every blessing and mercy, even for comfortable thoughts which come into their owne hearts, for gracious speeches which proceed from others, for many remarkable passages of Gods providence, and blessings in their ordinary businesses and affaires of their calling &c.

Now to these two latter branches and practises of prayer, to wit, in secret betwixt God and a mans selfe, with many zealous wrestlings, and holy importunities, for removall of corruptions, and supply of grace; and within a mans owne heart, abroad in company, or amid his businesse, as occasion and necessity is offered, with many sudden fervent ejaculations to the throne of grace, with many earnest deprecations, and praisefull exultations of spirit, extemporall, and occasioned by

outward

outward ocurrents, or other ſeaſonable objects, offered either to the minde or eye: I ſay to thoſe two practiſes of prayer, in a feeling and a fruitfull manner. Unregenerate men are meere ſtrangers: It may be they may have now and then at ſolemne times, in ſet places, perhaps upon ſuperſtitious occaſions, certaine ſhort formall wiſhes, but when they come home they are heartleſſe, cold, and perfunctory, the off-ſprings of forme and cuſtome, not of zeale and feeling. It may be now and then they may catch a prayer booke into their hands, when they have nothing elſe to doe, upon ſome diouſie melancholicke day, when ſome grievous croſſe or affliction is upon their family, when the Sacrament is towards, &c, and there they may poſt over ſome cetaine prayers with artificiall action; but to doe this with inward feeling and power of the ſpirit, or eſpecially to be able to powre out the ſoule in private before God, with true ſenſe of ſpirituall wants, and of the weight of corruptions, in that forme and phraſe which groanings and meltings of ſpirit doe indite and frame, is above the ordinary reach and ſtraine of the ſtate of unregeneration. If ſo be an unregenerate man being urged and moved by the Miniſtery of the Word, to this holy duty of private prayer, and particular conference betwixt God and himſelfe, ſhould ſet himſelfe to it for ſome few turns, he could not poſſibly for his life hold out and continue. "For either "praying will make him leave ſinning, or ſinning "will make him leave praying. Either hee will ſo turne Chriſtian, and be happily endued, acquainted

Note.

and exercised with the precious grace of prayer, or else he will fall backe to prayerlesnesse, a wretched marke of a graceleſſe man. For hearty prayer unto God in ſecret, cannot poſſibly ſpring from a heart that maintaines & nuzles in it ſelfe noyſome luſts, groſſe hypocriſie, hatred to bee reformed, ſome ſecret ſweet ſinne, or a purpoſe to goe on in any lewd courſe. A ſet holy conference and converſing with God in private, and a delightfull continuance in any one knowne ſinne, cannot conſiſt and ſtand together. They are incompatible, incapable, and impatient of ſociety and cohabitation. A mans prayer is to no purpoſe, if he have a purpoſe to lie in any ſinne againſt his conſcience. And what heart or hope can he have to continue in prayer unto God, time after time, which ſtill in the meane time doth willingly and wilfully, with greedineſſe embrace and ſnatch at all occaſions, to re-infect and pollute againe his ſoule in the ſenſuall pleaſures of his ſweet ſinne. Certainly his continuance in ſinne will quickly make him weary of praying, for he will be aſhamed to open his mouth unto God, or to lift up his eyes unto Heaven, ſith he ſees cleerly, and his owne conſcience tels him, that he but dallies and diſſembles with that Almighty Majeſtie, before whom he ſtands. For whereas a little before in his prayer he promiſed obedience and reformation, preſently after performes nothing but rebellion and contempt; and whereas he deſired to bee purged and pardoned by the bloud of Chriſt, when he comes once into his old company, or is by any occaſion tempted to his former

vanities,

vanities, pleasures or profits, hee presently treads under foot that precious bloud as a vile thing, by his wilfull, resolute, and delightfull running into the same sinne. That saying of David doth quickly coole, and quench in him all affection to prayer, *Psal. 66. 18. If I regard wickednesse in mine heart, the Lord will not heare me.* So that especially the unregenerate man faints and failes in this point of prayer, to wit, in powring out his soule in private before God, with groanings and fervencie. But the childe of God, who is sanctified by a sound and saving faith, and by the power and vertue thereof assured that God doth love him, and will grant his request, is excellent and fervent, well acquainted, and much conversant in this most holy and comfortable exercise of private prayer betwixt God and his owne soule: He esteemes it, and layes hold upon it as the surest and safest Sanctuary in all his distresses. His heart is sweetly endeared unto it, as the worthiest and noblest jewell of all his spirituall endowments. His heart would even burst for heavinesse, amid the variety of prophane and hellish vexations and cruelties, were it not still revived, sustained, and refreshed by an hearty and holy conference with God, and with committing his cause, and casting himselfe upon his providence by prayer. There is not a Christian but he is now and then raged against by the world, roared at by Satan, railed upon by prophane men; not onely great men, and those that sit in the gate, doe insolently trample upon his innocency, but even drunkards and base companions rent and teare his good

See *Isb. 9. 3. Jam. 5. 16.*

name with lies and slanders, and lay things to his charge many times which he never did, hee never knew. Now in this and the like cases recourse unto God by prayer doth ease his heart with joy unspeakable and glorious. When he heares what false tales and hatefull lies are wickedly devised and spread abroad of him, what cruelties and disgraces are plotted against him, he presently casts downe himselfe before the throne of grace, as did *Hezechiah* and *David* in like cases, *2 King. 19. Psal. 7.* and there he receive such a refreshing heat of sound comfort, that the whole Sea of malice and bitternesse which that roaring Dragon throwes out of his mouth, or all the poysonous spight of scornfull prophaneneſſe can never overwhelme or quench. He is there certified and satisfied by heavenly inspirations, (for heavenly inspirations from above, and our hearty groanes, and holy desires ascending up, are as so many Angels of entercourse and commerce betweene God and us) I say he is there assured that all his sufferings and wrongs for Christs sake, adde weight and glory to his crowne of life, and that at length in despight of all contrary power and policy, *His righteousnesse shall be brought forth as the light, Psal. 37. and his judgement as the noone day.*

Againe, when the true Christian is overtaken with any infirmity by the rebellion of the flesh, or dragged by the violence of temptation, into some scandalous sinne, he would not want the use and aid of the spirit of prayer for any worldly treasure. For after any such fearfull fall or relapse, he finds

himselfe

himselfe presently in a very wofull and heavie case, for he hath thereby turned from him Gods favourable countenance, divine protection, the guard of Angels, and the good will of the creatures. God may justly upon it call him to a reckoning for all his former rebellions, draw his secret hatefull pollutions into the sight of the Sunne, and be revenged upon him in the open veiw of the world, for his most hidden abominations. He sees besides, that by this sinne he hath weakned and wounded many particular graces in himselfe, inward peace, spirituall joy, cheerfulnesse in godly exercises, confidence in prayer, zeale in reproving others, boldnesse in his wayes: These things I say the childe of God sees, and feeles, and feares, after a relapse or new fall into sinne: Now in this case the comfortable grace of prayer is more worth unto him than the whole world: Hee presently fals into his groanes and sighs, and strong cries, for reconcilement and restitution into Gods favour. Hee dare not many times for his life stirre from the place of his guiltinesse, untill hee have throwne downe himselfe before the Majesty of God, and by the power of prayer laid hold upon his mercy seat, wrestled and strugled with him for a new blessing, for remission of that sinne, and so by consequent for the returne of his favourable countenance, re-acceptance under the wings of his protection, removall of his judgements, and restitution to former peace of conscience, inward joy, and all other comforts of godlinesse. And by the grace of God his faithfull and fervent prayer prevailes for the attainment of

so great mercies, and for the accomplishment of so excellent things, being joyned with sound repentance, true hatred, and a resolute purpose against that sinne for afterward.

Infinite moe are the blessed fruits and employments of this holy grace of prayer, in the whole course, and various passages of a Christian life, which no unfaithfull man doth, or can possibly know, feele or enjoy. The spirit of prayer doth worke in the heart of a sound Christian many secret exultations, spirituall ravishments, strong, though silent cries, *Exod.* 14. 15. passionate meltings, unutterable groanes, zealous longings, which are riddles, and ridiculous to prophane men, but the Paradise and prerogative of Gods children. This blessed spirit of prayer stirred powerfully in *Hannah*, when she spake in her heart, moving only her lips, her voyce being not heard, 1 *Sam.* 1.

This spirit possessed *Hezekiah*, and the Prophet *Isaiah*, the sonne of *Amos*, when they cryed to heaven in their prayers against *Sennacherib*, 2 *Chron.* 32. 20. Such was the heat and fervencie of their hearts, that their suits and supplications pierced the heavens, and presented themselves with an holy importunitey, and humble violence in the presence of God.

This spirit of prayer set such an edge and ardencie upon *Davids* affections, that his soule opened it selfe with an unsatiable greedinesse after grace, *as the thirsty land*. The earth wee know being scorched with a long drought, doth open it selfe with rifts and crannies, and greedily gapes towards Heaven,

Psal. 143. 6.

Heaven, as though it would devoure the clouds for want of moisture. A semblable spirituall thirst riseth in the heart, throughly heated with the zealous stirrings of the spirit of prayer.

This so melted the hearts of the Israelites, *Lam.* 2.19. that they *powred out their soules like water*, before the face of the Lord. To conclude the point, the gracious spirit, and spirituall grace of prayer, doth many times make requests in those hearts which are *sanctified by faith, Rom.* 8.26. *with groanes and sighs, which cannot be expressed*, and is ever a certaine and infallible marke of a sound and saving faith.

10. Tenthly, comfort in distresse, joy in tribulations, glorying in afflictions, give norable testimonies and assurance of a justifying faith. *Being justified by faith*, saith *Paul, Rom.* 5.1.&c. besides peace with god, accesse unto his grace, hope of his glory: *We also rejoyce in tribulation, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not ashamed.* By the power of this faith the Apostles, *Act.* 5.41. *Rejoyced that they were counted worthy to suffer rebuke for his Name.* Untill a man have made God his Patron, rent his earthly and groveling affections from worldly pleasures, cast himselfe with humility, patience and contentment upon divine providence, committed his soule unto him, *as unto a faithfull Creator*, which hee cannot doe for his life, untill by the hand of faith hee hath laid hold upon the Crowne of life; I say untill then hee cannot finde true and sound comfort in his distresses. Then only

The tenth marke of saving faith.

is the ſoule armed againſt all adverſary power, able to eruſh and countermand all croſſes and contradiction, when it hath ſweetly and ſtrongly repoſed it ſelfe upon the comforts of Heaven, and the joyes of another life. If wee faſten our affections to any earthly excellencie, they will ſtill be in torture, anguiſh and deſpaire, as it ſhall vaniſh, alter, or die; but if once we plant our refuge above, and our comfort in a ſweet fruition of God, and a feeling apprehenſion of his preſence, it will eaſily overmatch any worldly ſorrow, hold out againſt the ruines both of Heaven and Earth, being infinitely above all caſualties, and utterly without all uncertainties. This happineſſe cannot befall any unregenerate man, becauſe without faith hee cannot bee aſſured of any better ſtate after this life than he preſently enjoyes.

And therefore when he is mainly croſſed in his worldly courſes, he is utterly caſt downe and comfortleſſe: It may bee while chiefe carnall contentment is not ſhaken or hazarded; while hee may freely enjoy his ſweet and darling ſinne, hee will hold out reaſonable well againſt other miſeries and afflictions; but if once he be croſt in the crowne of his worldly comforts, and in that particular which he makes his heaven upon earth; hee is preſently out of the world as they ſay, and weary of his life. Hee is heartleſſe and hopeleſſe in matters of Heaven, and therefore when his earthly ſtay is gone, he ſtamps and teares his haire, hee raves and rages like a forlorne and comfortleſſe wretch: For example; the covetous man can well enough wade

thorow

thorow other crosses, while he hath the wedge of gold to gaze upon; but deprive him of that, and how neare is hee to madnesse, making himselfe away, despaire, or some other hell of discontent? The ambitious man, while hee glisters in bravery and precedencie, can make a shift to scatter and disperse the mists of melancholy, and inferiour vexations, but turne him out of his golden fetters of greatnesse in the world, and hee hath no joy in the world; he rather makes choice of any confusion, than discontinuance from honour and high place. See *Human* croſt in his expectation of worldly respect, *Hest.* 5. 13. And *Latomus*. Thus there is no comfort in crosses unto faithlesse men: Every kinde of affliction stings him, but if it light upon their chiefe worldly comfort, it even stabs them to the heart; but if upon their minde, it turnes them as it were into hell upon earth: For what more raging torment can there be, than the biting of a guilty conscience, without the balme of faith? *The spirit of a man will sustaine his infirmities, but a wounded spirit who can beare.* Blessed then is the precious grace of faith, which after it bee once planted in the heart, puls out the sting of every crosse and affliction that befals the true Christian, and sweetens all their bitternesses, with the onely attention, and certaine expectation of future glory. It alone can turne the tremblings and terrours of conscience into triumphs; the scoffes and slanders of a spightfull tongue, into a crowne of comfort; losse of friends or goods, into a longing after everlasting riches, and the company of the Saints;

Theater of Gods judgements, pag. 91.

weakneſſe

weaknes of body, and want of wealth, into ſtrength of ſoule, and plenty of ſpirituall graces. What torrent of finite & worldly croſſes can ſwell ſo high, which the hand of faith claſped about an immortall Crowne, cannot divert or drie up? What bitterneſſe, what gall can ſpring either out of the bottome of hell, or out of the depth of a prophane ſcornfull heart, which the ſweet fruition of ſpirituall comforts by the power of faith cannot digeſt? This aſſures the childe of God amid his triall and temptation, that never Goldſmith did ſo watch over his Gold in the fire that it waſted not, as his gracious God tends upon him to give him a comfortable iſſue and glorious deliverance in due ſeaſon: That he caſt him into the fire of affliction, not to burne and conſume him, but to fine him, and make him more orient in his ſight; even as the Diamond by often and much rubbing is more bright & beautifull. That this is the beaten path to heaven, which all the glorious Saints have troden before him, and all the ſonnes of God muſt follow him in to the worlds end. That thus he is made conformable unto his head Chriſt Jeſus, and fitted *for the ſpirit and glory of God to reſt upon him*, 1 Pet. 4. 14. *That the Lord will never lay more upon him than he ſhall be able to beare*; and howſoever *that all the afflictions of this preſent life, are not meare worthy of the glory which is to be revealed*. That the whole body of the Communion of Saints ſend out prayers and groanes for his deliverance out of what calamity ſoever. Such conſiderations as theſe being apprehended by the power of faith, doe mightily and ſeaſonably com-

Rom. 8, 18.

fort

fort the true Christian in all distresses and afflictions whatsoever. And therefore I make true and sound comfort in distresse, a speciall marke of a saving faith.

But against this point it may be objected:

First, If it be so; that such a deale of comfort be the portion of true Christians, and that in troubles and distresses too; how comes it to passe that good fellowes and prophane men are many times more merry and pleasant in their carriage and conversation than Gods children? and that they can drive away their melancholy heavie-heartednesse, their dumps and discomforts, with merry company, pleasant sports, and the revellings of good fellowship, whereas those which you call true Christians, and Gods faithfull ones, by their strictnesse and precisenesse abridge themselves of many worldly comforts, and doe not laugh so heartily, live so merrily, or enjoy the world so cheerfully as others. *Object. 1.*

I answer; *There is a way that seemeth right* and pleasant *to a* prophane *man, but the issues thereof are the wayes of death. Even in laughing the heart is sorrowfull, and the end of that mirth is heavinesse, Prov.* 14. 12, 13. *Answ.*

Unsanctified men take not sinne to heart, they put farre from them the evill day; they make no conscience of their company, and prophane pastimes, *they make a covenant with death, and an agreement with hell*; and therefore no marvell though they rejoyce in the face, make a great bustling in the world, and with their boysterous and imperious rustling, out-swagger and over-top others; but

poore

poore soules, *their rejoycing is onely in the face, and not in the heart*; they have smiling countenances, but bleeding consciences. A comfortable heart, and composed countenance, may bee sweet companions, when inward joy and loud laughter may dwell farre enough asunder; amidst their pleasant sports, and greatest delights, they are many times twitcht and stung with inward bitter gripings, and fearfull flashes of hellish torment, especially at the remembrance of their death, *and of the judgement to come.*

2 Cor. 5. 12.

See Sydnes Apoll. R. 2.

It is their property and practice indeed, because they want all inward and sound comforts in their miseries and afflictions, to flie unto outward mirth for ease and refreshing, and to remove the discomforts of their hearts by worldly delectations. So *Saul* called for musicke when he was troubled with an evill spirit. When *Cain* was cast into the hell of conscience, his nephew *Tubal* was faine to invent musick, that he might have some solace in outward things. To this purpose carnall men when they feele terrour of conscience comming upon them, and feare despaire; they use their times, their friends, their familiars, their meat, their drink, with all the pastime can bee devised to rejoyce themselves withall. They cast themselves into merry company, that they may put away their dumps, as they call them. But wretched men, for them to run to prophane playes, tasteless sports, outward mirth, merry company, to drive away melancholy and heavie-heartednesse for sinne; "Is as if "for the cure and remedy of the tooth-ach, a

See Whatley Redemp. of time. pag. 62.

man

"man should knock out his braines; or when he is "stung with a Wasp, should rub the sore with a "nettle; or as if a foolish patient, when he feeles no "ease by Physick, should run to witchcraft; or as if "a man would cure a sore finger by cutting off the "arme; or as if he would cure the blemish of the "eye-sight, by pulling out the eyes; or as if hee "would quench thirst by giving poyson to drinke; "or as to save a man from drowning in a boyste-"rous tempest, he would cast him out of the boat "into the Sea: Remedies farre more poysonous and pestilentiall than the malady, for they either plunge them deeper and more desperately into the dungeon of melancholy, or else draw onely over a skinne, that the sore may rankle and fe-ster under more dangerously. Thus though they fleere in the face, and looke bigge in the world, certaine it is there is no sound comfort, or *forward peace to the wicked*: And while they procure carnall contentments for their mournfull soules, and la-bour to uphold their hearts with outward mirth, and sinfull pleasures, they apply a venomous plai-ster to their sore, drinke strong and ranke poy-son for a medicine, and prop up their roofe with burning fire-brands. It is not so with the Saints of God, and those that are sanctified by faith. They have indeed (and in that respect are blessed and happy) many motions, causes and occasions of sadnesse, which good-fellowes are not acquainted with, or take to heart. They are many times trou-bled and distressed in their thoughts with their owne sinnes, with the sinnes of others, with the and iniquities

See *Prov.* 3.17.

Were it not for sinne, what should make sad the heart of a Christian? Search *Hosea.* 4. 1. 2. 3.

iniquities of the times, with the afflictions of the Church, with doubts about some case of conscience, which by reason of the present occasion is to be suddenly resolved upon, with care for a right and conscionable discharge of the duties of their calling: For some secret temptation or enticement suddenly suggested, for some wicked thoughts arising in their hearts, or some prophane, offensive or unprofitable speech, which hath unadvisedly passed him; or other gestures or actions which may bee scandalous. But sadnesse and solemnesse in these cases, and for these causes, begets in their heart joy unspeakable and glorious, inward peace, and heavens of comfort; whereas prophane revelling, and sinfull delights, breeds melancholy in the minde, heavinesse in the heart, *and the worme that never dies*, in the conscience of wicked men. Is not that sorrow a thousand thousand times more sweet, which is intermingled with glimpses and infusion of heavenly light, and endlesse joyes, than that joy which is mixed with the gaule of guiltinesse, and flashes of hell fire? The unhallowed disports, and lond laughters of prophane men, are musicke for hell, and the devils wakes. But every teare of a true Christian heartily and seasonably shed in Gods cause, or for his owne corruption, is farre more worth than a Kings ransome, for the Lord preserves that in his owne bottle, as a jewell of Heaven. Let no worldling then bragge of his mirth, or godly man complaine of his mourning sorrow; *For hee that sowes in teares shall reape in joy*: And he that hath his heaven of worldly pleasures here,

Psal. 126. 5. Matth. 5. 4.

here, shall be sure of his hell of endlesse torments hereafter. Besides, this is a speciall privilege of Gods childe, that though all the world should forsake him, and he should be mainly crost in his chiefest earthly contentments, yet this one conceit of his being an heire of heaven, and in Gods favour, doth infinitely more comfort him, than all outward mirth, or the soveraignty of the whole earth can refresh a distressed worldling. Let no man then plead for the pleasure of good fellowship, for *there is no peace, saith God, to the wicked.* Isa. 57. 21. Let no man take offence at the outward troubles of the Christian, *for the end of that man*, whosoever he be, *is peace.*

It may be objected secondly, that many wicked men, which have not so much as a shadow of saving faith, no sparke of grace, or any taste of the true feare of God, are sometimes very bold, fearelesse and confident in great distresses, sore afflictions, and intollerable tortures, and therefore it seemes they carry comfort and cheerfulnesse in their hearts, which begets such strange patience and confidence in their countenance and cariages. *Object. 2.*

I answer; That confidence in afflictions and vexations which appeares in the countenances and cariages of unsanctified men, doth not spring from any true and sound comfort in the heart, or from the blessed inspiration of Gods holy spirit, as it doth in faithfull Christians, but from other odde causes, or false grounds. *Answ.*

1. In some, from an affection of an opinion of undaunctednesse of spirit, and high resolution. It is reported

reported of an Irish Traitour, that when he lay in strange anguish on the wheele, an engine of cruell torture, with his body bruised, and his bones broken, he asked his friend whether he changed countenance at all or no; so caring as it seemes more for an opinion of desperate manlinesse, and unconquerablenesse of his tortures, than for the most cruell and extreamest renting and vexation of his body.

2. In some, from a conceit of the morall goodnesse of their cause for which they suffer. But this patience proceeds not from any instinct of Religion, but from the power of morall vertue, and such may bee called morall Martyrs. There were many of them anciently among the heathens. It is storied of a certaine Captaine, who had long manfully and worthily withstood *Dionysius* the Tyrant in defence of a City, that he sustained with great patience and height of spirit, the mercilesse fury of the Tyrant, and all his cruelties. First, the Tyrant told him, that the day before he had caused his sonne, and all his kinsfolks to bee drowned: The Captaine looked bigly upon him, but answered nothing but this, that they were more happy than himselfe by the space of one day. Afterward he caused him to be stripped, and by his executioners to be taken and dragged thorow the City in a most barbarous and hatefull manner, cruelly whipping him, and besides, which is the utmost and upshot of indignities, throwing at him outragious and disdainfull speeches: Notwithstanding all which, the Captaine as no whit dismayed, shewed

a constant and resolute heart; and with a cheerfull and bold countenance went on still, loudly recounting the honourable and glorious cause of his death, which was, that he would never consent to yeeld his Countrey into the hands of a cruell Tyrant. Such power sometime had morall vertue, and love unto an honest cause, to hold up the hearts of heathens, amid most exquisite paines, and bloudy tortures.

3. In some, this confidence in distresse doth arise out of a desperate hardnesse of heart. It is to bee seene in some notorious malefactors, whose hearts, a long continuance in prophane villanies, a furious pursuit of bloud and outrages, and the just curse of God upon them, hath so enfrozen and emmarbled, that they are sensleſſe & fearleſſe of whatsoever can befall them. So that though they bee to passe thorow the streets as spectacles of shame and miserie, as hatefull monsters, and the reproach of mankinde, to be throwne into a dungeon of darknesse and discomfort, and there to be loaden with cold irons, coldnesse and want; from thence to bee hurried to the gallowes, that shamefull and much abhorred place, from which, without extraordinary repentance, they are immediately to fall into the fiery Lake; yet I say for all this, out of a desperate hardnesse of heart, they seeme still to be in heare, and beare themselves very boldly and confidently in their countenances and cariages. O the bottomlesse and unfathomed deceits of our corrupt hearts, and the murtherous furie of the malice of hell!

4. In some it may springe from false grounds, or groundlesse perswasions of being in Gods favour, and the state of grace. And this may be sometimes in formall Christians, in the greatest of distresses, upon their death-beds: Out of consideration of their former life, which hath not beene stained with any great notoriousnesse, or infamous sinne: Out of their inveterate prejudice, and distaste of sincerity, as of too much precisenesse, and perhaps by the unseasonable comforts of some unskilfull, and unsincere Minister, which minister comfort unseasonably, or the like, in that last extremitie, (the Lord not revealing unto them the unsoundnesse of their spirituall estate, and the rottennesse of their hopes) they may bee cheerfull and comfortable, but God knowes without any just cause, or true ground. Their counterfeit comfort in this case doth as farre differ from that of the true Christians, as an imaginary dreame of Gold, from reall possession of Gold.

5. In others, a furious misgrounded and unwarranted zeale, an impudent and peremptory conceit, that they suffer in the cause of God, and for the glory of Religion, may beget great boldnesse, resolution and cheerfulnesse amid the terrours of death, and in the presence of their torturers and executioners. This unhallowed fury possessed many heretikes of old upon this false ground; the Donatists in the fourth Century after Christ, suffered death most courageously. And so likewise did the Heretikes called Eustatites, which for the multitude of their supposed Martyrs, would needs

Ofm Con. 4. pag. 174.

be called *Martyriani*. It appeares also in Histories, that Turks, and Tartars, and Moores, both fight and die most resolutely, for the blasphemous opinions of *Mahomet*. And how the Assasins, that were a sect of desperate cut-throats, which would adventure desperately to dispatch whomsoever their Generall would command them to murther, died oftentimes most constantly, and with undaunted nesse of spirit; and this they accounted a speciall point of Religion. But especially at this day the Popish Pseudomartyrs, indeed true Traitors, are starke mad with this superstitious rage. They first drinke deepe of the empoysoned *Cup of the abominations of the whore of Babylon*, who is her selfe already *drunke with the blood of Saints, and with the blood of the Martyrs of Jesus*; and then they grow fierce and furious in greedinesse and thirst after the temporall bloud of Kings, and of whomsoever withstands their accursed superstition, by plotting, and many times acting treasons, Paricides, empoysonings, ruines of whole Nations, blowing up of Parliaments, barbarous massacres, and a world of bloudy mischiefes, which cast a shame and staine upon the Innocencie of Christian religion; and also after the spirituall bloud of soules, by infecting and empoysoning them with their *doctrines of devils*: At last they come to Tyburne, or some other place of just execution, and then they will needs beare the world in hand, they are going towards Heaven to receive a Crowne of Martyrdome. They will seeme already to triumph, to contemne tortures, to trample upon the tribu-

Epipha. Her. 80.

A Brownist told Mr. *M.* and others, that he had more comfort after his forbearing our assemblies, and abstaining from hearing the Word with us, than ever he had before. A lightning of Satans Angelicall glory might flash in his heart.

nals of justice, to kisse the instruments of death, in signe of blessings presently to be enjoyed, to throw out many resolute and rejoycing speeches among the people, as though they had one foot in heaven already, when alas poore blinded and misguided soules, in this wilfull and desperate abandoning their lives, upon a groundlesse and graceleſſe conceit, that they shall purchase a Crowne of Martyrdome; they are like a poore wretch, which lying asleepe upon the edge of an high and steepe rocke, dreames that he is made a King, attended with a glorious traine of Nobility, furnished with sumptuous Palaces, and stately building, inriched with the revenewes, Soveraingty, and pleasures of a whole Kingdome, but upon the sudden starting up, and leaping for joy, fals irrecoverably into the merciless devouring Sea, and so in lieu of his imaginary Heaven and happinesse, kils himselfe, and looseth that little comfort he had in this miserable life. That accursed and damned paire of incarnate devils, the English *Fawkes*, and French *Ravilliac*, the one after that in the Popes cause hee had embrued his hands in the sacred bloud of a King, (for by his murderous hand, the royall bloud of the late French King, is yet fresh in the streets of *Paris*) the other after hee had done his best, or rather his worst, to blow up at once the glory power, wisdome, the Religion, peace and posterity of the most renowned and victorious state under the Heavens, were both prodigiously bold, confident and peremptory. But was this courage thinke you, inspired into them by them by *the Lion*

of the tribe of Iuda, already triumphant in the Heavens, or by that roaring Dragon of the bottomlesse pit? A man of an impartiall understanding and discerning spirit, would scarcely wish a clearer demonstration of the truth, and Orthodoxnesse of our Religion, than to marke the difference of the ends of our blessed Martyrs in Queen *Maries* time, and of those Popish traitors which are sometimes executed amongst us. They seeme both bold and cheerfull towards their ends, but in the Pseudo-Martyrs at Rome, it is so enforced, formall and artificiall: Their prayers are so unhearty, plodding, and perfunctory, their carriage so unlike the Saints of God, and without those feeling elevations of spirit, which are wont to fill the soules which are ready to enter into the joyes of Heaven, that a man seen into the mystery of godlinesse, and acquainted with the power of sanctification, may clearly see their comfort in these cases to be of no higher straine than morall resolution, and strong conceit of heresie can reach unto. It is otherwise with the true Martyrs of Iesus, that have their innocent bloud spilt by the purple whore of *Rome*, as we may see and feele in that glorious Martyriologie of our Saints which were slaughtered in Queene *Maries* time. They had such an holy and humble Majesty in their carriages, such a deale of Heauen, and sober undauntednesse in their faces, such spirituall raviſhments and joyfull springings in their hearts, such grace and powerfull piercings in their speeches, such zeale and hearty meltings in their prayers, such holy triumphs, and heavenly

exultations amid the flames, that it was more than manifeſt both to Heaven and Earth, to Men and to Angels, that their cauſe was the cauſe of God, their murtherer that *man of ſinne*, their bloud the ſeed of the Church, their ſoules the jewels of Heaven, and their preſent paſſage the right and ready way to that unfading and moſt glorious Crowne of Martyrdome. That which in fiction was fathered upon father *Campion*, was moſt true of every one of our Martyrs; that every man might ſay with heavie heart that ſtood by; Here ſpeaks a Saint, here dies a Lambe, here flowes the guiltleſſe bloud.

Thus you have heard what counterfeit comforts, what falſe cauſes, and ſandy foundations there may be of boldneſſe, confidence and cheerefulneſſe in miſeries, afflictions and diſtreſſes. But the comfort which in theſe caſes ſprings from a ſound and ſaving faith, is ever true and ſure, of a ſober and ſanctified temper, enlived with the holy warmth of the light of Heaven, mingled with a true taſte of everlaſting pleaſures, ſupplied continually with freſh ſtreames, from the bottomles and boundleſſe Sea of all and endleſſe comforts. It is not enforced, formall, artificiall, furious, deſperate, miſgrounded, ambitious, in the face onely, or for a ſpirt, ſuch may be found in reprobates. It were nothing worth if ſtrangers might meddle with it; if men, or devils, or the whole world could take it from us: If it were ſuſtained onely by any created power, or arme of fleſh. This pearle, this jewell, is of an higher price, and more noble ſtampe, than the ſtate of unregeneration

Pro. 14. 10. Joh. 16. 22.

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can possible purchase or comprehend. It hath its seat a sanctified soule; for its fountaine, the spirit of comfort; for its foundation, the favour of God; for its warrant, the promises of *Amen, that faithfull and true witnesse*; for its object, a Crowne of immortality; for its continuance, the prayers of all the Saints; for its companions, a good conscience, *inward peace, joy in the Holy Ghost*; for its end and perfection, *fulnesse of joy, and pleasures at Gods right hand, for evermore*. In a word, the Christians comfort in distresse, rising from an assurance of Gods favour through Christ, and of everlasting happinesse, by a true and fruitfull faith, doth as far differ from all the vaine and counterfeit comforts, the unhallowed and groundlesse confidences of what unregenerate men soever, as the reall possession of Gold, from an imaginary dreame of Gold: As the true and naturall grape, which fils and glads the heart, from the painted grape, that onely feeds the eye: As the apples of *Eden*, from those of *Sodom*, which being faire to the sight, if touched doe turne to dust in the hand: As a strong and mighty Oke, rooted deeply in the earth, which no storme or tempest can displant or overturne, from a staffe or stalke stucke lightly into the ground, which every hand may snatch away, or blast of wind supplant and overthrow.

Thus farre of the marks and notes of a sound and saving faith, by which if a man bee disposed, and set his heart to it, he may easily see, and clearly judge, whether hee be endued and sanctified with a true and justifying faith, or fouly deceive his

owne heart, about his ſpirituall eſtate, in contenting himſelfe with ſome falſe faith, or that which is inſufficient to ſalvation. Yet becauſe a temporary faith may goe farre, makes a goodly ſhew, and deceives thouſands, I will ſingle it out, and ſet downe ſome markes of difference in ſpeciall and particular betwixt it, and ſaving faith, though all the former marks delivered before, diſtinguiſh a juſtifying faith from all other kinds of faith whatſoever.

Markes of difference betwixt ſaving and temporary faith.

Ezech 18.21. Jam 1.10. Ezech. 18.10. & 13. Math. 5.19.

1. Firſt a man ſanctified by ſaving faith will ſuffer no ſin to raigne and rule in him, he will not lie, and live with delight and willing conſent in any one ſinne whatſoever, though never ſo pleaſurefull profitable, or reſpectfull in the world. *Whoſoever is borne of God ſinneth not*, (on this faſhion) *neither can he ſinne, becauſe he is borne of God*, ſaith *Iohn*, 1 *Epiſt.* 3.9. that is, with purpoſe, pleaſure, and perſeverance: * Hee doth not walke or lie in ſinne, hee doth not ſerve and obey it. The reaſons are;

1. *The ſeed of God remaines in him*, 1 *Iohn* 3,9. that is, the holy ſpirit by a ſacred and ſanctifying power, doth wound the head, and breake the heart of ſinne, doth ſo farre maſter and ſubdue it, that it beares no more ſway and ſoveraignty over him. By his holy fire he burnes up a mans luſts, and blowes up the holds of his ſweet ſinne, and wreſts the

Si conſurrexerimus Chriſto qui eſt juſtitia & in novitate vitæ ambulemus & ſecundùm juſtitiam vivimus, ſurrexit nobis Chriſtus ad juſtificationem noſtram, ſi verò nondum deſtruimus veterem hominem cum actibus ſuis ſed in injuſtitiâ vivimus, audeo dicere quod nondum reſurrexit nobis Chriſtus ad juſtificationem, nec traditus eſt propter peccata noſtra. Si enim hoc credo, quomodo illud amo, pro quo ille ſuſtulit mortem? Si hoc credo, quod ille ad juſtificationem meam ſurrexit, quam do injuſtitiæ placet? Juſtificat ergo eos Chriſtus tantummodo, qui novam vitam exhibuerint reſurrectionis ipſius ſuſceperunt, & vetuſtas injuſtitiæ, atque iniquitatis in dumenta velut cauſam mortis abjecerint, &c. Orig. in Rom. lib. 4. cap. 4. * Ubi regnat propoſitum peccandi, ibi fiducia miſericordiæ exulat, Auguſt.

Scepter out of the hands of naturall corruption, so that there is no reigning and domineering of sinne in a sanctified man.

2. *He that hath his hope*; that is, which by a lively faith groweth into assurance and certaine expectation of seeing God, *purgeth himselfe as hee is pure.* Every man must be a Puritan in this sense, if hee will bee saved: Hee must pull the reines out of the hands of sinne, and suffer the power of grace to waste and consume his rebellious corruptions. 1 Joh. 3. 3.

3. Hee hath *respect to all Gods Commandements: All his lawes are before him*, as *David* speaks of himselfe, *Psal.* 18. *vers.* 22. 23. And therefore hee doth not nourish and nuzle willingly and delightfully any sinne in his heart and life, against the light of his conscience, and sight of his Commandements. Hee may sinne of ignorance, yea, of knowledge, and with some kinde of willingnesse too somtimes, for I take the place in *John* not to bee understood simply of the act of sinning, but of the tenour, course, and race of mans life; so that he doth not lie, continue and delight in any one sinne: He doth not suffer it to reigne and rule in him, it doth not keepe him in bondage or slavery to his lusts, *for the seed of God*, his sanctifying spirit, and the power of grace *remaine in him*; which narrowly watch over the rebellions of the flesh, and stand at staves end with every corruption: And if at any time he be overtaken with some infirmitie, or by the furious craftinesse of Satan, and the sinfull inclination of his owne flesh, be dragged backe to some old sinne of his unregeneration, they never suffer him to be

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at quiet, or enjoy himselfe, untill by groanes and sighs, and strong cries, hee hath turned the mercifull Sun-shine of Gods favourable countenance towards him againe; untill hee hath deprecated his judgements and curses due unto that sinne; untill he be received againe under the wings of his protection, and resolved upon a more zealous and sanctified carriage afterwards. And untill by humiliation, repentance, and breaking his heart, he hath dismist that, and all other sinnes with more speciall loathing and detestation. This power then and privilege hath saving faith in every man, whose heart it hath fully possest, and thorowly sanctified, that it de-thrones, throwes downe, and discepters sinne from its former raigne and Soveraignty. It inspires the true Christian with a gracious resolution, never more to give any quiet harbour, or delightfull entertainment to any one sinne, against any of Gods Commandements. And if he fall vpon infirmity, it presently begets a thousand times more griefe and sorrow, than the pleasures and sensuall sweetnesse of the sin was worth, and furnishes him with more care, watchfulnesse, zeale and forwardnesse, for the time to come afterwards.

But the former professor, who contents himselfe with a temporary faith, and hath no more sanctification than the power of it can conferre upon him, is many times discernable and scandalous by one outward grosse sinne or other, as worldlinesse, swearing, uncleannesse, ambition, Sabbath-breaking, prophannesse, opposition to sincerity and true

true Christians, or the like. Or if he be carefull to remove such notorious and infamous sinnes, from the sight of the world, and out of the eyes of men; yet most certainly hee ever retaineth, yea, maintaineth in himselfe one sweet sinne or other, perhaps lesse markable and more secret, (both wittingly) because hee may know, and willingly, because he refuseth to obey against some one Commandement.

And commonly hee makes no conscience of lesser sinnes, and smaller offences, as idle jesting, gaming, smaller oaths, lesser bribes, &c. but rather gives allowance unto them in his owne judgement, by his owne example, and by bolstring others up in them. And howsoever he doth sometimes out of his worldly wisdome conceale himselfe, and not utter what he thinks in that point: yet hee hath at least a secret dislike and distaste of thorow sanctification, as of too much precisenesse. To say all in a word, saving faith doth banish the use and practice of all grosse sinnes, and breeds at least an hatred, disallowance and resistance of whatsoever frailties and infirmities. But temporary faith cannot possibly bringa man out of conceit with all sinne; it cannot breake the heart of his darling pleasures, or make him take part heartily and entirely with the best Christians, in that holy and comfortable worke of mortifying every corruption, though never so deare and sweet to flesh and bloud, which troubles their inward peace, grieves the good spirit, or wounds the conscience. Though by the power thereof he may goe farre in outward

Sect. Pro 13. vers. 19. pag 56.

outward reformation, and would gladly be thought to be in the right way, yet somewhat or other is ever behinde, which either for pleasure, or profit, or estimations sake he will not part with; there is some pleasing bosome sinne or other, which if it were possible, hee would even carry with him to Heaven.

See Prov. 11. 23. Jer. 4. 14. A second difference betwixt saving and temporary faith.

2. Secondly, A saving faith doth ever sanctifie the inmost, and most lurking affections, the secret purposes, desires and imaginations of the heart. It at first stirres up, and ever after maintaines that sore and invisible fight betwixt the flesh and the spirit, betwixt the sanctified part of the soule, and the unregenerate. It begets a care and conscience in the true Christian of keeping the last Commandement, which is the surest touch-stone to try the truth, and soundnesse of our conversion, whether it be copper and counterfeit, or currant and substantiall; for it tries the reines, censures and bridles idle, wandring, and impertinent thoughts, the evill motions, lusts and stirrings of the heart, whatsoever they are. Hence it is that the sanctified man hath ever an eye to his heart, and is very much troubled about his thoughts. For he labours that his secret conceits and inward desires be as well approved before God, as his outward conversation and carriage before men: He is as loth and fearfull to offend God, and grieve his good spirit, in his heart, which no mortall eye can see, as in his word and actions, which are open and liable to the censure and interpretation of the world. It goes as much against his heart to commit

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sinne in his secret chamber, as in the sight of the sight of the Sunne. Hee knowes full well, and is perswaded in his heart, that without washing the heart there can be no salvation, without the change and chastity of the thoughts, *and truth in the inward parts*, there is no true repentance: *O Ierusalem*, saith *Ieremie, Chap.4.14. Wash thine heart from wickednesse, that thou maist bee saved: How long shall thy vaine thoughts remaine within thee?* If all the world besides should approve and applaud us, if not a man upon earth were able to say unto us so much as blacks thine eye: Yet if our hearts were not upright before God, we were but damnable creatures, hollow-hearted professors, and glorious hypocrites. The true Christian considers this, and submits himselfe to the worke of Gods grace, in sanctifying the desires and thoughts of his heart. Hee hath much trouble and toyle, and indeed a kinde of holy trade in governing the heart, and managing the thoughts, in which the unregenerate man hath no skill. Hee labours to keepe their fountaine pure and cleere, to fetch their warrant out of the Word of God, that they may hold correspondence and conformity to his will; he ever looks which way they tend, that their marke and end be Gods glory, and the benefit of his Church and people. If any thoughts start up in his heart, which are not thus qualified and sanctified, he presently takes them to heart, strives against them, prayes against them, repents for them, and is humbled by them. And their is a mystery in this regiment of thoughts, of which it concernes the Christian to take speciall notice,

notice, leſt he wrongfully accuſe himſelfe or Satan, leſt hee unneceſſarily afflict and torture his owne ſoule, if they bee none of his owne, or too ſleightly regard them, if they be the brood of his inbred concupiſcence. It is to diſtinguiſh and diſcerne betwixt the devils ſuggeſtions, and the evill motions of a mans owne heart. They grow upon us by leiſure, from outward objects abroad, or ſpring out of our memory: But the other breake in upon us abruptly, when wee are wholly full and poſſeſſed of other meditations, without occaſion given, either by outward occurrents, or former diſcourſe of the minde, and when we little thinke of any ſuch matter. Sinfull thoughts of our owne come upon us enticingly, by allurements, baits, and inſinuations; but Satans ſuggeſtions ruſh in violently, forcibly and furiouſly, they are throwne into our imaginations like a flaſh of lightning, with ſuch an unavoidable impreſſion, that they cannot bee prevented by any wit or ſtrength of a man. I have knowne ſome which have beene fearfully vexed and aſtoniſhed in heart, with horrible and blaſphemous thoughts, which were Satans owne immediate injections, and terrours even to nature it ſelfe: but when they have beene told and taught that they were none of theirs, and that if they did hate, abhorre, and withſtand them, as the pure ſpight and malice of that fiend of hell, they ſhould never be imputed unto them as their ſinnes, but ſet upon Satans ſcore, who by right is chargeable with them, both for horrour and puniſhment; and that even our bleſſed Saviour himſelfe was

How to diſtinguiſh Satans ſuggeſtions from the evill motions of our owne hearts.

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tempted in the like manner, but was free from sinne, because he withstood the temptation, and repelled the tempter: I say, after they have beene thus instructed, they have received great ease and comfort. Much blessed hearts ease, and spirituall contentment doth accrew unto a man, upon narrow watch over the heart: Much inward peace, serenity and joy, is to be enjoyed by suspitiousnesse, experience and exercise, in discovering, repressing, and preventing the mutinous and tumultuous stirres in the thoughts and imaginations: An holy care and wisdome for which purpose is inspired onely, and planted in the soule by the power of a saving faith.

For it is farre otherwise with the formall professour, which is no further acquainted with the mysterie of godlinesse, and secrets of sanctification, then temporary faith can lead and inlighten him. He may proceed farre in outward reformation, and make a goodly shew of Christianity in his words and actions. Hee may outwardly forbeare grosse sinnes, and performe religious services, and bee an out-side Christian without censure, exception, or reproofe: But he ever failes in his respect and obedience to the last Commandement, in his practice hee still approves that devillish Proverbe, thought is free. Hee is no body in that great fight for spirituall life or death betwixt the flesh and the spirit. He is unseene and unexercised in that troublesome and invisible regiment of the commotions and imaginations of the heart. Hee will perhaps startle and make a stand at a greisly prodigious

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thought of treason, atheisme, murder, adultery, blasphemie, usury, oppression, and such like, but ordinarily without any great remorse or checke, he suffers his heart to runne riot into a world of idle wandrings, especially to spend many fresh successions of millions of thoughts, with unwearied pursuit of pleasing errour, in the endlesse Maze of earthly-mindednesse, lustfulnesse, ambition, and all passages for the advancement of his temporall happinesse, and attainment of earthly pleasures.

In a word, a man sanctified by saving faith, hath as well an eye to see the thoughts of his heart, as the outwardnesse of his carriage; hee makes his actuall sinnes his outward frailties and infirmities, as bloud-hounds to trace out his originall corruption, and the hidden root of his rebellions, and there he strikes, and wounds, and mortifies. But where the faith is but temporary, there care may be had of words and actions, but the heart is not much medled with. It may perhaps be curious in pruning and lopping the outward luxuriant bowes and branches of sinne, which are an eye-sore to the world, and Scorpions to the conscience; but it wants power to digge unto the root which lurks in the heart and will, to take notice of invisible thoughts, which neither breed disgrace among men, nor as yet sting with sensible remorse.

A third difference betwixt saving and temporary faith.

3. Thirdly, there is one speciall marke of difference betweene saving and temporary faith, pointed at by the Spirit of God in the parable of the Sower, and the divers grounds, *Matth.* 13. *Mark* 4. *Luk.* 8. and may be thus thence gathered.

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The temporizing Christian, who hath no more spirituall power, and Christian resolution, than temporary faith can powre and put into him, will not by any meanes passe thorow the pikes for his profession and proceeding in grace. He is not able to endure any hot brunt of strong temptation, great disgrace, worldly opposition, or smarting persecution, for his taking part with true Christians, and the practise of sincerity. While the way is paved before him, and the Sunne shines faire and bright, he will goe on merrily with Gods children, and march forward perhaps with as good shew of courage and undaunteednesse as the best; but if he once meet with some boysterous storme, that beats against his face; if the world once beginne to lowre upon him for his forwardnesse; if his way grow rough, crooked and thorny; if he be raged and railed against for his singularity in sanctification, and persecuted with spight and disgrace for his profession of grace; he then presently beginnes to slinke and draw backe, to leave his former companions, true Christians, to sinke or swimme; he forsakes them, and flies from them, as from the ruines of a falling house. For it is ever the property of this kinde of Professor, when it comes to the triall, to the point and pinch, to preferre his owne particular before the glory of God, the publike good of the Church, and the spirituall affaires of Heaven. His temporary happinesse, and chiefe carnall contentment is ever more deare unto him than the comforts of holinesse, and the sure promises of a better life. He chuses sutre rather to

thought of treason, atheisme, murder, adultery, blasphemie, usury, oppression, and such like, but ordinarily without any great remorse or checke, he suffers his heart to runne riot into a world of idle wandrings, especially to spend many fresh successions of millions of thoughts, with unwearied pursuit of pleasing errour, in the endlesse Maze of earthly-mindednesse, lustfulnesse, ambition, and all passages for the advancement of his temporall happinesse, and attainment of earthly pleasures.

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3. Thirdly, there is one speciall marke of difference betweene saving and temporary faith, pointed at by the spirit of God in the parable of the Sower, and the divers grounds, *Matth.* 13. *Mark.* 4 *Luk.* 8. and may be thus thence gathered.

The

The temporizing Christian, who hath no more spirituall power, and Christian resolution, than temporary faith can powre and put into him, will not by any meanes passe thorow the pikes for his profession and proceeding in grace. He is not able to endure any hot brunt of strong temptation, great disgrace, worldly opposition, or smarting persecution, for his taking part with true Christians, and the practise of sincerity. While the way is paved before him, and the Sunne shines faire and bright, he will goe on merrily with Gods children, and march forward perhaps with as good shew of courage and undaunteednesse as the best; but if he once meet with some boysterous storme, that beats against his face; if the world once beginne to lowre upon him for his forwardnesse; if his way grow rough, crooked and thorny; if he be raged and railed against for his singularity in sanctification, and persecuted with spight and disgrace for his profession of grace; he then presently beginnes to slinke and draw backe, to leave his former companions, true Christians, to sinke or swimme; he forsakes them, and flies from them, as from the ruines of a falling house. For it is ever the property of this kinde of Professor, when it comes to the tryall, to the point and pinch, to preferre his owne particular before the glory of God, the publike good of the Church, and the spirituall affaires of Heaven. His temporary happinesse, and chiefe carnall contentment is ever more deare unto him than the comforts of holinesse, and the sure promises of a better life. Hee chuses sure rather to

sleepe in a whole skinne, than with a good conscience. *Herod*, although hee reverenced *Iohn*, heard him gladly, and did many things after his preaching, yet when his chiefe carnall contentment was in question, for the sure setling of his sweet sinne of lustfull pleasures, he cut off at once *Iohn Baptists* head, his course of former profession, his heart from grace, and his hope from Heaven, and soule from salvation. The young man in the Gospell went on a good while in outward unblameablenesse, but when hee perceived by the words of Christ, that he was to suffer his heart no longer to be exercised in covetousnesse, that his greedy affections which were fast glued and nailed unto the earth, were to be rent thence, and reposed in Heaven, he presently turnes his backe upon Christ Jesus, Heaven, and everlasting happinesse. *Naaman* it seemes was content to goe along with the Prophet in many things, and to be good in all other, onely that honourable place he held with his Master, sate very neare his heart: Hee is rather willing to forfeit all his other integrities, and innocencies, and yeeldings unto goodnesse, and to venture himselfe though without all warrant or ground, upon the mercies of God, than not to hold his height of place and honourable respect with his Master. In these peaceable and flourishing times of the Church, many thousands swarme amongst us of such kinde of professors. The glorious noone-tide of the Gospell shining upon them through these dayes of peace, doth a little warme and heat their hearts, so that they fall in love and liking with the truth

Hee chose rather to venture his soule upon Gods judgements, with the hazard of eternall happinesse, then to forsake the pleasures of his sweet sinne.

truth and power thereof: They sort and ranke themselves amongst true professors, they settle and frame themselves to the holy businesses, and noble trade of Christianity. But wretched men, they are not able long to hold out, they are quickly tired and weary in the wayes of God. The Word is not well rooted in them, their faith is but temporary, their conversion unsound, there is ever one grand unmortified corruption or other, one bosome sin or other, which still wastes and devours the buds of zeale, and blossomes of Heaven, as they sprout and spring up in their hearts or actions. Either *Herods* pleasure, or the young mans profit, or *Naamans* preferment, kils and cuts the throat of all grace, when it should come to proofe in them, and confounds the power of Religion, that it can neither thorowly sanctifie, nor finally save them. Sometimes they will goe well forward for a time, and breed good hope, and great expectation in good Christians, of their comming on in the wayes of godlinesse: But when they finde by experience that such courses as these finde no favour in the world, bring upon them an imputation of precisenesse, cast them from the countenance of carnall friends, amongst the number of poore neglected Christians, may much hazard their temporall happinesse, and still freshly vex them with one trouble or persecution or other: They suffer themselves cowardly to be vanquished with such carnall feares of flesh and bloud as these: They cast their crowne from them, and the glory of their former profession is put out, all their time formerly spent

in godlineſſe is loſt. They hereupon beginne to renounce that goodneſſe which before they ſeemed to embrace; to forſake the fellowſhip of the Saints, with whom they were wont comfortably to converſe; to neglect the duties of piety, wherein, not without ſome joy, they have beene formerly exerciſed; to grow ſtrange unto God and good men; to caſt off the care of their families, which perhaps they were wont to inſtruct. I have knowne
M. H. ſome, who onely by the power, I am perſwaded of a temporary faith, have beene very forward in all religious exerciſes, for a good time hath with great diligence and profit, both publikely and privately heard and read the Word, erected a godly order of prayer, and other family exerciſes in their houſes, and yet afterward by little and little the world got ſo powerfully within them, and earthly cares ſo choaked them that they caſt all behinde them, trampled theſe holy pearles and jewels which formerly adorned them under their feet, and turned wholly carnall, covetous and prophane worldlings.

Worldlineſſe, and feare of being accounted too preciſe now a dayes ordinarily blaſt and beat backe the fruits and forwardneſſe of a temporary faith.

Thus you ſee the true temper and conſtitution of a temporary faith: It hath not the heart and power to ſtand to it, and goe thorow ſtitch in the cauſes of God, and the affaires of ſincerity; it dare not addreſſe and addict it ſelfe to that ſtrict courſe of holineſſe, which onely fits for the ſtreight way to heaven, for feare of troubles, diſgraces and perſecutions.

But

But saving faith is of a farre more powerfull and undaunted disposition, and ordinarily inspires the true Christian with a truly noble and Lion-like courage, so that in the cause of God he feares no colours; hee will forward by the grace of God, with all good conscience in his holy profession, and practice of sincerity against all adversary power: Slanders, disgraces, and contempt are as fewell to increase the flame of his zeale, as matter to enlarge the joy and inward comfort of his heart, as meanes to set and settle the Crowne of Christianity faster upon his head. His saving faith is ever seated in a good & honest heart, and therefore he brings forth fruit with patience. If he prosper in the world, he is rich and laden with variety of fruits, of holy duty, and good deeds; like a dangling fruit-tree, in a fat and fertile soile. If he be croft in the world, and cast into the furnace of afflictions, yet he sends out at the last the pleasing perfume of Christian patience, like a sweet Pomander chaft in the hand, or frankincense throwne into the fire; hee ever brings forth the fruits of piety or patience. When at the first hee went about his spirituall building, he set him downe before, and counted the cost. When he at first entred the spirituall warfare, under the colours and conduct of Christ Jesus, against this world of wickednesse, and the kingdome of Satan, hee tooke counsell, not with flesh and blood, but with the spirit of truth, how he might become conquerour, and therefore he is not onely already resolved, in peaceable times to digest with patience lesser and inferiour miseries and vexations,

for his profession and practise of sincerity, as losse of goods, losse of friends and reputation with the world, slanders, disgraces and wrongs, nick-names of Puritane, Precision, Hypocrite, contempt, discountenance, and oppression, and such like; but hee holds his soule as it were continually in his hand, as *David* speaks of himselfe, *Psal.* 119. 109. ready if need bee, and the times require, even to shed his bloud under the sword of the Tyrant, or to lay downe his life in the flames, rather than to dishonour so mercifull a God, to betray his truth; or by his back-sliding and falling away, to make shipwracke of a good conscience, and hazard that Crowne of Glory, which by the eye of Faith hee hath already in sight. This high resolution and noble courage living faith puts into the hearts of those whom it sanctifies, that in the cause of God, their Christian warfare, and under the colours of Christ, they may stand to it like men, passe manfully thorow the pikes, conquer and be crowned.

See *Iob. Epist. 2. vers. 8.*

Quest. How then will you distinguish a Christians estate from the second sort of formall professours, *Infra, pag. 262.*

Answ. A Christians estate distinguished from the second sort of formall professors.

Thus; The formall professor, after his falling off, resumes his former profession, without any remorse, resolution for more forwardnesse, watchfulnesse, revenge upon himselfe and those marks, *2 Cor. 7. 11.* in a cold dull manner, &c. Whereas Gods childe after a relapse, upon recovery and returne, weepes bitterly with *Peter*, and labours with double diligence, and redoubled zeale, to recompence and redeeme his former failings, &c.

They

They may, I confesse sometimes be faint-hearted and retire upon weaknesse and infirmitie, as did *Peter*, and other Saints of God, but after they come to themselves, and have taken breath, they returne into the field and fight, with redoubled courage, more eager heat, and resolute valour, to make amends for such default and defection; they are content to undertake any extraordinary adventure, to fight in bloud to the knees, with an holy desperatenesse, (as prodigall of those lives they have stained with revolt) to flie more fiercely in the faces of the adversaries of God, and enemies of their soules.

Saint *Peter* upon infirmity (a fearefull fall) denied his Saviour, but how manfully after, and victoriously did hee enter the lists against the whole kingdome of darknesse, and a world of Paganisme? what worthy service did he after in the Church of God, and how gloriously at last did he seale the truth which he had taught, with the sacrifice of his bloud? Blessed *Cranmer*, that glorious Martyr, flunke backe a little, and upon infirmity, being enchanted by Popish Syrens, subscribed to some points of their hatefull heresies: But with what pangs of zeale and penetency was hee after revenged upon himselfe, by thrusting that unhappy hand first into the flame, which was the instrument of his foule relapse? Thus though Godschilde may sometimes stumble, and take a fall in his race of Christianity, yet when he's got up againe he mends with a more sure footing, and swifter course toward the Goale of immortality. Let us

looke I pray you into the Booke of God, and wee shall tract his Saints in many holy passages of this nobleneſſe of ſpirit, unconquerableneſſe of courage, and height of reſolution againſt temptations and oppoſitions implanted in their ſoules, by the ſpirituall power, and ſacred inſpirations of a ſaving faith. Ever when their owne carnall contentments and temporall happineſſe came into ballance with Gods glory, and a good conſcience, they reſigned up themſelves, and laid weight on the Lords ſide: They did hold that their light afflictions which were but for a moment, were moſt unworthy to hold ſcale with that more than moſt excellent and eternall weight of glory which was to be revealed. Ever when their owne particular and private welfare came into queſtion with the cauſe of God, and publike good of the Church, they were at a point to take part with Heaven and holineſſe, againſt the temptations of fleſh and bloud, and all contrary infernall powers; againſt whatſoever finite and created adverſary. As a man in a trance hath all the powers of the ſoule ſo faſtned upon the preſent object, that hee is careleſſe and unapprehenſive of all other occurrents or events: So their ſanctified ſoules by a saving being poſſeſt of the earneſt of immortality, ſo ſtrongly and ſweetly repoſed upon the favour and protection of God, upon the contemplation of Heaven, and thoſe endleſſe joyes that worldly croſſes, diſgraces, Crownes, Kingdomes, pleaſures, vanities, had no power to poſſeſſe them, or counterſway them. Moſes was mightily tempted with the power and pleaſure

2 Cor. 4. 17.

Heb. 11. 24, 25, 26.

pleasures of a Kings Court, he might have ruffled it amongst the proudest, and overtop in respect and honour, the most silken and glittering Courtiers: He might have rowed in wealth and plenty, and wallowed in softest delicacies, and courtly daliance: Nay, hee might have lived in the meane time ennobled and emparadised with the title of young Prince, and *the sonne of a Kings daughter*; not without hope of being crowned at length with the Soveraignty and command of a Kingdome. Strong temptations, powerfull enticements; and yet blessed man, by the power and perswasion of saving faith, *Hee chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches than the treasures of Ægypt; for he had respect to the recompence of the reward.* A Crowne of immortality was in sight to the eye of his faith, which was more deare and precious to him than the power, glory and Majestie of all the Kingdomes of the earth, sith they stood upon tearmes of precedencie, and the one must needs carry it away. His private temporall happpinesse stoops and vailes bonnet, submits and yeelds to the glory of God, and publike good of the Church. *Ionathan* was shrewdly assaulted with the authority, Majestie, and frownings of the King and his father, upon the very point of losse, or gaine of a Kingdome, to breake off his Christian love, and courses of grace with *David*: *Then was Saul angry with Ionathan, and said unto him; Thou sonne of the wicked rebellious woman, doe not I know that thou hast chosen the sonne of Iesai to thy confusion, and*

shame

ſhame of thy mother? For as long as the ſonne of Iſhai liveth upon the earth, thou ſhalt not be eſtabliſhed, nor thy Kingdome, &c. But for all this, though the piercing and paſſionate words of a father ſhould ſtrike deepe and home into the heart of his childe, though *the wrath of a King be like the roaring of a Lion, and as meſſengers of death*, Prov. 19.12. & 16.14. Though the princely throne of a King be the top and crowne of all earthly happineſſes; yet in the cauſe of God *Ionathan* is regardleſſe, and feareleſſe of them all, hee ſlinks not backe, nor ſhrinks a hairs breadth from a good conſcience, and defence of a good man; hee is not carried away with the glory of a Kingdome, and beauty of a Crowne, but having his eye fixed upon the goodneſſe of the cauſe, and innocencie of the party, with an holy reſolution, he anſwers his father King *Saul, and ſaid unto him, Wherefore ſhall hee die? what hath he done?* 1 Sam. 20.32. Hereupon the King plaid the Lion indeed, out of his rage and deſperate madneſſe he caſt a ſpeare at him to hit him, So outragious is the fury of prophane malice againſt goodneſſe, and good cauſes, that it devoures naturall affection, common humanity, diſcretion, reaſon, wiſdome, and all manlineſſe, and turnes all into gall and rage againſt good men: But in *Ionathan*, a ſenſe of Gods favour by his ſaving faith, and of that comfort hee conceived by ſtanding for *Davids* innocencie, and Gods glory, did take away all taſte of earthly contentments, even of the ſweetneſſe of all Courtly pleaſures, of the countenance of a father, the favours of a King, of a Crowne and

Kingdome.

Kingdome. Right Noble also, and Heroicall was the courage and carriage of *Michaiah* in the cause of God: He had against him the King, the Courtiers, and the whole Clergie, foure hundred Prophets, to please the King, conspired in judgement against him: The Courtier that was sent to fetch him before the two Kings, set upon him by the way with powerfull insinuations, and perfumed eloquence, as such creatures are wont, to draw him to the Kings humour, and the bent of the false Prophets: Hee told him, *that the words of Prophets declared good unto the King with one accord*; and therefore prayed him that he also would speake good: *Michaiah* answers him with a resolution as high as Heaven, and out of a Seraphicall pang of burning zeale for Gods truth and glory: *Now as the Lord liveth, saith he, what soever the Lord saith unto me, that will I speake.* In this point he was at a point, and resolute, hee neither cared for King nor Kesar, for Prince or Prophet, for preferment or punishment, for frownings or flatteries, for man or Devill: That message which the Almighty had put into his mouth must forth though it bring upon him a world of miseries, a slander of singularity for dissenting from all the other Prophets, a suspition of disloyaltie, for crossing so peremptorily the Kings pleasure, both *smiting with the fist of wickednesse, and scorchings with the coales of Iuniper*, that is from fell tongues, from his fellow Seers for opposing against their lying furie. Though it threw him into a dungeon, there to be fed with bread of affliction, and water of affliction, untill hee had fully felt the

1 King. 22.

whole

whole weight, of that implacable indignation, which the fury of an enraged and prophane King was like to charge and inflict upon him.

Queene *Hester* that blessed Lady, by the power of her holy faith, and the godly perswasion of *Mordecai*, put on a higher courage than is ordinarily incident to her sex, and more zeale than is commonly found in high places. At first shee stood a little off, as scared with the desperateneſſe of the attempt, and danger of the Law, that did peremptorily upon paine of death command the contrary; but after shee had throughly demurred upon the point, and had her Christian courage set on edge, and her zeale thorowly heated with the seasonable and passionate admonitions of *Mordecai*, for the good of the people of God, shee grew at last to this most noble and resolute conclusion; I will (saith she) goe in to the King, which is not according to the Law, *And if I perish I perish*. I will stand to it, I will goe thorow in the cause of God, and throw my selfe upon his providence, *and if I perish, I perish*. But not so to perish, is many times everlastingly to perish, and to perish so is eternally to be saved. Thus was she resolved in a good cause to venture her honour in the Court, and favour with the King, her liberty and life, or whatsoever was dearest unto her in this world. And when the golden Scepter was holden out unto her, and she was admitted into the royall presence, and might have received at the Kings hand the halfe of his Kingdome, yet neglective of all temporall happineſſe, and her owne particular, shee onely asked the lives

of

of the people of God. I need not dwell on this point, the blessed Booke of God is thicke embroidered with variety of glorious Martyrdomes, bloudy sufferings, strange adventures, and noble acts which the Saints of God endured, passed thorow, attempted, and happily atcheived, by the power of saving faith: A compendious register whereof we may read, *Heb.* 11. When he had runne over a royall and victorious Catalogue, the Apostle concludes thus; *And what shall I more say? for the time would be too short for me to tell of Gedeon, of Barak, and of Sampson, and of Iephte, and also of David and Samuel and of the Prophets, which through faith subdued Kingdomes, wrought righteousnesse, obtained the promises stopped the mouth of Lions, quenched the violence of fire escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants* &c. To conclude the point, we may tract temporary faith by these three prints and properties:

The properties of a temporary faith.

1. It still leaves one sweet sinne, one branch of naturall corruption, one secret lust or other in life or heart, in the affections or actions, unmeddled with, unmortified.

See another difference, *Gouge pag.* 240.

2. It cannot thorowly and inwardly purge and sanctifie the thoughts, imaginations, and purpose of the heart.

3. It commonly hath not power to goe thorow strong temptations, smarting persecutions, and hazard of temporall happinesse, for profession of sincerity, the glory of God, and keeping of a good conscience. But

1. Saving

1. Saving faith doth ever ſo farre ſubdue all ſinnes, that it ſuffers none to raigne and beare ſway in him whom it ſanctifies.

2. It ever thorowly in ſincerity, though not abſolutely, that is, in the height of degree, purifies the heart, and ſanctifies the thoughts and deſires which ſpring thence. So that the true Chriſtian feares, prayes againſt, and repents for ſinfull imaginations, as well as wicked actions.

3. It commonly leads us with good comfort and courage, thorow whatſoever miſeries, ſlanders, diſgraces, croſſes, perſecutions for the profeſſion and practice of ſincerity.

Thus farre of the three more particular and ſpeciall markes of difference betwixt ſaving and temporary faith. But yet I cannot get out of this point, the matter is of ſo great weight and conſequence, for thouſands deceive themſelves, and walke on ſecurely in the wayes of death, becauſe they doe not thorowly and ſubſtantially try and conſider what their ſpirituall eſtate is in this behalfe, whether they be ſoundly built upon the rocke by ſaving faith, and ſo ſhall be certainly ſaved; or elſe by ſome flaſhes of temporary faith, flouriſh onely for a while in outwardneſſe and formality, like corne ſcattered in ſtonie ground, and ſo when their ſinnes are ripe ſhall be throwne into the fire of hell, except in the meane time they come on forward from outward forme of Religion, to inward feeling, and become of almoſt, altogether Chriſtians. You muſt here remember that I told you before, how temporary faith can worke:

1. Some

1. Some meaſure of inward illumination.
2. Some kinde of converſion.
3. Some degrees of regeneration.
4. Some outward reformation.

How farre a temporary faith may goe.

I will onely point at in a word, ſome differences betwixt ſaving and temporary faith, in theſe foure points:

1. Firſt, for inward illumination; It ſhould not trouble us, nor ſeeme ſtrange, that a reprobate by the power of temporary faith, and generall grace of the ſpirit, ſhould be ſometimes in great meaſure inlightned and endued with divine knowledge, and other apprehenſions of Heaven: For it is a truth cleare in Divinity, and common in experience, that there may be the ſpirit of illumination, dexterity of judgement, plentifull knowledge of the truth, the light of the ſpirit, as Divines call it; where there is wanting to theſe, the ſpirit of ſanctification, integrity of conſcience, the life and love of goodneſſe, and the light of ſaving faith. God is true and good, wee loſt his image of truth and goodneſſe in *Adam*; wee muſt either have the light of truth ſhed againe into our underſtandings by the ſpirit of illumination, and the life of goodneſſe re-inſpired into our hearts by the ſpirit of ſanctification, or we cannot be ſaved. We muſt have two wings, the one of truth, the other of goodneſſe, if we would ſoare aloft unto the Sunne, and ſoveraigne Sea of all truth & goodneſſe, God himſelfe; and bathe our ſelves in his everlaſting bliſſe. But many certainly have but the one wing, that of knowledge, and therby make only a faire fluttering upon

First, it may have a great meaſure of inward illumination.

Of Divinity, *lib.3.cap.10.*

upon earth, and many godly offers, as though, if need required, and if they were on wing, were able to flie high enough for eternall happineſſe, whereas upon their death-bed, when indeed they are put unto it, they finde themſelves halfe unfurniſhed, and utterly unfit for that laſt and longeſt flight towards the Sunne of righteouſneſſe, and that one wing of knowledge which they ſhould then uſe, is unhappily entangled in Satans Lime-buſhes, and ſo they are fearfully made a prey unto the powers of darkneſſe. That illumination onely, and generall graces, will not ſerve the turne in that great day, appeares, *Matth.7.22. Many* (ſaith Chriſt) *will ſay unto me in that day, Lord, Lord, have wee not by thy Name prophecied, and by thy Name caſt out Devils? and by thy Name done many great works? And then will I profeſſe unto them, I never knew you, depart ye from me, ye that worke iniquity.* The ſame anſwer, no doubt, will Chriſt give at that day to many learned Papiſts and other great Doctors, who will thus cry unto him, *Lord, Lord*, have wee not written many great Volumes, Commentaries on thy Booke, caſes of conſcience, courſes of Schoole Divinity, Stories of the Church, Controverſies and diſputations for the defence and good of the truth? To many formall Preachers, which will thus cry unto him, *Lord, Lord*, have we not done thee ſervice, by a long and diligent publiſhing the Goſpell, in opening to the world the myſteries of ſalvation, by many Sermons in great Auditories, and famous places, upon which we have ſpent the utmoſt of our wits, the beſt of our reading, all our skill in the tongues whatſoever might

bring

bring pompe and glory to thy truth? To many hollow-hearted professours, and out-side Christians, which will thus cry unto him, *Lord, Lord*, have wee not beene diligent hearers of thy Word, have not wee loved, reverenced and countenanced the ministers, have wee not read the Bible, and many good books, beene acquainted with points and principles of Religion, and able to discourse of matters of salvation? In a word, the very same answer will be given to all of what sort, degree and condition soever, whose hearts are not seasoned with goodnesse, and sanctified with speciall grace, though otherwise they had enclosed and empaled within their owne braines, the variety and profoundnesse of all learning; though they had purchased a Monopoly of all knowledge; though they were able to dispute with the depths and subtilties of the Schooles, dive into all secrets, *and speake with the tongues of men and Angels*; If sincerity and sanctification be not added to our inward illumination and knowledge, these latter will but increase our stripes, and double our damnation. That you may soundly and thorowly trie and examine your soules in this point, and clearly discerne whether your inward inlightning with knowledge be sanctified by saving faith, or else onely the fruitlesse flashes, and idle glistering of a temporary faith: You must call to minde, and consider the markes of saving knowledge, which I have formerly delivered. At this time I will onely adde two moe.

1. Knowledge in the formall professour, which

Two other marks of sanctified knowledge.

goes with a temporary faith, is like lightning, it dazles perhaps the eyes with astonishment and admiration of those excellencies and Majesties which it apprehends and beholds in the Booke of God: It commonly blasts the heart with pride, insolencie, and selfe-love; it flashes out upon others but suddenly and seldome, for vaine-glory, and Markableneſſe. In the night it may inlighten the way for a step or two, and a little space, but not round about, but with continuance; that is, it may guide us out of the darkneſſe of sinne, into obedience of some of the Commandements, and for a time, but not of all, and with constancy. But knowledge sanctified with saving faith, is like the light of the Sunne; it cheerfully opens the eyes of the soule, that with comfort and reverence, with love and praisfulneſſe, they may feed upon the particular sweetneſſe of the great mystery of godlineſſe. It heats the heart and affections with true, kindly, and discreet zeale: It sends out its beames seasonably and continually, for the inlightning and reforming of others: It lightens the Christian out of all the darkneſſe of sinne, and crooked by-paths, and guides him into the holy passages of all the Commandements, and thorow every particular step of his life.

See *Gerſon. Tom. 2. fol. 25.*

2. Secondly, Knowledge in the formall professour, which goes with a temporary faith, is like the speculative knowledge of a Geographer. This is purchased without any great toile or travell, without feeling or experience, onely by reading, relation and discourſe. Hee sits in a dry chamber,

and

and looks upon a faire Map, and there with a pleasant ease, and delightfull safety, doth behold the rocks and streights, and dangerous passages, without danger or distresse; he feeds his conceit upon the wonders of forren Countreyes, and the new found world, with the restlesse Pinnace of his piercing discourse; hee flies over the most boisterous, huge and tempestuous Seas, with the speedy wing of his nimble wit; hee runnes over the woody Mountaines, the fruitfull Plaines, the spacious Forrests, the spicie Gardens, the pleasant Rivers, the rich and golden Mines, or whatsoever the whole earth hath besides, wonderfull, markable, and magnificent: But all this is but onely in conceit and contemplation, without reall passage, and visible enjoyment. Just such is the knowledge of the formall professour, it stands most in discourse and speculation. It beholds a farre off the Majestie and Glory of Heaven, the wonders of Gods Law, the Mystery of Salvation, the troublesome Seas of temptations, the Paradise of Christianity, and many other holy passages of Divinity, but it is without toylesome practise, feeling experience, and strong impression. But knowledge in the true Christian, is like the experimentall knowledge of a traveller: He doth not onely by his reading, hearing and conferring, fill his braine with knowledge, and his tongue with discourse of Heaven, and those endlesse joyes; but with the eye of faith, hee cleerly sees them, and sensibly feeds upon them by the power of his hope. He doth not onely with an idle astonishment, and imaginary fruition

gaze upon *the wonders of Gods Law*, and secrets of his Kingdome, but with the key of his saving and sanctifying knowledge, hee unlocks and opens them wide, dives into their depths with fruitfull meditation, and by a full insight, and reall enjoyment of them, makes them familiar unto him, and his counsellours. He takes not onely a generall survey of the great mystery of godlinesse, but by the spirit of wisdome and revelation given unto him by the Father of Glory, *Eph.* 1. 17. He is able in some good measure to measure *the height, the breadth, the length and depth of it*. Hee doth not onely quietly sitting at home, or standing safe upon shore, behold the furious rage, and tempestuous seas of temptation in other men; but himselfe is tossed and turmoiled with them, and by the grace of God passeth thorow them. He doth not onely heare of the sore pangs of the new birth, and of the streight passage to the Kingdome of Heaven, but himselfe travels with that spirituall sorrow, and treads that narrow path. He doth not onely reade of the golden Mines, Christall Mountaines, spicie Ilands, the coasts of Pearles, Rocks of Diamonds; I meane the unvaluable treasures, royall prerogatives, and glorious comforts of Christianity; but himselfe is inriched and invested with them, and fils his soule with their spirituall sweetnesse.

See *Casus* of Spanish cruelties.

As concerning these degrees of illumination, attainable by the power of a temporary faith, which I formerly proposed, they may all consist without the power of grace, and be found in the reprobate. I will give an instance in two of the best and the

highest,

highest, and difference them from the state of sanctification.

1 I have told you before, that the formall professour, by the power of a temporary faith, may solace himselfe with the sweet and comfortable consideration of Gods rich mercies towards his children in Christ Jesus. And wholly possesse himselfe of them in conceit, as a man doth himselfe of gold in a dreame, *Matth.* 7. 22. *Matth.* 25. 11 *Rev.* 2. 17. *Isa.* 65. 5. But thus, and in this sense, It is as if a man looking upon another mans Orchard, richly laden with all kinde of fruit, beautified with variety of fairest and sweetest flowers, full of all pleasures and delicacies, and out of a melancholy conceit should suppose them to be his owne, and thereupon should plot and project with himselfe, how to the best advantage, and with the most sweetnesse he might dispose and enjoy the comforts and commodities thereof; so vainly pleasing himselfe with an imaginary fruition of other mens happinesse. It is otherwise with the true Christian: His comfort in the merits of Christ, mercies of God, and royall privileges of Heaven, is like that of the owners of such an Orchard, who is rightly entituled unto it, and justly possest of it, and doth truly and really at his pleasure taste and feed upon the fruit and pleasures thereof. Or thus; A man many times, when hee heares an eloquent and passionate discourse of some noble or worthy story, full of pleasant passages, and joyfull accidents, doth all the time of the narration, put on as it were the affections, resolutions, triumphs of

Degrees of illumination attainable by a temporary faith.

the actors, lets his minde runne along, partaking and sympathizing with the variety of occurrents, and doth in conceit and imagination wholly possesse himselfe of all the happinesse, glory of successfull atchievements: Such onely is the comfort the formall professour hath in the prerogatives of the Saints: But the true Christian is as it were a party and actor in such a storie; he truly and really fights, conquers, and is crowned.

2. Secondly, I have told you before that the formall Professour by the power of temporary faith may *taste of the powers of the world to come, of the heavenly gift, and of the good Word of God*: But marke the difference; The formall Professour doth onely taste of the sweetnesse of Gods mercie, the comforts of godlinesse, and the saving grace of Christ in the Gospell, that is, they have some little glimmering, superficiall delights, and confused apprehension in the blessings of Heaven, in the waves of salvation, and of the joyes of the world to come. But the true Christian doth feed and fill himselfe with them; he doth daily and hourly feed upon them, by their strength and vigour is in spirituall health, fat and flourishing in all spirituall graces. The formall Professour doth taste them; but when he should let them downe for digestion and nourishment, his prophane heart doth still spue and choake them, and the sweetnesse of his bellyes sower disaffections breeds loathing, and distaste. But the true Christian doth not onely taste them, but with many sweet and secret consolations receives them into the bowels of his heart, and

bosome

bosome of his soule, by the power of his spirituall life, and the vitall heat of his sanctifying spirit doth digest them, and so is strengthned and nourished by them unto eternall life. To conclude this point: A maine difference betwixt the formall Professour, and true Christian, in the point of knowledge in Gods Word, is this; The childe of God doth wholly and entirely submit and resigne up himselfe to be guided, directed and governed, both in the purposes and desires of his heart, and in the actions and course of his life, by that holy and divine truth which is revealed, and hee apprehends out of the Booke of God, by the power and light whereof, when his conscience is once convinced, either for the leaving of any sinne, or the practising of any holy duty, he yeelds with humility and obedience, though it should abridge him of his pleasure, profit or worldly respects, and that without any winding or shifting by distinction and restriction, limitation, exception, evasion, false glosse, or partiall interpretation. But the formall Professour, howsoever he may yeeld in many things, yet when his sweet sinne, his maine worldly contentment is censured and controlled by the ministery of the Word; when the knowledge and light thereof doth discover the deceit of his heart, convince and confound his conscience in that respect he struggles and fights against it. Hee would gladly forget his knowledge of that point, hee labours to smother and put out the light; hee would have no reckoning of that thing: For he is resolved, and so he saith, not to leave the sinne of his bosome, by no

See Michaiah, 1 King. 22. 14. Nehem. 13. 3.

meanes to part with his darling pleasure, and yet he would not in direct tearmes, and peremptory opposition, stand against the certaine and revealed truth of the Word of Life: Whereupon he beats his braines, and straines his wit, to find out one starting hole or other; hee learnes to shift and shield himselfe by some idle distinction, vaine exception, false interpretation, carnall reason, that hee may thereby finde some ease and contentment in his owne heart, against the conviction of his conscience, and some plausible pretext to satisfie the world for his continuance in some sinfull contentment, which the world doth condemne.

22. *F. M.* Digression of the unlawfulnesse of Vsury.

For example; If his sinne be Usury, to which, by reason of the sweetnesse of gaine, his greedy humour is endeared, and he therupon be pressed with the 15. *Psal.* wherein the Holy Ghost doth make it a marke and note of a sound Christian, and a Citizen of Heaven, not to give out his money to usurie; and teacheth us, that we must wholly abstaine and desist from the practise thereof, as ever we hope to rest in the Mountaine of Gods holinesse; he labours presently to satisfie the world, and to save himselfe by one shift or other; perhaps hee will distinguish of usury, and say, that biting usury indeed he approves not, but he sees no reason why toothlesse usury may not be lawfull.

But wretched man, he is to know that this is a covetous and carnall distinction, there is none such to be found in the Scripture. The words are plaine and peremptory in that 15. *Psalme*; and *Ezechiel* without distinction or limitation, speaks thus; *He*

that

that putteth forth to Vsury, or taketh increase, shall hee live? Hee shall not live, hee shall die the death, and his blood shall be upon him, chap. 18. vers. 13. Besides, *Neshek*, which signifieth biting, is the common and ordinary name whereby all Vsury is signified in the Hebrew tongue; therefore this word doth not distinguish one kinde of Vsury from another, but in generall signifieth that all Vsury is biting. The money which is lent for gaine, is called *Nesheḳ*, that is, which biteth, because when it is repayed it biteth, and as it were gnaweth away some part of the borrowers substance for an over-plus or gaine to the Creditor, which is called *Nesheḳ*, as it were the bit. So that certaine it is, all Vsury in it owne nature is biting, because it biteth or shredded away some of the borrowers substance. And although perhaps the borrower, by reason of his wealth, feeleth not his biting, or else licketh himselfe whole by biting of others, or by accident is not sensible of the smart of it; yet Vsury is a gaine which is bitten and shred away from the borrower, and that either to his losse, or to the hinderance of the common wealth, whose common profit in all contracts is especially to be regarded. Let a man then in the Name of God take heed how hee hazards his everlasting salvation, upon such a weake and wretched distinction, for biting is individuall and essentiall, both to the name and nature of Vsury. It ever bites and stings one or other lesse or more, either the borrower, or the common-wealth: Either like a Wolfe, in the Evening, it sucks out the life, the bloud, and the marrow of a poore man;

See Down. upon *Psal.* 15. *pag.* 194.

See Down. *ibid. pag.* 255, 256.

or a Curre Dogge, it fnatches out a peece out of his wealth; or a Waſpe, it ſtings him one way or other in his eſtate. Or it may be he will bring an exception out of *Exod.* 22.25. & *Levit.* 25.35. that Uſury is forbidden towards the poore, and therefore it is lawfull towards the rich; but this evaſion is frivolous; for *Deut.* 23.19. there is no mention of the poore, but all Uſury is forbidden towards a brother, whether he be rich or poore, meaning by brother, any, either Iſraelite or Proſelite; or as *Philo Alexandrinus* ſpeaks, *τὸν ὁμόφυλον ἅπαντα*. And in the other places of Scripture, as *Pſal.* 15. *Pro.* 28. *Ezech.* 18.22. all Uſury and increaſe is abſolutely, and generally without condition or limitation forbidden & condemned in theſe two places, viz. *Exod.* 22. and *Levit.* 25. mention is made of the poore & needy, becauſe the Commandement of loane is eſpecially made for their good; and becauſe Uſury is exacted from them, it is a ſinne more grievous and hatefull. But if we may thus conclude from hence, we may not take Uſury of a poore man, therefore we may take it of the rich, then by the ſame reaſon wee may conclude, wrong is not to bee done to the poore, to the widdow, the fatherleſſe or ſtranger; therefore wrong may be done to the rich, to the married wife, to the children that have their parents living, to thoſe who be not ſtrangers: Or when *Solomon* ſaith, rob not the poore, becauſe he is poore, wee might inferre therefore, thou maiſt rob the rich becauſe he is rich: But the Lord oftentimes when he ſpeaketh againſt the ſinnes of the fifth and eighth Commandement, maketh expreſſe mention of the

Compare *Deut.* 23.19,20. and *Levit.* 25.35.36. *Sito.*

poore

poore and helpleſſe, becauſe all wrong, violence, robbery and oppreſſion exerciſed towards them, are very grievous, and indeed crying ſinnes. And not onely in that reſpect doth the Lord ſometimes mention the poore & needy in the prohibition of Uſury, but alſo becauſe thoſe onely who have need have juſt occaſion to borrow: And as the needy have moſt occaſion to borrow, ſo are they moſt ſubject to the oppreſſions, injuries, cruelties of the wealthy; for as wee commonly ſay, the weakeſt goes to the wals, and where the hedge is loweſt, there every one goeth over. This anſwer I have received from a worthy and judicious Divine.

Or perhaps hee will relie himſelfe upon the opinion of moderne Divines, who ſeeme to give allowance to Uſury: For any ſhew or ſhadow of defence will ſerve the turne to ſatisfie an unregenerate heart, when it is reſolvedly devoted and endeared to a ſinne. But this is but a weake and poore prop to venture the weight of his ſalvation upon. Why doth he not to the private judgements of thoſe few, oppoſe the judgements of many more worthy and learned men in this age, the teſtimonies of all the learned in former ages, both Chriſtians and Heathens, the cenſures of Councels, the authority of the Word of God. But indeed and truth he very fearfully deceives himſelfe, even in this ſtarting hole too; for thoſe few Divines which ſeeme to allow it, doe by no meanes approve that Uſury which is uſually practiſed in the world. But they deale with it, as Phyſitians with poyſon, which by mingling and compounding is

make

make it wholsome Physick; they so qualifie it with conditions and limitations, that it ceaseth to be Usury; and upon such tearmes there is not one amongst a thousand but would rather flie to anykind of lawfull negotiation and employment of his mony, than venture upon Usury so qualified and circumscribed. See their conditions *Down.p.*247. who hath excellently & exactly dealt in this point. Thus the unregenerate man will shuffle and shift against the power of the Word, the light of divine truth, and the checke of his owne conscience, for the maintenance and defence of that sinne, whatsoever it be, whereupon his chiefe carnall contentment, and temporall happinesse doth depend; and will admit no satisfaction to his exceptions, be-

Of Lying.

cause he hath resolved to continue in it. If lying be his sin, and hee heare it censured and condemned, *Prov.*12.22. & 6.17. *Iob.*8.44. *Colass.*3.9. *Eph.*4.25. *Prov.*13.5. hee will presently have a distinction at hand, and tell us, that there is two kinds of lies, one malicious, whence springs hurt and mischiefe, and another officious, which may be for the good, safety and deliverance of himselfe and his neighbour; and to backe his evasions, he will urge the infirmities and failings of the Saints, that with some kinde of pretext and plausiblenesse, hee may continue in the practise of that abomination, for so is it stiled by the spirit of God, *Prov.*12.22. *The lying lips are abomination to the Lord*; but every lie is naught, see my discourse of true happinesse. If his

Of Simonie.

sinne be Simony, and *Simon Magus* hanged up before him as a spectacle of terror and astonishment,

he

hee will preſently labour to hide himſelfe in one ſtarting hole or other, and will have his hereſie imply no more but a conceit, that the Holy Ghoſt might bee bought and ſold, as though the buying and ſelling the office of the charge of ſoules, were a tolerable thing, and not to bee branded with the hatefull name of damned Simonie. If his ſin be Bribery, and he told out of the 15. *Pſalme*, that abſtinence from rewards is made by the holy Ghoſt, a note of the righteous which ſhall be ſaved. And out of *Prov.* 17. 23. that taking of rewards is an undoubted marke of the wicked, who if they continue in this ſin, ſhall be condemned; he will tell you preſently that his rewards are but gratuities, and ſignifications of thankfulneſſe; not conſideration for the thing, not tainted with corruption, or the hatefull brood of curſed Bribery: But this diſtinction is not able to ſave and preſerve *Gehazi*: Beſides the woes and curſes upon his ſoule, from an everlaſting leproſie upon himſelfe and all his poſterity. If his ſinne bee incloſure, and hee heare that dreadfull woe, *Iſa.* 5. 8. thundered out againſt him, *Woe unto them that joyne houſe to houſe, and lay field to field*, &c. And that in *Eccluſ.* 34. *He that taketh away his neighbours living, ſlayeth him.* With that horrible curſe and confuſion upon *Ahab* and *Ieſabell*, for taking away *Naboths* Vine-yard: He will preſently lay hold upon one ſhift or other; perhaps hee will tell you that you muſt conceive that there are two kinds of encloſings; Firſt one, when a cruell and mercileſſe Land-lord, without mercie & conſcience, without any juſt cauſe or reaſon, turnes out his Tenants at the

Of Bribery.

Of Incloſure largely.

the expiration of their Leases, layes land to land, overturnes tillage, depopulates, plants beasts where men have beene, &c. This he will tell you he detests, the reason is, hee had the policie to goe about it more plausibly. Secondly, another is when a Towne by joynt consent and pretestation, that it is for the good of all poore and rich Land-lords and Tenants, whether by Lease or Free-hold, is encloſed, hee sees no reason but this is reasonable: But by his leave, besides that by wofull and lamentable experience we finde them in conclusion and issue both to prove starke naught, even this latter seemes unlawfull for these reasons: First, though it should make for the good of one Towne, yet it endangers, and endamages the publike good, to which a private must ever yeeld and submit. In a naturall body, a limbe is rather to be cut off, than the whole body should be hazarded. We must hold a proportionable discretion in bodies politique. And in this case the publike good is much hindered and hurt, because by that meanes (for if it bee lawfull for this or that Towne so to doe, the same reason will stand good for others) Markets would be unfurnished of corne, and what then would become of Cities and incorporate Townes, for Merchants, Tradesmen, and others of the like ranke and fashion of life? And that Markets would be left naked, is too cleare; for after men had felt the sweetnesse and gainfulnesse of Pasture, and that it yeelded more commodity, with much ease and lesse charges, they would Till no more than to finde their owne house, they would neither plow

nor

nor sow themselves, nor let their land to such as would Till it, and so by consequent bring a dearth upon the land, which is one of Gods plagues, and publike executioners of vengeance, *Ezech.* 14.13. They would pull Gods owne scourge out of his hand, and lash their brethren with unnecessary poverty and want, who are farre better than themselves.

2. It is a meanes to cast unnecessarily many people out of a Towne, for with the decay of tillage their serviceablenesse ceaseth; one shepherd will almost serve their turne; hereby God is mightily dishonoured: His people are devoured which is his inheritance, as the Psalmist teacheth us; *Aske me, saith God, and I will give thee people for thine inheritance, and the uttermost parts of the earth for thy possession;* Psal. 2.8. But inclosures to enlarge their owne inheritances, by the bloud and ruines of ancient Tenants and inhabitants, they destroy and lay waste this the inheritance of the Lord, where God hath beene praised with many mouthes, 2 *Cor.* 1.11. There now *Schritch-owles, Ziim, and Iim, and Ohim,* and other uncleane birds make their nests. Or at best, the Minister may preach unto the wals, and onely a few inclosures. Hereby also the glory of the King is lessened and obscured: *In the multitude of the people is the honour of a King,* saith *Salomon, and for want of people cummeth the destruction of the Prince,* Pro. 14.28. And *Eccles.* 5.8. he tels us, that the King consisteth by the field that is tilled, so that decay of tillage the cursed brood of bloudy inclosures, and depopulation, are the very cut-throats

of

of Majeſtie, and confuſion of ſtates Imperiall.

3. It curtals the maintenance of the Miniſters, which chiefly ſtands in corne. What ſhall become of the Parſon, when there comes a rot of ſheepe.

4. It prepares the way to abhorred ſollitude, ſolitarineſſe and depopulation, it opens the bloudy floud-gates of covetouſneſſe and oppreſſion, which ſweeps away whole Townes, whatſoever at firſt may be pretended and proteſted to the contrary. The cruell Land-lord ſpies a Cloſe which lies convenient to be added to his Demeanes; admit his neighbour it if he will, yet he will give double the worth but he will buy him out: (for God forbid that hee ſhould uſe him as *Ahab* and *Iezabel* did *Naboth.*) And this bloudy thirſt of adding land to land, being once on edge, (as we ſee by wofull experience) will not bee quenched, untill hee bee drunke with the bloud of the oppreſſed.

5. It doth monſtrouſly and unnaturally exchange men for beaſts; It turnes out men to bring in ſheepe; whereas the image of God in one man, is farre more worth than all the ſheepe in the world. And God tels us by *Ezechiel, that the ſheepe of his paſture are men, Ezech.*34.31. Neither is the exchange upon equall and proportionable tearmes; beaſts are received into rich and fat paſtures, but reaſonable men, who beare Gods image, are their brethren, and better than themſelves, are turned out to graze upon the Common; nay, the Common and all is encloſed, & they are cruelly caſt into the wide and hard-hearted world, and ſo linger and languiſh away in bitterneſſe of griefe, miſery and want;

a death as far more mercileſſe than preſent murdering, as hanging in chaines alive is than beheading. Hence it is that ſuch oppreſſing Cannibals are ſaid *to eat up Gods people as a man would eat bread. To ſwallow up the poore. To pluske off their skins from them, and their fleſh from their bones; to breake their bones, and chop them in peeces as for the pot, and as fleſh within the Chaldron, Amos.* 8. 4. *Mich.* 3. 2. 3. Pſal. 14. 4.

6. Incloſure is a foule name, an hatefull and odious thing, and of ill report. The wounds are yet freſh bleeding, which incloſure hath made, and the teares yet ſtand in the eyes of the oppreſſed, and the dead carkaſſes of poore and hunger-ſtarved ſoules, lay not long ſince bleeding and groaning in thoſe paſtures which were incloſed with bloud and wrong: Thoſe wretched Caitifes juſtly indeed periſhed in their rebellion, yet as Chriſt ſaith, *Luk.* 17. *Woe be unto them by whom the offence commeth.* Now the Scripture teacheth us that wee ſhould doe ſuch things as *are honeſt, and of good report, providing for honeſt things, not onely before God, but alſo before men, abſtaining from all appearance of evill.* And therefore if incloſure, were not it ſelfe incloſed with oppreſſion, bloud and wrong; if there were no more in it, but onely that it is ſo odious, and of ſo bad report, yet I doe not ſee how any Chriſtian could practiſe it with a good conſcience. Why, but may not all theſe inconveniences, or rather michiefes, be avoided, if before they beginne there be a reſolute and joynt proteſtation, that tillage ſhall notwithſtanding bee upheld, and the poore not hurt? Phil. 4. 8. Rom. 12. 17. 1. Theſ. 5. 22.

Obiect.

That was done, and ſuch faire pretences were made,

made, as I am credibly and Christianly informed, there where thirty three ploughs, are now brought to the great dishonour of God, and the destruction of his people, to the intollerable lessening of the glory of the King, and the inexpiable weakning of the strength and sinewes of this famous and renowned Kingdome. Besides, I appeale unto wofull experience in this Countrey, most infamous for this bloudy sinne, whether these and many more mischiefes have not dogged inclosure at the heeles, and whether the Inclosors themselves have not beene strangely haunted by the markable curse and vengeance of God. And imagine for a time they should hold out tillage, yet what bands or chaines, what fetters of iron would hold the greedie worldling or if him, his succeeding posterity, from making the best advantage of their owne. After they had felt the sweet of pasture, and private gaine, little would they care for corne, or the publike good. And they would easily learne (for there are enow Doctors of this craft) that there is more private advantage in grazing and breeding, than in husbandry and tillage, by a great deale.

Ob. Why, but what say you to the inclosure of *Lancashire* and *Cheshire*, *Essex*, *Hartfordshire*, *Devonshire*, and such like wood-land Countreyes?

Sol. I say there in the beginning if the Woods had not beene enclosed, they could not have beene preserved, and so as it may seeme, the enclosures there of necessity have ever since beene continued. Besides, there every Lordship is charitably devided amongst the Tenants, tillage also in most of

their Closes maintained, and Townes nothing dispeopled.

1. Againe, I see not why ancient inclosures should be condemned, which turned bare and barren pastures, heathy and unprofitable ground, into fruitfull tillage, and there planted Tenants, to the enlarging of the glory of the Kingdome and Gods inheritance, as hath beene done in some of the shires above named.

2. It is the greedy new devised inclosure which is hatefull unto God and man, which digges into the bowels and bloud of the poore, and when they are swallowed up quicke, is quick set with the ruines and desolation of their families, and with their dead and devoured carkasses. I say that inclosure is justly damned unto the gates of Hell, which Champion and fruitfull soiles, being good arable ground, to pasture, so that where heretofore there hath beene competent living for many poore men, it is now all greedily ingrossed into the hands of one man, and in stead of one hundred or two hundred persons that had their livings thereon, they are no more reasonable creatures left but onely two or three shepherds, so that many poore men more righteous than themselves, are utterly undone and overthrowne in their estate, and in their reputation, in their wife & children, and in all their posterity. God also is thereby highly dishonoured, while his inheritance, and the people of his pasture are dealt with so cruelly, and unchristianly scattered, impaired, and cast out from the face of the earth. Violence is offered to his providence,

when mankinde is wasted for the benefits of a few in this kinde. God in the beginning bid *Adam* and *Eve increase and multiply, and fill the earth*; that is, with men, with the image of God, with the precious seed of the divine generation, & not to seeke (as the Prophet saith) *by joyning house to house, and land to land, to be alone upon the earth, Isay.* 5. If some presidents of depopulation should bee generally followed and imitated, Gods people, and his inheritance would be quite banished and rooted out of the earth, and onely a few *Giants, sonnes of Anak*, and inclosing *Zamzummins* would bee left in the world. Againe, if his sinne bee swearing, and hee threatned out of *Zacharie*, that the *flying booke of Gods curse* is out against him, *and that every one that sweareth shall bee cut off, as well on this side as on that*. And out of the third Commandement, *That the Lord will not hold him guiltlesse that taketh his Name in vaine*. 1. He will presently fall to mincing the sin, and excusing himselfe: Perhaps he will tell you that his customе is not to sweare by God or any bloudy oaths, but onely by his faith, or troth, by this light, by this bread, or such like lighter and trifling oaths, and he hopes there is no such great offence in that, and that wee are not tyed to such strictnesse and precisenesse in our words. Yes, but wee are by the words of our blessed Saviour and every one who hath given his Name unto Christ will make conscience of it. *Sweare not at all*, saith he, *neither by Heaven, for it is the throne of God, nor yet by the Earth, for it is his foot-stoole, neither by Ierusalem, for it is the City of the great King; neither shalt thou sweare by thine*

cap. 5. 3. Of Swearing.

thine head, for thou canſt not make one haire white or blacke, Matth. 5.34,35. Saint *Iames* with zeale and earneſtneſſe doth ſecond his bleſſed Lord and Maſter, *Iam.* 5.12. *Before all things, ſaith he, my brethren, ſweare not, neither by Heaven, nor by earth, nor by any other oath, but let your yea bee yea, and your nay nay, leſt you fall into temptation.* 2. Or perhaps he will excuſe that, by telling you, that his are not properly oaths, but ſome kinde of odde phraſes, and harmleſſe ſpeeches, Godſmee Godſwill, Gods bodikins, Ber Lakins, Feiks, Feikins, by my Feiks, by my Feikins, by my truly, by Cocke, by my Fey, ber Lady, and ſuch like. But ignorance and ſuperſtition are the parents of ſuch baſe and blaſphemous ſpeeches. Men are naturally ſenſible of the horrour of blaſpheming Gods glorious Name, and yet they have ſo inured their tongues to ſwearing, and uſed to fill up their ſpeeches with oaths, that they cannot quite leave them, and therefore they childiſhly and idlely labour to hide their blaſphemies from God, by curtalling and mangling the words and ſyllables. But what is this but lewdly and audaciouſly to jeſt with holy things, and to mocke the mighty Lord, who will not be mocked; as though he regarded the pronuntiation and outward ſound, more than the oath it ſelfe; or forbidding with a terrible commination, his glorious Titles and Attributes to be vainly named, ſhould be content to have them nick-named in ſuch a fooliſh and ridiculous manner. 3. Or it may bee hee will plead cuſtome, and ſay, howſoever hee hath got a naughty cuſtome of ſwearing, which he cannot

leave, yet he disallowes it in himselfe, and when he overshoots himselfe that way, he presently cries God mercy. Why but doth he indeed seriously and soundly grieve at the heart, for so vexing and violating Gods glorious Name? Doth hee truly hate and detest that wicked custome? Why then undoubtedly hee would resolutely and earnestly set himselfe against it; hee would set a watch and strong barre before his lips, hee would by little and little unwinde himselfe out of that wicked custome; and the Lord by his saving and sanctifying grace would give most certaine successe to such holy desires, and godly endeavours: yea, but he hath no sooner rapt out an oath, but hee askes God forgiveneſſe. Hatefull hypocrisie! first to flie with blasphemies at the very face of God Almighty, and as much as in him lies, with bloudy oaths to teare the precious body of Christ Iesus in peeces, and cruelly to crucifie him afresh, and then hope to make amends with a fained, formall and heartlesse wish. Is that prayer like to please God, or to returne with fruit and blessing into his bosome, which he makes with a purpose still to offend, and and when he desires pardon as a priviledge, by vertue whereof hee may more securely goe on in sinne? Is there like to be any forgiveneſſe when it is onely coldly craved with the lips, and those full of blasphemies, and red with the bloud of Christ, the heart in the meane time being unsmitten with griefe and sorrow, and unresolute to leave so hatefull a sinne? Were a man for every oath to lose a joynt, or forfeit a pound, he would quickly learne

to

to breake off his custome of swearing. Shall the preservation of a miserable body, and transitory pelfe be more deare unto us than the Majestie of God, the glory of Heaven, and the endlesse happinesse of our owne immortall soules: Besides, by the same plea may not any sinne keepe possession? May not the Usurer, the Drunkard, the Theefe, the Whoremonger, the Sabbath-breaker, &c. alleage that they have so long followed their sinnes, that now they cannot forsake them? But let no man deceive himselfe, for assuredly custome and continuance in sinne doth mightily increase the punishment of sinne. 4. Or perhaps he will protest, that though he sweare now and then, yet he thinks no harme, and all that while he hopes well. But he is to conceive, that out of the abundance of the heart the mouth speaketh, *Matth.* 12. 34, 35. If a mans words be prophane, undoubtedly his heart is polluted; if he blaspheme God with his mouth, hee cannot blesse him with his heart. There may sometimes be faire shewes outwardly, when the heart is corrupt, but ever when the out-side is naught, (I meane the words and actions, there ever the in-side is farre worse, (I meane the heart and affections.) Suppose some lewd companion should day after day raile upon the King, with many soule and traiterous termes, and being called in question, should answer, that he thought none ill in his heart, what earthly Prince would so be satisfied? What reason then is there that the Majestie of Heaven should admit of such an excuse? 5. Or it may bee he will say hee sweares nothing but truth, and he-

Matth. 5.34,35. Jam. 5.12.

hopes all that while hee may ſweare. But our bleſſed Saviour ſaith no; and his holy Apoſtle Saint *Iames*. Ordinary truths are barely to be affirmed, without addition of oath, or prophanation of his glorious Name. They tell us in the places fore cited, *that in our ordinary communication we muſt onely uſe yea, yea, nay, nay, for whatſoever is more than theſe commeth of evill*, indeed from the Devill. 6. Why but perhaps hee will ſay, except I ſweare I ſhall not bee beleeved. Admit that, it were farre better he ſhould never be beleeved while the world ſtands, than directly, and againſt his knowledge to tranſgreſſe the Commandement of our bleſſed Saviour, who hath forbid him to ſweare in his ordinary communication. We are not to lie, to ſteale, to murder, to be drunken to winne credit, neither indeed in ordinary communication to ſweare, that we may be credited. If we forbeare in this caſe, we purchaſe comfort to our conſciences, by our obedience to Gods holy will; and thoſe who out of cauſleſſe ſuſpition miſtruſt our words, doe diſcover their owne lurking corruptions, and practiſes of falſhood; for none ſo ready to ſuſpect unknowne evill in another, as he who is guilty to himſelfe of his owne naughtineſſe. But the way to be credited without ſwearing, is to be true of his tongue, unblameable in his converſation; let him be a Chriſtian, and all good men will beleeve him without an oath; while he continues prophane I will bee loath to truſt him in any weighty affaire, whether he ſweare or no, except he be ſome one morall Puritan, amongſt an hundred unregenerate men:

men: Amongst the faithfull then oaths need not, and amongst the prophane they profit not. 7. Yea, but yet farther, perhaps hee will alleage that hee makes no custome of it, as swaggerers and scorners doe, but only now and then in his choller and passion, when he is so vexed by others, that a man cannot possibly forbeare. Why, but what a graceless untowardnesse is this? because a mortall *man whose breath is in his nostrels*, angers him, will he fiercely flie into the face of Almighty God, who is able, and may justly, while the oath is yet in his mouth, strike him starke dead, and turne him into Hell amongst the bannings and cursings of wicked Devils. Because another man treads upon his toe, or troubles him in some toy or other, will he die his tongue red, by his blasphemous and bloudy oaths, in that precious bloud which should save his soule? Because another man pricks him with a pinne, crosses him in his pleasures, or hurts him in a trifle, will he hazard his salvation, and wound his owne soule unto everlasting death? prodigious madnesse! senslesse stupidity! 8. Or it may be he will shroud himselfe under the patronage of some great men, who many times foully disgrace themselves, and highly dishonour God, with some one or other set and solemne oath, and prophanation of Gods glorious Name; as now and then ungraciously to grace their speech, and wickedly to give weight unto their words, without any such urgencie or necessity, they use to come out with *before God*, or some such like unseasonable and unsanctified speeches, which hardens some, and gives great of-

fence

fence unto others: And hee will tell you besides, that it is growne now adayes the common fashion of the world, and almost the generall custome of all, and that there is scarce a man to bee found (a few scrupulous and precise fellowes excepted, and these doe as ill) but he will at least now and then rap out an oath. But we must not follow worldly wise men, the multitude & custome of the world, in matters of Heaven, and the affaires of salvation; *Thou shalt not*, saith God, *follow a multitude to doe evill*, Exod 23.2. And *Paul* tels us, *not many wise men after the flesh, nor many mighty, nor many noble are called*, 1 Cor. 1.26. And Christ Iesus spake thus unto his Disciples, *Ioh.* 15. *Yee are not of the world, but I have chosen you out of the world.* Followers of Christ, and fashions of the world, are sworne enemies. We are strictly commanded not to *fashion our selves like unto this world*, Rom. 12.2. But we must be *pure and blamelesse and as lights in the world, in the midst of a naughty and crooked generation*, Phil. 2.15. If we would hit the right path to Heaven, we must take Christ Iesus for our guide, *He is the way, the truth, and the light*, Ioh. 14.6. and not follow unsanctified greatnesse, the multitude & fashions of the world: Now Christs direct and peremptory charge is, *Sweare not at all*, Matth. 5 34. to wit, in our ordinary communication. 9. Nay yet farther, (for the shifts and starting holes of hollow hearts, for the defence and maintenance of their sweet sinne, whatsoever it be, are infinite and endlesse) perhaps he will labour to shield himselfe with some shew out of Scripture, a desperate and graceless practise, by wresting

sting Gods owne holy Word to weaken and wound his glory, and to make way for sin; but notwithstanding to the purpose, it may be he will urge *Psal.* 63. 11. *All that sweare by him shall rejoyce in him.* Deut. 10. 20. *And thou shalt feare the Lord thy God, thou shalt serve him, thou shalt cleave unto him, and shalt sweare by his Name.* I answer; as Satan for conquest over Christ, so all his followers use many times to wrest Scriptures to the confusion of their soules: In that place of the Psalme, by swearing by the Name of God, is comprized the whole worship of God by a figure, a part being taken for the whole. Now swearing, which is there meant, is indeed part of Gods worship; hence it is that *Jeremie* saith *chap.* 4. 2. *Thou shalt sweare the Lord liveth, in truth, in judgement, and in righteousnesse.* 1. But this is to bee done in high weighty and extraordinary matters onely, concerning in speciall manner the glory of God, the maintenance of his service, Word and truth. 2. In cases of hazard either of our neighbours, or of our owne life, livelihood, or Christian reputation, and the like, and then when all other lawfull meanes, reasons and arguments are wanting to cleare a weighty and necessary truth. 3. And to that end, that God may be, 1. glorified in the acknowledgement of his omnipresence, omniscience, truth, justice and power. 2. For the maintenance of truth and justice, in things secret and unknowne; 3. To put an end to all doubts and controversies, *Heb.* 6. 16. 4. For the common good of mankinde, both of our neighbours and of our selves. 4. And for the manner, it must be done *in truth,*

truth, in judgement, and in righteousnesse, as *Ieremie* bids, and ever with a religious respect, and awfull reverence to that glorious and dreadfull Majestie, the supreme Judge of Heaven and Earth, whom we call to witnesse as a certaine Patron of all truth, and severe revenger of all falshood: Thus, and in this sense an oath is a part of Gods worship. But that swearing which is usuall in our ordinary communication, is the Devils service, and to bee ranked amongst the bannings and blasphemies of Hell: And he that opens his mouth for defence of it, is of a seared conscience, and Proctour of the powers of darknesse. Thus also understand that place in *Deuteronomie,* with all other to that purpose, as *Deut.6.13. Isa.65.16. Ier.4.2. Isa.19.18. & 48.1.* But against swearing in our ordinary communication, see *Matth.* 5.34,35. *Iam.* 5.12. You see what a shuffling and shifting there is when a man is wedded to a sinne, and will not suffer the Ministery of the Word to master his corruptions, nor is willing to submit himselfe with humility and obedience to the Scepter of Christ, and the Soveraingty of his sanctifying spirit. And if there be such variety of shifts and excuses for the sinne of swearing, wherein there is neither pleasure nor profit, what pleading, what sweating will there be for the defence of pleasurefull, gainfull, and aspiring sinnes. Our late and learned Soveraigne hath told us in his booke to his sonne, that oaths are but an use, and a sinne cloathed with no delight nor gaine, and therefore saith hee, more unexcusable, even in the sight of men; other sinnes commonly have

Bas. Δωρ pag 11.

have some pleasing bait, some strong enticement: But an oath hath no motive from sense, no sensuall allurement, it is all Devill; ranke, entire, malicious Hell. And as concerning the cursed estate of a swearer, blessed *Chrysostome*, a worthy Authour, tels us, that he is like a theefe condemned to die; the oath is no sooner out of his mouth, but the sentence of eternall damnation is passed upon him, for the Lord hath protested, *He will not hold him guiltlesse that taketh his Name in vaine*; and if the Lord hold him not guiltlesse, who can save him from eternall death? Vengeance indeed is not presently executed alwayes, but let him know, that the longer hee is respited and reprived, the more stripes and greater plagues are preparing for him, except in the meane time he repent and forsake his sinne. If then there be neither pleasure nor profit in swearing, and the state of a swearer so desperate and forlorne, and yet such shuffling and shifting for upholding it, you may conjecture how loth an unregenerate man, who hath no assurance of Heaven by a justifying faith, will be to part with other both delightfull and gainfull sinnes. Hence it is, that yet farther, besides distinctions, exceptions, and many other evasions and shifts; rather than the unregenerate man will yeeld to be guided by the Word of truth, against the sensuall pleasures of his heart, he will turne the point of Gods owne weapon against himselfe, by opposing one place of Scripture, with his owne false glosse and private sense, against the true meaning and naturall power of the Word in another place: As for example, if

Hom 15. How is ever like a condemned malefactor going toward the Gallowes.

there

there be urged against his formality, coldnesse and luke-warmnesse, that *Ephes.* 5.15. *Take heed therefore that yee walke precisely*, it is translated *circumspectly*, but the word in the originall will well beare the former; and that 1 *Ioh.* 3.3. *Every man that hath hope* of seeing God, *purgeth himselfe as he is pure*; that is, in matter of sanctification and holinesse of life, must be a Puritan, and that of our Saviour Christ to his Apostles, *Ioh.* 13.10. *Yee are cleane or pure, but not all*; as if he should have said, ye are all pure, (for so καθαροί, the word in the originall signifies) directly (I meane still in sincerity of heart, and holinesse of life) save onely one, *and he is a devill*, *Ioh.* 6.70. that was *Iudas*. *Ioh.* 15.3. *Now are yee cleane or pure*, (for the word that signifies pure is used there againe) *through the word which I have spoken unto you*; whence appeares, that if the Word worke powerfully and conscionably, and by the sanctifying spirit of Christ, it makes men pure in holinesse of affections, and unspottednesse of life; I say if the formall professour be urged with such places as these, rightly understood, and in their true sense, they will much gall him, nettle and sting him, and hee will startle at the name of Puritan and precisenesse, and presently come upon you with such places as these, with a sense to serve his owne humour, and to maintaine himselfe in a plodding course of formall Christianity; the places be such as these; *There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse*, *Prov.* 30.12. Here will he say is a place for you that are so precise and pure, so singular and Seraphicall,

that

Ἀκριβῶς, exquisitè, ἀπὸ τοῦ εἰς ἄκρον βαίνειν, quod ab imo ad supremum ascendatur. quod est exquisitæ perfectionis, diligentiæ.

that an ordinary courſe of life, and a reaſonable ſervice of God will not ſerve your turne, but you muſt bee percht up like a proud Peacocke, in a ſtraine and ſtate of holineſſe above your fellowes. And if a man but ſweare now and then, and refreſh himſelfe amongſt good fellowes, travell a little upon the Sabbath, dice, feaſt, and dance it at times of the yeare, as it hath beene the cuſtome time out of minde, and the like, he is preſently cenſured amongſt you to bee prophane, as though they would have us to bee Angels upon earth, and that fleſh and bloud could endure ſuch ſtrictneſſe and preciſeneſſe. Such a paraphraſe as this would hee have of the place, whereas indeed the very edge of the Text doth light upon his owne pate, and cut the throat of the carnall goſpeller: For it takes hold upon ſuch which yet lie polluted with their owne bloud, wallowing in the dunge, (ſo the word ſignifies in the Text) of their owne naturall corruption, utterly without the power of inward ſanctification, and yet theſe will needs perſwade themſelves, that though they be not ſo forward as others, yet they hope for ſalvation as well as the preciſeſt: Or though they continue in ſome groſſe ſinne, as in Swearing, Uncleanneſſe, Uſury, Sabbath-breaking, Oppreſſion, Ignorance, neglect of the Miniſtery of the Word, worldlineſſe, hatred of Gods children, or ſome ſuch like, and yet they nouriſh a conceit, that their ſtate is good enough for Heaven, and that they may well enough goe for good Chriſtians. "For, thinke they with "themſelves, we have a good care in other things

to

"to ſerve God, it is but this one thing in which we "offend, and we are but fleſh and bloud, we can- "not be Angels upon earth, there is no man but "he lies in one boſome ſin or other, &c. Thus ma- ny profeſſours of Gods truth thinke themſelves to be good men, and without exception, when in- deed and truth they are very prophane, and in the ſtate of wretchedneſſe and damnation. If hee be beaten from this place, hee will perhaps lay hold on that *Iſa.*65.5. *Stand apart, come not neare to me, for I am holier than thou*, &c. See ſaith he, how God himſelfe reproves and threatens ſuch fellowes who will needs be more holy than other men, they muſt be *the Chriſtians*, and other men *good-fellowes*; they muſt be *the brethren*, and all beſides prophane; they onely muſt be ſincere and conſcionable, and others formaliſts, and carnall goſpellers. They cannot be content with praver and preaching in publike, as others are, but they muſt have family exerciſes, as they call them: They cannot onely bee content to forbeare groſſer ſinnes, as Adultery, Drunken- neſſe, Uſury, and ſuch like, but out of their preci- ſe humours, they muſt make conſcience of ly- ing in jeſt, and petty oaths, when a man meanes no harme, honeſt recreation of the Sabbath, dan- cing upon holy dayes, when we have nothing elſe to doe, gaming for our owne money, merriments amongſt good fellowes to drive away the time, ab- ſence from a Sermon now and then, at ſome wakes or feaſts, and ſuch like trifles, not to be ſtood upon. This is his corrupt gloſſe, and inconſequent infe- rence upon the place, but wretched man, hee doth

not

not consider that the Text may justly and fitly be returned and retorted upon his owne head, for here are meant proud Pharisies, and Imperious Hypocrites, which out of a selfe-love of their owne carnall wisdome, and superstitious conceits, are impatient of controlment and reproofe, by the messengers and Ministers of God; and thinke they are wiser by their naturall policie, and more holy by their will-worship, and civill honesty, than those they call Puritans, for all their knowledge in the Word of God, and with all their sincerity; the simpler sort of these men, if they be reproved for sinne, as these Hypocrites were by the Prophet, as for swearing, prophaning the Sabbath, idlenesse, ignorance, and the like; their answer is commonly, (in sense and substance, the same with theirs in the Text) what have you to doe with us, we hope we have as good a conscience to God as you; you will doe worse your selfe now and then, meddle with your owne matters, we are better men than your selfe.

I omit here the Exposition which some learned Divines give of this place, very probably, which carrieth no shew nor sound any wayes towards their false glosse, that's this, when the idolatrous and rebellious Jewes were wickedly sacrificing in their Gardens, and on high hils, and under every greene tree, as their corrupt custome was, the Prophet would come unto them, and from the mouth of God censure and reprove their wicked and abominable sacrifices and services, but they being superstitiously and foolishly wedded to

their will-worship, (as the Papists are at this day) thought themselves hereby more holy than the true servants of God, and would endure no reproofe and medling with to the contrary, and therefore when the Prophet came, they would bid him stand off, not bee too busie, nor meddle with them, if he did, they would speed him, they would sanctifie him with a witnesse, they would dispatch him, even sacrifice him, as they did their beasts, so bloudily and cruelly minded were they towards him.

If this place then will not fadge and serve the turne, it may bee he will turne you to that *Eccles.* 7.18. *Be not just over much*, here saith he the wiseman, after long experience in the world, and passing thorow many courses and wayes of life, being now growne wise, and moderate, and stayed in matters of Religion, bids us *not to be just over much*; not too precise, too strict, too singular, not still to have one tricke or other above others, but to hold the hye-way, and to doe as our betters, and most men doe, &c. In this Commentary upon it, understand by the way, by precisenesse, strictnesse, and singularity, howsoever hee may deceive his owne heart, and pretend to the world he meanes sincerity, holinesse, and sanctification. But the true meaning of the place as I take it, may be this; It may either be understood in respect of policie, and execution of justice, thus be not over much, in that sense as we say, be not too liberal, we mean indeed, be not prodigall; bee not too mercifull, when a man pleads for impunity of prophannesse, and pardon of malefactors,

lefactors, or ſpares idolaters, as *Saul* did *Agag*, that is, bee not cruell, bee not bloudy to your owne ſoules, to the good of the Church, to the glory of God, in ſparing and ſpeaking for them, in fooliſh pity, whom the Lords bids root out, ſo *bee not juſt overmuch*, that is, by ſtanding too ſtrictly ever to the litterall ſenſe of the Law, and in all caſes without putting difference, by urging ſeverely every circumſtance, be not too rigorous, too extreame. It is a common ſaying, extremity of Iuſtice, is extremity of wrong, be not then ſo ſtrict laced in matter of Iuſtice, as not ſometimes in extraordinary caſes to moderate and qualifie extremities, with equity and conſcionable diſcretion. Or thus, in reſpect of ſpirituall matters, and the ſervices of God, be not juſt over much, that is, ſith God hath wiſely and ſufficiently laid downe his will and pleaſure in his Word, and given us there gracious and ſpirituall rules and directions for our lives and converſation, let us not of a ſuperſtitious conceit or opinion of merit, finde out and frame unto our ſelves will-worſhips, and ſervices which have no warrant out of the Word; away with works of ſupererrogation, pilgrimages, hermitages, and all unſanctified vowes; and ſo the Text ſtrikes at all Phariſes, Iuſticiaries, will-worſhippers, ſelfe-conceited ſervers of God, though they take never ſo great paines, the wicked take more paines to goe to Hell, than the godly to goe to Heaven, and that whether they take the extreame of ſtrict ſuperſtition upon the right hand, as you may ſee here, or the other extreame of notorious ſinfulneſſe upon

See *Cleaver Pro.13.15.p.44.*

the left hand; so though they bee never so patient of tortures, or exact and exquisite in their selfe-devised services; such were those wretched Jewes, who mingled the rufull eyes of their deareſt children with muſicke and melodie, leſt they ſhould be moved to compaſſion, while they were to bee caſt into the fire to bee burned up in ſacrifice unto the Idoll *Moloc*. Such an one was *Saul*, when hee ſpared the beſt of the ſheepe and Oxen for ſacrifice, againſt Gods Commandement. Such were *Baals* Preiſts, who lanced and cut their fleſh before their Idoll, untill the bloud guſhed out. Such were the Scribes and Phariſes, who compaſſe Sea and Land to make a Proſelite. Such at this day are the blinded Papiſts, who out of a ſuperſtitious conceit of merit, whip themſelves, waſte their goods, conſume their bodies with weariſome pilgrimages, to ſee ſome counterfeit reliques, and rotten bones, or to viſit accurſed Idols, and popiſh Saints. Such are all ſuch as conceitedly affect, and unwarrantably purſue any kind of ſuppoſed juſtice & holineſſe above or beſides the ſacred and ſufficient Word of truth. I doe not ſee but the Text may extend to both ſenſes, for it cenſures all exceſſe of juſtice, in that ſenſe as you have heard. If he be given to the world, and earthly minded, and thereupon preſſed with 1 Cor. 6. 10. where it is plaine, *That no covetous man ſhall inherit the Kingdome of God.* And with that Iam. 5. 3. *That the ruſt of his gold and ſilver ſhall witneſſe againſt him, and ſhall eat his fleſh as it were fire.* He will come upon you with that 1 Tim. 5. 8. *If there be any that provideth not for his owne,*

1 Sam. 15.

and namely for them of his houſhold, he denieth the faith, and is worſe than an Infidell. And it is true indeed, rightly underſtood. But not onely the worldling doth, but the true Chriſtian, except hee bee very wary, and keepe freſh in his conſideration the unfading and laſting treaſures above, may beare himſelfe too bold, and build too farre on that place, to the diſgrace of his profeſſion, diminiſhing his ſpirituall comfort, and leſſening his joy in heavenly things. It is true, *he is worſe than an Infidell, who provides not for his family*; but he muſt doe it conſcionably, honeſtly, lawfully; hee muſt not deceive, wrong and oppreſſe his neighbour; he muſt not gather wealth together by uſury, oppreſſion or cruelty; by ſtealing, cozening, or violence; by gaming, lying, falſhood, or by any indirect meanes, and unlawfull courſe; for he quite croſſes & overthrowes the meaning and purpoſe of Gods Spirit in that place; ſo hee brings Scorpions and firebrands into his houſe, ſorrowes and miſeries, *and the worme that never dieth*, into his owne conſcience; croſſes and curſes upon his outward ſtate, plagues and woes upon his children and poſterity, for whom hee ſo wickedly heaps up his unrighteous Mammon. The curſe of God doth ever one way or other follow ill gotten goods, and his vengeance doth hunt the covetous man to confuſion. It may be the worldling ſees an end of his wealth even in this world; that which is gotten wrongfully & wickedly, being to the reſt like a dead flie in a box of precious ointment, or a ſparke of fire in the thatch, it ſets on fire, waſtes & conſumes ſometimes even in

short space, all a mans other wealth. *As the Partridge layeth egges which she hatcheth not*, saith *Ieremie*, *he that getteth riches, and not by right, shall leave them in the middest of his dayes, and at his end shall be a foole. Ier.* 17.11. Or it may fall out, that he may toyle and tire himselfe with much vexation, and heart-eating care, in greedily hoarding up riches, keepe them with much feare and trembling, part from them with greife and, *Temporalium amor quantum afficit cum hæret possessio, tantum quum subtrahitur, urit dolor, Gregor.* anguish: and,

He gives wings to those golden Angels which have been long cooped up in a corner.

1. Either leave them to those who will set at liberty and enlarge those golden heaps which have formerly beene confined and imprisoned, and fast kept with iron bolts and barres, according to that *Prov.* 28.8. *He that increaseth his riches by usury and interest*, and so indeed by any unlawfull meanes, *gathereth for him that will be mercifull to the poore, Prov.* 13.22. *Iob* 27.16,17.

2. Or after they may be scattered and consumed by strangers, or they know not whom, according to that, *Eccles.* 6.2. *There is an evill which I saw under the Sunne, and it is much among men: A man to whom God hath given riches, and treasures, and honour and he wanteth nothing for his soule of all that it desireth; but God giveth him not power to eat thereof, but a strange man shall eat it up; this is vanity, and this is an evill sickenesse.* And that *Psalm.* 39. 6. *Eccles.* 4. 8. & 2.18,19.

3. Or they may bequeath them to their children, and the curse of ill gotten goods cleaving unto them, *they may melt away in their hands, as snow before*

the

the Sunne; according to that *Eccles.* 5.13. *There is an evill sickneſſe that I have ſeene under the Sunne, to wit, riches reſerved for hurt to the owners thereof, and theſe riches periſh by evill travell, and he begetteth a ſonne and in his hand is nothing.* But howſoever, whether ill gotten goods proſper or proſper not in the hands of the owner, or his poſterity; aſſuredly the plague and curſe of God doth cleave unto his ſoule, and continually haunts and hunts that man to deſtruction, who enricheth himſelfe by wicked and wrongfull meanes, except betime he repent ſoundly, amend his life, and make reſtitution. *Hee that hath oppreſſed the poore and needy, or hath ſpoyled by violence, or hath not reſtored the pledge, or hath given forth upon uſury, or hath taken increaſe,* (the ſame reaſon is alſo of all indirect and unlawfull getting) *ſhall he live? He ſhall not live ſeeing he hath done all theſe abominations, he ſhall die the death, and his blood ſhall be upon him,* Ezech. 18. 12, 13. And take this by the way, the more a man proſpers in his outward ſtate, by ill gotten goods, the greater curſe doth ſurely cleave unto his ſoule, and more fearefull vengeance abides him for afterward. They and their poſterity may proſper, *Pſal.* 17. 14. but marke the curſe that cleaves unto them, *They are men of the world, and have their portion in this life.* And as a man is not to provide for his family by any unlawfull or indirect meanes, neither is he to doe it, though his meanes be juſt and right, with a greedy, earthly, and covetous heart. If a man take no wicked courſe to be wealthy, but that his meanes bee warrantable out of Gods Word, yet if hee goe about it with a

worldly minde, diſtruſtfull of Gods providence, and enamoured upon earthly things, and the wedge of Gold, he cannot looke for Gods bleſſing either upon himſelfe, or upon his goods. The ſame *Apoſtle* that ſaith, *He that provideth not for his family, is worſe than an Infidell*; bids us in another place *uſe this world as though we uſed it not, for the faſhion of this world goeth away.* If the wealth of this world come not upon us as upon other men, we are not by any meanes to labour with greedy minds, or unlawfull meanes to enrich our ſelves, but ſtrongly to uphold our hearts, in conferring with ſuch places as theſe, *Better is a little with the feare of the Lord, than great treaſure and trouble therewith, Prov.* 15. 16. that is, with feare, care, ſorrow, and a guilty conſcience. *A ſmall thing unto the righteous, is better than great riches to the wicked and mighty, Pſal.* 37. 16. for the wicked and mighty with their great wealth, and large Revenues, are fatted againſt the day of ſlaughter, while the righteous with their little pittance, are ſweetly & comfortably led along to everlaſting happineſſe. We muſt not meaſure and eſtimate the comfort of riches by their heaps and hoards, but by Gods bleſſing, and the comfortable uſe of them. A little gold is more worth than a great deale of Led: A ſmall pearle over-valueth a huge rocke of flint: A Barne full of wood is not ſo much worth as a box full of Diamonds: That ſmall which the true Chriſtian enjoyes, with the bleſſing of God and a good conſcience, is infinitely more worth and precious, more ſweet and comfortable than all the treaſures of the wicked, or

2 Cor. 7. 31.

the wealth of the whole world. If hee bee a man that hath his sweet sinne still beat upon by the Ministerie of the Word, but will by no meanes yeeld and submit to the power thereof, for all the judgements and certaine vengeance denounced against him, and be thereupon urged with those terrible places against such men, *Deut.* 29.19,20. *If a man heare the words of this curse, and blesse himselfe in his heart, saying, I shall have peace, &c. The Lord will not be mercifull unto that man, but then the wrath of the Lord, &c. Ier* 18.11. *Speake thou therefore unto the men of Iudah, &c. I prepare a plague for you, and purpose a thing against you, returne you therefore every one from his evill way, and make your wayes and your works good; but they said desperately, surely we will walke after our owne imaginations, and doe every man after the stubbornesse of his wicked heart, &c.* The judgement followes, *v.* 17. *I will scatter them with an East wind before the enemie, I will shew them the back and not the face in the day of their destruction.* And *Ps.* 59.5. *Stand up O Lord God of Hosts, thou God of Israel, to visit all the heathen, and be not mercifull unto them that offend of malicious wickednesse.* If he be urged I say with such places as these, whereby it appeares, that God doth in speciall manner, with particular wrath and indignation, set himselfe against them, who doe wittingly and willingly goe on in some open, infamous, and lewd course, though their state be many times laid open to their faces by the Ministery of the Word, he will presently shield himselfe with that much abused and wrested place which is usually read before confession, *At what time soever, &c.* taken out of

of *Ezech.* 18.21,23. But if wee seriously consider the conditions necessarily required and exacted by God on the sinners part, they are well able to coole the courage, and stop the current of any obstinate presumptuous wretch, that therefore in the meane time goes on in his sinne, because God is mercifull at any time; The place runs thus in the Text, and requires this condition: *If the wicked will returne from all his sins that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right; he shall surely live and shall not die: All his transgressions, &c.* Hence it appeares plainly, that if a man will challenge any right part or interest in this precious promise of grace and mercy, hee must leave all his sinnes, and keepe all Gods statutes, for these are principles laid downe in the best Divines in the doctrine of mortification.

1. First, a man can have no peace in his conscience, that favoureth and retaineth any one sinne in himselfe against his conscience. 2. A man is in a damnable estate, whatsoever good deeds seeme to be in him, if he yeeld not to the worke of the holy Ghost, for the leaving but of one knowne sinne, which fighteth against the peace of conscience.

See Dike p. 195.

3. So long as the power of mortification destroyeth thy sinfull affections as they rise, and so long as thou art unfainedly displeased with all sin, *and dost mortifie the deeds of the body by the spirit*, thy case is the case of salvation.

Rom. 8, 13.

4. Every Christian should carry in his heart a constant and resolved purpose not to sinne in any thing, for faith, and the purpose of sinning can never stand together.

Perkins Graine of mustardseed.

5. A

5. A good conscience stands not with a purpose of sinning, no not with an irresolution against sinne, *Psal.* 119. 1. These and the like sayings which to carnall eares taste of too much strictnesse and severity, spring and have their ground and warrant from this place, in the Propher, which is so much and fearefully abused by a prophane and unhallowed interpretation, to presumption, security, and desperate continning in sinne: For to an impartiall and sincere understanding the sense is cleare, and the place pregnantly shewes, that if any man would have his sinnes pardoned, his heart purged, himselfe possessed of the blessings of grace, and right to the creatures, he must not leave so much as his sweet sinne unmortified, uncrushed, and uncast out, hee must returne from all his sins; nay, and besides he must keepe all Gods statutes. *Then should I not bee confounded*, saith *David*, *when I have respect unto all thy Commandements.* Though we cannot perfectly and exactly in the state of mortality fulfill the law of God, yet all that are sanctified and Gods true servants, with sincerity and singlenesse of heart, respect, feare and obey all his Commandements. If thou then upon this ground, whosoever thou art deferre thy turning unto God untill thy deaths bed, *Iob* 27. 8. 9. 10. tell mee then how thou performest the condition, and leavest all thy sinnes, for then then they leave thee. *Quare securus es? quia egisti pœnitentiam, eo tempore, quo & peccare potuisti: Si autem vis agere pœnitentiam, ipsam tunc quando peccare non potes peccata te dimiserunt, non tu illa.* And what space shalt thou have to purchase comfort

Balme of *Gilead*, *p* 37.

Psal. 119. p. 6.

Aug. tom. 10. *pag.* 675.

comfort by keeping all Gods Statutes, when thou art presently going to judgement, for thy many breaches of his Lawes, and rebellions to his Majestie? Thus I have given you a taste, how the formall Professour, who hath no mortification, doth use to shift by distinctions, exceptions, excuses, carnall limitations, false Glosses, opposing one place of Scripture in his owne sense, against the true meaning of another, and the like. And as hee doth still oppose against the power of Gods truth in one point or other, (especially that which strikes at his sweet sinne) either by profession, opinion, or practise, or in all, or at least in the last, so commonly you shall ever finde him not so well affected to that holy part of divine truth, which thunders out Gods just judgement against sinners, and therefore his applause and voice ever goes with those Prophets *who cry peace, peace*, and which fill the eares of fooles with spirituall flatteries, and stand all upon pardon, mercy and compassion, but as for them that deale faithfully with Gods Word, and feelingly with mens consciences, who *keepe nothing backe from them of all the counsell of God*, but follow the right method of saving soules, sanctified by the holy spirit, and practised by the Prophets, Apostles, and all Gods faithfull Ministers, which is first to wound and bruise by the terrours of the Law, and then seasonably to powre in the soft and saving oyle of grace; I say his heart and affections are not toward such as these, because he is not willing to heare of plagues and judgements for sinne; he is setled and resolved upon a plodding formall course,

course, wedded to the pleasures of his sweet sinne, and therefore would not willingly be disquieted, and cast into melancholy, by being put in minde of those endlesse torments and vexations, which are prepared and preserved for all hollow-hearted and halfe Christians; he flourisheth in his outward estate, prospers in the world, and makes a faire glistering in outward profession, and therefore it gals and stings him to the heart to heare of such like places as these, *Iob 20. 5. 6. 7. The ioy of hypocrites is but a moment, though his excellencie mount up to the Heaven, and his head reach unto the clouds, yet shall he perish for ever like his dung, &c. Psal. 11. 6. Upon the wicked the Lord will raine snares, fire and brimstone, and stormie tempest, this is the portion of their cup, Iob 8. 11. Can a rush grow without mire? or can the grasse grow without water? though it were yet in greene, yet shall it withered before any other herbe; so are the paths of all that forget God: And the hypocrites hope shall perish; his confidence also shall be cut off, and his trust shall be as the house of the spider; he shall leane upon his house, but it shall not stand, he shall hold him fast therein, yet shall it not endure.* This vexeth him to the heart, that whereas he is richly and strongly clothed and encompassed with wealth and worldly reputation, yet notwithstanding he must shortly perish, *even like his own dung.* And whereas in the world he goes for an honest and civill man, and for one that is moderate and sober in Religion, onely none of the grosser sort, yet in the day of triall all the confidence and hope which formality and outwardnesse in Religion hath planted in his hollow heart, shall prove unto

him

him *but as a Spiders web.* "The house of a Spider "cannot stay a man by the way, which is falling "from the top of an house: Neither can civill ho- "nesty, or outwardnesse in Religion save the for- mall Professour from sinking into the bottome of "Hell. As judgements against sinnes lie in the Booke of God, he doth not openly grumble against them, for that would seeme to taste of blasphe- mous Atheisme, yet what secret repinings he har- bours in his heart, God knowes; but when Mini- sters presse them out of the Pulpit, and urge them upon the conscience, there hee thinks he may be more bold than with the Booke of God, and there- fore then he cries out of too much judgement, of too much pressing the Law, of too much severity and imperiousnesse over mens conscience and dri- ving them to despaire. But let him conceive and understand, that never any man that belonged to God, and to his everlasting covenant of grace and mercy, was driven utterly from God, into the Hell of despaire, by urging the Law, and Gods just judgement against sinne: It may bring them into feares and amazements of heart, into anguish and horrour of conscience for their sinnes, and so it should, and so God would have; that is the very blessed way which leads unto the glorious comforts of the Gospell, and the Paradise of true Christia- nity; but it never did, it never can cast any one that belongs to God, either into *Cains* case, or *Iu- das* his Hell. Besides, I speake only for mine owne experience; I have knowne many good Christians who have much complained of those who preach

said so

ſo mercifully, and comfortably (as ſome call it) *ſtill crying peace, peace*, as of men that do no good in their Miniſtery, but much encourage prophaneneſſe, *and adde ſtrength unto the hand of iniquity*; but I never heard any true Chriſtian rightly informed, finde fault with ſeaſonable urging the Law, ſuch find-faults are commonly ever obnoxious themſelves, and galled upon the ſore, and therefore they kicke and ſpurne at the *pure and undefiled Law of God*, and his faithfull meſſengers, when as indeed it is their owne corruption, and hatred to be reformed, which breeds all their miſery and impatiencie of reproofe. I ſpeake not this to juſtifie and give allowance unto any unſeaſonable terrifying of any trembling conſcience, powring the wine of Gods wrath into any bruiſed heart, or applying a biting corraſive to a bleeding ſoule. As I dare not ſpeake peace or promiſe pardon to any prophane man, or impenitent ſinner, ſo I infinitely deſire to poure the ſofteſt oyle, and deareſt promiſes of grace and mercy, into every broken and wounded heart, for as promiſes of ſalvation to a worldling, are like *honey to a ſoole*; ſo terrours of the Law to a man truly humbled, are as *ſnow in ſummer, and raine in harveſt*, both unſeaſonably and unſeaſonable. But untill a man bee confounded and caſt downe in himſelfe, and truly humbled *under Gods mighty hand*, with ſight of his ſinnes, and ſenſe of Gods wrath, by a powerfull application of the Law; out of what conſcience or Commandement can a Miniſter of the moſt holy and juſt God, miniſter to him comfort of ſalvation, or any hope of

Heaven?

Heaven? what ground, what warrant is there for such *dawbing, with such unTempered mortar*? or what good comes thereby to the party? or comfort to the Preacher? Oh! could we heare now those wofull cries and yellings which many forlorne and damned soules will cast upon the faces of their faithlesse Teachers, at that last and dreadfull day, telling them that their pleasing preaching hath beene the occasion to bring them into the pit of Hell, that their daubing hath beene the cause of their damning &c. then would we change our minds, and be best pleased with the most searching Sermons. Suppose a man in danger and doubt about the state of his Lands, should come to a Lawyer to receive information and instruction thereabouts, and he perusing and searching thorowly his writings and evidences, and finding them very unsound and his title and claime unto them very insufficient, yet notwithstanding tels him, because hee will not cast him downe for the present, and discourage him, or rather because he hopes to gaine by him, that his cause is good enough, his title sound, his right unto them without exceptions, and so dismisseth him with much joy, hope, and comfort; hereupon he followes a long and tedious suit, with good confidence, and hopefull expectation; but when all comes to all, and the matter to the triall, his titles prove starke naught, and so he doth not onely lose his lands, but also his whole stocke, and all his other goods are quite and unnecessarily spent upon a rotten cause: Doe you thinke such dealing as this would make any thing, either for the credit

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of the Lawyer, or the comfort of the Client? Had it not beene better for both ſides there had beene faithfull and plaine dealing at firſt? Or imagine one ſicke of a conſumption ſhould come unto a Phyſitian, and deſire him to tell him truly what he thought of his diſeaſe, whether it were recoverable or iucurable, if there were no hope that he might prepare himſelfe for another world, and compoſe his ſoule religiouſly for Heaven; If it were curable that he might ſet himſelf to a courſe of Phyſick, and hope for his former health; and he knowing from infallible grounds and rules of art, that there were no poſſibility of recovery, yet to pleaſe him for the preſent, and to make way for his owne advantage, tels him there is no doubt to be made, but he may recover if he will be at the charge; whereupon he ſpends all that hee hath upon the Phyſitian, and goes thorow much anguiſh and paine, and at length when all is gone, both body and ſubſtance ſucked dry, hee is uncomfortably left to the pangs of death, and the certaine period of his long and unneceſſary languiſhing. Had it not beene better thinke you for the conſcience and Chriſtian reputation of the Phyſitian, and both for ſoule, body and goods of the patient, that the truth had beene told at the beginning? It is ſo in the preſent caſe about ſpirituall matters; mens ſpirituall eſtates are to be diſcovered by the Miniſtery of the Word, the ſoundneſſe or ſandineſſe of their hopes for Heaven muſt there appeare. It is the part and office of the Miniſter, out of the Law and Booke of God, to reſolve men of the right or rottenneſſe

of their title and interest, to that everlasting inheritance above. Now whether is better thinke you, both for the conscience and comfort of the Minister, and the endlesse good of the hearers, that he should deale faithfully in this weighty and important point; the hee should tell the formall Professour, and luke-warme Christian, that except hee come on to the forwardnesse of the Saints of God, and embrace their sincerity, the Lord will most certainly *spew him out of his mouth*: The civill honest man, that if he onely content himselfe therewith, there are many of the Heathens more honest than himselfe already in the fiery Lake; the drunkard, the covetous, and so other notorious sinners, *that they shall never inherit the Kingdome of God*; that so by the mercies of God, if they belong unto God, they may suffer the Word of Life to sinke into their inward soules, to soften their hearts, to sanctifie and save both their bodies and soules. I say, whether is it better for a Minister thus to deale faithfully in the holy businesses of God, and plainly with men in so high and weighty point, as the endlesse damnation and salvation of their soules, *or by sowing pillowes under their elbowes, by crying peace, peace, and preaching pleasing and flattering things*, put them into a fooles Paradise, and groundlesse perswasion of the soundnesse of their spirituall estate, when indeed and truth there is no such matter: So that when the day of triall comes, *Comes also upon them sudden destruction, as travaile upon a woman with childe, and they shall not escape*; and then they lose not onely their soules, and an everlasting

lasting inheritance in Heaven, but also much vaine hope and expectation, which by reason of the unfaithfulnesse and unsincerity of their Ministers, they entertained and feed upon all their life long.

The Preacher is the Physitian of the soules of men, is it either conscience or honesty thinke you for him to tell a man that his soule is in spirituall health, when it is certainly bleeding to everlasting death: Were it not farre better truly and plainly to acquaint him with his disease and danger, that so so he might seeke for remedy and be saved, than either by dissembling or silence, to let him perish in his sinnes, and so himselfe incurre the horrible guilt of spirituall bloud-shed? The Surgeon who onely drawes over a skinne, while the wound in the meane time doth dangerously rankle and fester inwardly, either wants skill, or honesty, or both. Where is the conscience and spirituall wisdome of that Prophet, *Who cries peace, peace, where there is no peace, Ierem.* 8.11. *Who paint over with the untempered morter* of spirituall flatteries, the already *painted Sepulcher*, the glorious hypocrite, *when as within there is* nothing but *rottennesse and confusion*? Yea, but howsoever are judgements seasonable still? must still the law be urged? must we heare continually of our sinnes? In every Sermon must the swearer, the drunkard, the usurer, the wanton, the worldling, the ignorant be damned into the pit of Hell? Is there no time for peace? *What peace?* said *Iehu* to *Ieboram*, in another case, *while the whoredomes of thy mother* Iezebell, *and her witchcrafts, are yet in great number*? So may I say in this point, what peace

would you have when there is no peace towards, *but noise, and tumbling of garments in bloud, and burning, and devouring of fire?* What peace? while many crying abominations, as *grinding the faces of the poore*, Usury, Drunkennesse, Swearing, Uncleannesse, Ignorance, and the like, with brazen browes, and whorish fore-heads, even out-face the Sunne, and rebelliously band themselves against the Majestie of Heaven. If you would not heare of your sinnes continually, continue not in your sinnes; in worldlinesse, uncleannesse, luke-warmnesse, prophaneneſſe, and prophaning Gods Sabbaths, &c. untill the dead flesh be consumed, corrasives must bee applied; while sinne reignes it must bee reproved.

If the Law bee distastefull unto you, rent and breake your stony hearts, that they may be fitted for the precious oyle of grace, and comfortable promises of the Gospell. Was it not unseasonable for *Isaiah* in his time to cry woe against Incloſers, *Woe unto them that joyne house to house, and lay field to field, &c. chap.* 5. 8. Against carrowsers, *Woe unto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke, chap.* 5. 22. Against the proud and the drunkard, *Woe to the crowne of pride, the drunkards of Ephraim, for his glorious beauty shall be a fading flowre, &c. chap.* 28. 1. *They shall bee trodden under foot, even the crowne and the pride of the drunkards of Ephraim, verſ.* 3. Was it not unseasonable for *Ezechiel* to tell his people, that *if any defiled his neighbours wife, oppreſſed the poore and needy, gave forth upon usury, or tooke increaſe, he should not live, but*

should

ſhould die the death, and his blond ſhould bee upon him, *chap.* 18. Was it not unſeaſonable for *Ieremy* to threaten *Ieruſalem* immediately from Gods owne mouth, that *if they would not ſanctifie the Sabbath day, the Lord would kindle a fire in the gates thereof, and it ſhould devoure the Palaces of Ieruſalem, and it ſhould not be quenched*, *chap.* 17.27. Was it not unſeaſonable for *Zephanie* to pronounce a woe againſt the pollutions of his time, the contempt of the Word, the cruelty of great men, the lewdneſſe of the Prophets; *Woe, ſaith he, to her that is filthy to that cruell Citie, ſhe heard not the voice, ſhe received not correction, ſhe truſted not in the Lord, ſhe drew not neare to her God. Her Princes within her are as rearing Lions, her Iudges are as Wolves in the evening, which leave not the bones till the morrow. Her Prophets are light and wicked perſons, her Prieſts have polluted the Sanctuary, they have wreſted the Law*, *Zeph.* 3. Was it not unſeaſonable for *Malachie* to bring the words of God to his people; *I will come neare to you to judgement, and I will be a ſwift witneſſe againſt the Sooth-ſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vex the widdow and the fatherleſſe, and the ſtranger, and feare not mee, ſaith the Lord of Hoſts*, *Malach.* 3.5. Was it not unſeaſonable for Saint *Iames* to tell hard hearted men, *that there ſhall be condemnation mercileſſe to him that ſheweth not mercy*, *chap.* 2.13. To bid *rich men weepe and howle, for their miſeries that ſhall come upon them*, *chap.* 5.1. For Saint *Paul* to tell wantons, *that whoremongers and adulterers God will judge*, *Heb.* 13.4. To tell thoſe that doe the works of the fleſh, ſuch as are

uncleanneſſe drunkenneſſe, hatred, and ſuch like, that they ſhall not inherit the Kingdome of God, Gal.5.. To tell the ignorant, that *the Lord Ieſus will ſhew himſelfe from Heaven with his mighty Angels, in flaming fire, &c.* 1 *Theſſ.*1.8. To tell all prophane men to their faces, that *unto them that are contentious, and diſobey the truth and obey unrighteouſneſſe ſhall be indignation and wrath, tribulation and anguiſh ſhall be upon the ſoule of every man that doth evill, of the Iew firſt, and alſo of the Grecian. Rom.*2.8,9. Was it not I ſay unſeaſonable for theſe bleſſed men of God in their times to deale thus faithfully with Gods people, with whom they had to doe, or publiſhing unto them *the whole counſell of God*, and his juſt decrees againſt their hatefull ſinnes, that ſo they might doe their beſt to drive them unto God, and bee ſure to free their owne ſoules from the guilt of the bloud of ſoules? And ſhall not the ſame holy practiſe of Gods Miniſters be ſeaſonable now in theſe times, eſpecially when ſinne is a thouſand times more ſinfull? For our times have received all the pollutions and abominations which the courſe and current of all former ages have carried into the ſinke of ſin, which is now a thouſand times more full and filthy than ever it was before. There was never more and more cruell *Incloſing*, never more and more hatefull *Carowſing*, never more and more abominable Pride, Oppreſſion, corruption in all Eſtates, Uſury, Drunkenneſſe, Uncleanneſſe, Mercileſneſſe to the poore, Ignorance in the common people, contempt of the Miniſtery, in a word, there was never more Hell upon Earth, never ſo large a harveſt

for

for Satan; And yet wee must cry *peace*, wee must preach no judgement, as if it were fit to proclaime pardon to open and professed rebels, as though that sword of Gods Judgements, which could hardly wound sinne in the Cradle, were too sharp and strong to encounter it being growne a Gyant: As though they were fit Trumpeters for the Lords warre, which would not or durst not *shew the people their transgressions, and the house of Iacob their sinnes.* As though the Ministers of these times were not the Embassadors of the same most holy and just God, had not taken the same oath of everlasting enmitie against *the Prince of this world*; had not the same *sword of the Spirit, to wound the hairie scalpe of everyone that goes on in his wickednesse*; were not furnished with the same mighty hammer of his Word, to breake in peeces stony hearts; and the same spirituall weapons *to cast downe strong holds*, had not the same crying sinne and hatefull corruptions to cry against and confound; and were not as it were to stand at the staves end with the whole world, as well as the Prophets of old, and all Gods faithfull messengers in ages past. Wretched men, who controll, prescribe unto, and limit Gods wisdome, about the manner and method of working upon their corruptions, crosse the course of all those that ever set themselves conscionably to the conversion of soules, and will needs be carried to Heaven on beds of Downe. These men would have have a sugar and silken Gospell, a Church of Velvet, they would feed onely upon rauncher and Manna, and tread upon Violets and Roses I meane, they would

They would arrive at Heaven, without sailing by the gates of Hell: that is, have part in the bloud of Christ and joyes of Life, without a broken spirit, and remorse for sinne.

be new borne, without the pangs of the new birth &c. And wretched Miniſters, who either for want of skill, of courage or conſcience, that they may pleaſe, be plauſible, or for preferment, ſooth men up in their ſinnes, either by ſilence, or preaching pleaſing things, whereby they ſuffer them to periſh in their ſinnes, and themſelves are guilty of the bloud of their ſoules, *Ezech.* 33.

Some ſaid, a Divine call thoſe that open the Law, and denounce judgement, Engliſh Doctors, and the moſt inſufficient agents Chriſt employes in his Miniſtery: But they are indeed the moſt glorious and magnificent workmen that God exerciſeth in his Harveſt; for by affrighting and aſtoniſhing the conſciences, they may recall men from their evill courſes, and from the jawes of the Devill, by begetting in them remorſe and true ſorrow for ſinne, and prepare them for ſalvation, and the glory which is to be revealed.

Thus have I largely laid downe the humour and practiſe of the formall Profeſſor, when his deceitfull heart is diſcovered by the light of divine truth, and hee is preſſed with the power of the Word, againſt his ſweet ſinne, or that maine worldly contentment, upon which hee hath inordinately repoſed his heart, affections and chiefe delight: He is reſolved not to part with it, (neither indeed can, untill it pleaſe the Lord ſoundly to convert him, and thorowly to ſanctifie him) and yet becauſe hee makes conſcience of ſome of his wayes, goes for an honeſt man, is good in many things, he would not willingly for one default forfeit all his

other

other integrities; he is both to loſe the benefit and reward of the reſt of his goodneſſe, and therefore he ſtraines the utmoſt veine of his wit, to deviſe ſome ſhift by diſtinction, limitation, exception, falſe gloſſe, private and partiall interpretation, oppoſing in a wreſted ſenſe one place of Scripture againſt another, or the like, that ſo he may blunt the point of the ſword of the Spirit, leſt by wounding and vexing his conſcience too much, hee be diſturbed and diſquieted in the enjoyment of that ſenſuall contentment, in which his chiefe worldly happineſſe doth conſiſt: He ſnatcheth greedily at every ſhadow and colour of excuſe, that hee may ſome way comfort his heart againſt the checks of his conſcience, and with more hearts-eaſe walke on in a fooles Paradiſe, towards the pit of deſtruction, and endleſſe woes of another world. But if he can finde no ſtarting hole from the light of the Word, nor furniſh himſelfe with any plauſible ſhift or excuſe (for this cunning befals but few, and thoſe of better underſtanding, and more policie) why then this is his courſe; he ſurfets ſo immoderately, and drinks ſo deepe of the ſenſuall pleaſures of that boſome ſinne, to which hee is ſo wedded, that he caſts his conſcience aſleep, and ſo goes on at all adventures, and throwes himſelfe upon Gods mercies, without all ground or warrant, with ſuch conceits as theſe, that he hopes he ſhall doe as well as others, who are farre worſe than himſelfe; that God no doubt will be mercifull to one ſinne; that all his other good parts and good deeds will countervaile and make amends for one infirmity, (for ſo

he will call it and conceive of it, though it bee a grosse and grievous sinne) that one sinne will not require so great repentance, but that it may be well enough done upon his death-bed, and such like. To conclude the whole point; the formall Professor with his temporary faith, doth ever sing *Naamans* note; *But therein the Lord be mercifull unto thy servant*; that is, in this or that sweet sinne, in one carnall contentment or other, which hee cannot leave, he will not forgoe: Perhaps he is no Swearer, no Lyer, no Adulterer, no Drunkard; he is a frequenter of Sermons, a favourer of the Ministery, and doth many things thereafter; but as for Usury, his estate doth much depend upon it, hee knowes not otherwayes how to provide for his children, the Lord must be mercifull unto him in that point. Perhaps he is no Usurer, no Oppressor, nor outwardly infamous with any notorious sinne; but as for the sensuall pleasures of uncleannesse, and lustfull sweetnesse of whoredome and fornication, and adulteries of the heart, they hurt no body but himselfe, and are so inbred and naturall, the Lord must bee mercifull to him in that point. Or it may bee hee is not so haunted with noysome lusts, or much given to any outward grosse sinne; but as for a strict course of holinesse which Precisions take, that hee cannot digest, he must now and then spend his time amongst good fellowes, hee knowes not otherwise how to passe the time nor to passe away his dumps and melancholy, the Lord must be mercifull to him in that point.

Thus, though outwardly hee make faire shew;

yet

yet there is ever one thing or other behinde, which for pleasure or profit, or estimations sake, hee will not part; there is one unmortified corruption or other, which, if it were possible, hee would even carry with him to Heaven. But the man that is sanctified by faith, doth wholly resigne up himselfe to bee reformed and ruled by that holy Word, which hath already powerfully converted him; and wherein God hath given his Word, that if *he endure to the end he shall be saved*; *hee hath respect to all Gods Commandements*, *all his Lawes are before him*; as hee shall receive light and instruction from the Word of truth; he is willing to leave any sinne, of which his conscience is convinced, rather than to fall into the terrours of a fearefull heart, or disfavour of God, and danger of damnation; he is ready to performe obedience to all, or any one of Gods Commandements, though not in perfection of degree, yet ever with truth of heart; hee is affected to the Word of God, and comes to the Ministery thereof with the same mind, submission & resolution, as did *Cornelius* with his friends & family, *Act.* 10.33. *Now therefore are we all here present before God to heare all things that are commanded thee of God.* As did the Israelites, *Exo.* 19.8. *All that the Lord hath commanded us, we will doe.* *Esra* cha. 7.10. Though while his flesh is upon him, and hee remaines in his Tabernacle of clay, hee cannot bee freed from frailties and infirmities, yet by the grace of God he doth not lie and continue delightfully and willingly in any one grosse sinne, which is discovered to his conscience by the light of Gods holy Word,

Matth. 24.13
Psal. 119.p.1.
Psal. 18.22.

Cooper Anat. pag. 63.

the

the favour of God, and peace of conſcience, are farre more ſweet and deare unto him, than any earthly pleaſure or profit. Thus farre of the difference betwixt ſaving and temporary faith, in the point of inward illumination, and about knowledge in the Word of God.

2. Secondly, For converſion by the power of temporary faith, ſome kinde of change may bee wrought upon a man. Theſe alterations may bee found in the ſtate of unregeneration. 1. A change from notorious ſinfulneſſe, to civill honeſty. 2. From thence he may proceed to a formall profeſſion and outward performance of religious exerciſes. 3. Yet farther, he may be in ſome meaſure inwardly inlightned and endued with generall graces; there may bee theſe converſions and no ſalvation:

There may be theſe converſions and no ſalvation;

1. A morall change from notorious converſation, to a ſober and civill cariage.

2. A formall change, which is an addition of an outward profeſſion of Chriſtianity, to morall honeſty.

3. A mentall change, whereby the naturall darkneſſe of the underſtanding is in ſome meaſure diſpelled by a generall light of the Spirit, ſo that in ſomething more than an ordinary manner, for the ſtate of unregeneration there is a *taſte of the heavenly light of the good Word of God,*

and

and of the powers of the world to come, Heb. 6.4,5.

4. A temporary change, such an one as in Scripture is called the *unclean spirits going out of a man,* Matth. 12.43. A washing, 2 Pet 2.22.

But where there is justifying faith, and the saving power of the spirit, there is a supernaturall, full, universall, thorow conversion of the whole man, spirit, soule, and body, from Satan, sinne, and earthly delights, to Gods service, holinesse of life, and love of heavenly things. There is a turning from grosse sinnes in action and practise, and at least from infirmities in allowance and affection, to obedience to all Gods Commandements, though not in fulnesse and perfection, that cannot be while we are covered with flesh, and in Tabernacles of clay; but with truth and uprightnesse of heart, which is the infallible inward marke of true Christianity. There is an abolishing by little and little, of the accursed image of Satan in sinne, prophaneneſſe, and corruption, and a renuing of the image of God, in saving knowledge, righteousnesse, and true holinesse, both in heart and life. This true sound Christian conversion, which is the worke of Gods sanctifying spirit, and ever a companion of justifying faith, is discernable and differenced from all partiall, insufficient, hollow, halfe conversions, by its integrity, sincerity, growth and constancie.

First, this change is ever with integrity of all parts and powers both of soule and body, though no

no power or part hath it full power and absolute perfection of sanctification, nor can have in this life; yet every power and part in every true Christian hath its part and measure of sanctification, by this happy and holy change: He is changed wholly, universally, in his spirit, soule and body.

1. In his spirit: that is, in his;

1. Understanding: This before being at the best but gilded over, and guided with some glimmerings, and generall light of Divine notions and apprehensions of Heaven, but stuffed with much pride, prophaneneſſe, vaine-glory and vanity, is now inlightned with a cleare in-sight into the mystery of godlineſſe, and with that particular saving knowledge which is attended with humility and holineſſe.

2. Judgement: This which before being wholly possest with errour, crookedneſſe and perverſneſſe, was wont *to put darkneſſe for light, and light for darkneſſe*, sanctification for singularity, zeale for preciſeneſſe, and holineſſe for hypocricy, *to justifie the wicked, and condemne the just*; is now furnished with spirituall discretion, to guide himselfe in the right path, amid infinite crooked wayes of vanity and iniquity, and with the spirit of discerning, that he can discover the power of grace in other men; so that no longer he accounts sanctification preciſeneſſe, or that which they call good-fellowship fit for a Christian.

3. Memory: This which before was water, to receive, and entertaine, and marble, to retaine and keepe the fruitleſſe impreſſions of vanity and folly,

but

but as a Sieve to the water of life, and all godly lessons, is now greedy of saving knowledge, and desirous to forget those monstrous sinfull notions which he treasured up in the dayes of vanity.

4. Conscience: This which before was full of fearfulnesse or benummednesse, and heartlesse to all holy things, is now awaked and refreshed with sense and feeling of Gods mercy pardoning its sinnes, endued with a gracious disposition to spirituall exercises, and tendernesse, sensible of the least iniquity.

2. In his Soule; that is, in his

1. Will: This is, which before was wedded to the liberty of the flesh, to the lusts of men, *and the pride of life*, is now weaned from all her temporary pleasing vanities, and fallen in love with eternall pleasures, and with things of Heaven. 2

2. Affections: These which before were carried with an headlong torrent upon the world, and pursuit of pleasures, doe now turne their edge and eagernesse towards Gods glory, good causes, and a crowne of life. They were the most fierce and fu- agents for the soveraingty of the flesh, but now Gal. 5. 24. their lustfulnesse is crucified, their inordinateneſſe Col 3. 5. and evilnesse mortified.

3. The Desires and Imaginations of the heart: These which before were without bridle, checke, feare or limit, are now turned by the last Commandement, controlled by a tender conscience, kept in awe by a consideration of Gods all-seeing eye, and confined within an holy compasse; from their idle, impertinent, and prophane wandrings and vagaries.

3. In

3. In his Body: That is, his eyes, his eares, his tongue, his feet, his hands, and all the parts thereof; As before they have beene windowes to let in whole troops of vanities and noysome lusts, instruments of iniquity, and executioners of many covetous, cruell ambitious, and lustfull designements of the soule, so now they are become as Centinels to discry the approach of sinne; well appointed addrest to doe the will of God; set apart and sanctified for the service of the New Man. The whole body, which before was *a cage of all uncleane birds, and a sinke of sinne*, is now become a spirituall *Temple for the living God, and an habitation for the holy Ghost.*

2. As a sound and saving coversion is ever with integrity of all the powers both of soule and body; so it is also with sincerity, aswell in the inmost affections, as in the outmost conversation; in the heart as in the life; in the secret purposes, desires, and conceits, as in open carriage; in the thoughts and imaginations, as in the words and actions. *The desire of the righteous*, saith *Salomon is onely good*, Pro. 11.23. *O Ierusalem*, saith *Ieremie, wash thine heart from wickednesse, that thou maist be saved; how long shall thy wicked thoughts remaine within thee?* chap 4.14. *When their hearts*, saith *Paul* of the Israelites, *shall bee turned to the Lord, then the vaile shall be taken away*, 2 Cor. 3.15,16. The heart must be sanctified, before we can savingly search into *the wonders of Gods Law* and secrets of his Kingdom, though the mind be as full, as the Moone with variety and depth of knowledge; yet except the heart be thorowly heated and

softned

softned with the sanctifying beames of *the Sunne of righteousnesse*, there can be no salvation. Our conversion is never current and compleat, untill *truth* be planted *in the inward parts, which is a thing with God much set by.*

3. A sound conversion is seene by growth in grace and godlinesse, which is ever an unseparable companion of spirituall life. Unregenerate men either grow from worse to worse, or stand at a stay, or at best grow in a shew of godlinesse, or formall Christianity, which is like the growth of corne: It hath not *root in an honest and good heart*, and therefore can never attaine ripenesse for the Lords Barne. But if once the Firre grow in the place of the Thorne, and the Myrrh tree in the place of the Nettle, (for so as I take it, *Isaiah* shadowes the powerfull and plentifull worke of grace, under the Kingdome of Christ) that is, after that by an holy and happy change in spirit, soule and body, wee be *translated from darknesse to light*, and that the seed of grace spring up in that heart, where the *root of bitternesse* hath not growne: There and then is an *increasing with the increasings of God*, Col. 2. 19. *going on from strength to strength, till we appeare before God in Sion*, Psal. 84. 7. *A growing up unto full holinesse in the feare of God*, 2 Cor. 7. 1. This growth in grace and godlinesse, after a sound and saving conversion, is compared in Scripture

1. To the *growth of a new borne babe unto perfect stature*, 1 Cor. 13. Eph. 4. 13. 1 Cor. 3. 12. 1 Pet. 2. 2. 2 Pet. 3. 18. If a childe sucke the mothers breast, and prosperes not thereby, it never comes to proofe, but

cap. 55. 13.

weares away as they say. If a man *grow not in grace, and in the knowledge of our Lord and Saviour Iesus Christ, by the sincere milke of the Word*, he is but a changling, none of the noble and naturall brood of *that immortall seed*. If wee should see a man of many yeares, and yet in stature, strength, and wit, no bigger than a childe, we should account him a Monster in nature: Hee that growes not in knowledge and godlinesse, is a Monster in grace, and indeed no gracious man.

2. To the hying fast in a race, wherein a man gets continuall ground, and if he fall by the way, he takes surer footing, and runnes faster afterwards. *Paul* for all his extraordinary perfections, and spirituall excellencies, tels us, that *he forgot that which was behinde, and endevoured himselfe unto that which was before, and followed hard toward the marke, for the prize of the high calling of God in Christ Iesus*, Phil. 3. 13, 14.

3. To the growth of corne in a good and fruitfull soile, *Mark* 4. which first peeps above the ground, then growes unto a blade, after to an eare, at length is ripe, and ready for the Barne; so doth *the immortall seed of the Word* prosper, and come to perfection in the *good and honest heart of the true Christian*.

4. To the rising of the *Sunne, which after it appeare in the East, shines more and more, with more beauty and strength, unto the Noone-tide of the day*, Prov. 4. 18. So after the sacred light of grace, *and day-starre of saving knowledge, sprung up in the heart*, they still spread brighter and farther untill they reach the height of Heaven, and full glory of the Saints of God.

5. To

5. To the prospering of a tree, which is *fastned by the Rivers of water*, Psal. 1. where there being continuall supply of sap and moisture, it fairely growes, and never failes of fruit *in due season*. So after a man be transplanted out of the Kingdome of darkenesse, *into the house of God, there is a River, whose streames will glad* his heart, and feed him still with the sap of grace, and spirituall life, untill at length hee bee happily brought to taste that tree of life, and immortality, which is planted *by the pure River of water of life, which proceedeth out of the throne of God, and of the Lambe. The righteous*, saith *David shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon*, Psal. 92. *Such as be planted in the house of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in their age, they shall be fat and flourishing*. But by the way you must understand, that for all this the childe of God, and the true convert, hath his infirmities and faintings, he may stumble, and sometimes take a fall in his race of Christianity, hee may now and then be shrewdly shaken with some storme of temptation, and have his light sometime darkned with the frailties of his owne flesh, but conceive also, (though it bee a Mystery to the stranger, and Parable to the prophane) that even these things further the growth, and increase spirituall strength in a sanctified man. That God *that brings light out of darkenesse*, winnes him glory out of hell, and honour from Satan; turnes also the frailties and infirmities of the Saints to the comfort of their soules, and their increasment in grace, by working thereby in them a greater hatred of their

sinfull corruptions; more earnest longings for the comforts of godlinesse, more resolute zeale in standing for Gods glory, to make amends for their former fall; more narrow watchfulnesse over their wayes for afterwards. A strong man may fall into fits of an Ague, but after he hath thorowly recovered, he shall finde himselfe stronger, and in better health. He that runnes in a race may take a fall, but he looks better to his footing, and runnes faster afterward; the Sunne may sometimes be overcast with a cloud, but it shines more pleasantly and brightly, after it hath recovered a cleare skie againe. A tree hath its Winter, but it then gathers strength and life, that it may spread and sprout out more fairly and fruitfully in the Spring time: It is even so by accident, and by that grace of God, *which turnes all things to the best to them that feare him*, in the fals and infirmities of the Saints. For they are thereby more scared and frayed from the Lures and baits of sinne, lay surer and stronger hold upon the crowne of life, and convert the poyson of their naturall corruption, into a preservative to keepe them in the wayes of God. Satan intends to foile him by the fall, but it fares with him in this case, as if some desperate wretch should furiously runne at another man with his sword, and dispatch him quite, but quite against his purpose, hee misseth the vitall parts, and hits onely some Impostume, so letting out that foule and poysonous matter, which would otherwise have beene his death. At the throw of every fiery dart, Satan desires to wound the soule to death, but Gods

childe

childe either takes it upon the *shield of faith*, and so defeats his fury, and declines the hurt, or if by the treachery of his owne flesh it fasten upon him, and vex him for a while, yet being pulled out by the hand of true repentance, it drawes after it some foule corruption, which otherwise would have dangerously rankled and festered inwardly. This point is a *pearle not for swine*, or any prophane man, for so *it will be trampled in the mire*, and perhaps minister occasion and encouragement to bee more *filthy still*; but onely for him that knowes the wayes of God, and is learned in the great mystery of godlinesse, hee knowes the worth and right use of it, and is not wont to abuse the rich mercy and grace of God, to a graceless presumption and boldnesse in sinne. But certaine it is, the fals of the Christian even furthers their growth in godlinesse by accident, and by the grace of God, and growth in grace, after a man be converted, is a sure signe of a sound conversion.

Fals, infirmities, and frailties, are to the Christian as a growing Ague to a young man.

4. Fourthly, the soundnesse of conversion appeares by the constancy of the true convert, in the courses of graces and holinesse. Other Converts, who are led by no sooner and higher guide, than the power of a temporary faith, are in and out, off and on, to and fro, in matters of Religion: Sometimes they will bee forward and hot, sometimes cold and formall; they will come on for a while hastily and suddenly; for corne in stony ground will come up sooner, and grow faster for the time, than that in a good soile, and they will as quickly be gone againe; as soone as they shall finde

their forwardnesse mainly crossed, disgraced, and persecuted, then presently fall away; for if once the Sunne beat hot upon such corne, it dies and withers, and comes to nothing; there is no hold to be taken of such, by true Christians they will seeme to be on their side, and beare outwardly the badge of Christ, but when they come into the field to fight in the cause of God, or are put unto any hot service for the maintenance of the faith, and the Crowne of Christianity, and with the faithlesse *children of Ephraim, turne their backs in the day of battell*: The *morning starre* is onely promised *unto him that overcomes*; but these many times quaile the heart at the very first on-set, to the great dishonour of God, the shame of their Christian profession, and the discovery of their formality and faint-heartednesse. Their courage in good causes, and their conversion from ill, is as their faith, temporary; *their goodnesse is as a morning cloud, and as the morning dew that goeth away.* And of these unsound converts we may conceive two sorts;

Hos.6.4.

1. Some there are, out of whom *the unclean spirit departs for a time, Matth.* 12.43. *And by the knowledge of the Lord, and of the Saviour Iesus Christ, escape from the filthinesse of the world, 2 Pet.* 2.20. *And are washed, vers.* 22. that is, by the power of temporary faith, they become temporary converts, and jolly professours for a season; but their foundation not being sure and soundly laid, the Word not fast and deeply rooted in their hearts, their conversion not sound and entire, the world by little and little doth so powerfully get within them, and imputation of

precisenesse

preciſeneſſe laid upon them by the prophane world, ſo nettles them; their lothneſſe to forgoe their former ſinfull pleaſures ſo vexes them, that they firſt begin blaſphemouſly to grumble within themſelves, with thoſe, *Malach.* 3. 14. *To what purpoſe is it to ſerve God? what profit is it that wee have kept his Commandements, and that we walked humbly before the Lord of Hoſts?* Hereupon the *vncleane ſpirit* hovers about for re-entry, and finding way made by their owne rebellious fleſh, *takes ſeven other ſpirits worſe than himſelfe, and repoſſeſſeth them*; ſo they *with the Dogge, returne to their owne vomit, they wallow with the Sow againe in the mire, and againe are tangled in the pollutions of the world, and overcome, and then the latter end is worſe with them than the beginning.* And that;

1. Firſt, In reſpect of God, whoſe goodneſſe and mercy, with horrible contempt, and hatefull ingratitude, they have ſhamefully abuſed. If a Phyſitian with great care and diligence ſhould miniſter Phyſicke, preſcribe diet, and uſe all meanes for the recovery of his Patient, and he for a little bitterneſſe of the Pils or Potions which hee is to take, ſhould be peeviſh and impatient, caſt all behinde him, and unthankfully contemne and abuſe the paines and patience which is taken and endured for his good; how reſolute would ſuch a Phyſitian be, never more to meddle with ſuch an impatient Patient, where hee ſhould loſe both his labour and reputation. It is juſt ſo in the caſe of a relapſed creature. For if a man by the mercy of God bee brought to *a taſte of the heavenly gift of the good Word of God, and of the powers of the world to come*, as it is

Heb.6. If hee be pointed and put into the way to Heaven, to see the glorious comforts of the Saints, and have spirituall medicines put into his hand to preserve his soule from everlasting death, and yet for a little bitternesse of temporary troubles, for love of pleasures, feare of mortall man, or the momentany smarting of some light afflictions, throw away from him those holy receits, which should keepe his soule in spirituall health, trample underfoot in some measure even the Sonne of God, by forsaking his service, and taking part with the world, *and despight*, in some measure, *the Spirit of grace*, by smothering and contemning his secret checks, and holy motions. I say it is just with God that such a man should be given over to a reprobate sense, and wallowing in the mud and mire of his former sensuall vanities, without all remorse or recovery, *Ezech.*3.20.

2. In respect of Satan. If a prisoner you know, having broken prison, bee regained againe by hue and cry, he is clapt up presently in the Dungeon loaden with bolts and irons, and of all others he is ever after the narrowliest watched, and stronglest guarded. It is so with a relapsed wretch, if having wrested himselfe out of Satans clutches, and escaped out of his Kingdome of darknesse, hee bee brought againe to his old bent, and haled backe to his former courses, by the cry of his old companions, and corruptions of his owne flesh, then Satan surely, who is Jayler to every unregenerate man, keeps him ever after close prisoner, and commits him to *seven other spirits worse than himselfe*, so that a

thousand

thousand to one that man lives and dies in the Devils Dungeon.

3. Thirdly, 1. In respect of themselves; for Apostates from good beginnings, revolters from profession, are a kinde of Monsters amongst Christians, hatefull both to Heaven and Earth, to God and Man, even very breathing Devils; they cannot offer a greater villany to the *living God*, than to taste of the pleasures of Heaven, and take part with his children, and after to turne Turks and Traitors to God and good men, and therefore they are many times possest with strange amazements, and searefulnesse of heart, extraordinary evilnesse of conscience, depravation of inward peace and spirituall joy, with desperate thoughts of some markable vengeance, and other foule spirits, which make their case farre more wofull than it was at first. For most certaine is it and true, such doe finde in themselves lesse power to doe well, and are carried with more raging affections to doe wickedly, than ever they felt before. *Maib.* upon *Psal.* 32. *pag.* 32.

2. Besides, in the diseases of the body a relapse is held most dangerous, and the recovery more desperate, than from the prime disease. A reciduation is more dangerous than the root of a disease; he that fals away from goodnesse and good beginnings, is in farre greater danger of everlasting death, than he that never knew the wayes of God, though the case of both be certainly damnable, if they so continue. To conclude this point, these men make many times for a time, a very goodly shew, but after fall away, and grow notoriously naught,

naught, and commonly prove after more fierce oppolites to grace and ſincerity, than thoſe that never made any ſhew of goodneſſe.

2. Some others there are of unſound converts, who after they have once put on an outward forme of Religion, and ſome other good things, by the power of temporary faith, hold on in its plodding courſe of formall Chriſtianity, all their life long, and after die that formall death I have heretofore deſcribed unto you, but for all this their faith is ſtill temporary, their converſion temporary; Becauſe rather than they will hazard their temporary happineſſe, they ſtill yeeld to the current of the times, and their owne ſenſuall corruptions, though they never fall quite away to their formall notorioufneſſe, as doe the former, but eftſoones recover themſelves untill the next time of triall, of their chiefe carnall contentment, and ſmarting perſecution; thus they are in and out, off and on, to and fro in matters of Religion, never very farre out for any long ſeaſon, and yet never forward enough to ſave their ſoules: The inconſtant conſtancie of ſuch converts as theſe, is worth nothing, becauſe it followes and is faſhioned by the meaſure of the times: That conſtancie which is a note and companion of a ſound converſion, is ſquared and proportioned by the line and rule of the Word of life. See what this latter conſtancie is, in the third ſpeciall difference betweene temporary and ſaving faith. Thus farre of the difference betweene ſaving and temporary faith in point and converſion. See the twelve marks of a ſound converſion laid downe before.

3. As

3. As concerning the degrees of regeneration attainable by the power of the temporarie faith, and in the ſtate of lukewarmneſſe, you muſt conceive that I make five points conſiderable in the great worke of regeneration. The two firſt, to wit knowledge, and legall repentance, preparatives, and neceſſary fore-runners; the three laſt, to wit, faith, ſanctification, and Evangelicall repentance, the eſſentiall parts thereof:

1. As concerning knowledge, it may be plentifull, as well to the reprobate, as in the Chriſtian. For difference in this caſe, ſee the ſeven marks of ſaving knowledge, I have formerly propoſed.

2. And as concerning legall repentance, it may alſo be found in both; for difference wherein, conſider with me foure kinds of paſſages out of pangs of conſcience, in legall repentance and horrour for ſinne.

1. Some, when by the power of the Law their conſciences are preſſed with the weight of their ſinnes, *and the worme that never dies*, which hath beene long dead drunke with ſenſuall pleaſures, by the hand of divine juſtice is awaked, and beginnes to ſting, they preſently fall into the moſt abhorred and irrecoverable Dungeon of deſpaire; the flaming of eternall fire ſeizes upon them, even in this life, they are in hell upon earth, and damned above ground; they are ſuch commonly, who all their life long have beene contemners of the Miniſtery of the Word, ſcorners of the power of godlineſſe, quenchers of Gods good ſpirit, revolters from good beginnings and profeſſion of grace, theſe

these who have harboured some grosse sinne, that have beene close agents for the powers of darknesse, or plausible tyrants against Gods children, and their sincerity, or such like notorious instruments of Satan, and infamous rebels to the Majestie of Heaven, which, sith they were such, God in his just judgement suffers their conscience to lie a long time in a dead sleepe, like a mighty Giant, or a fierce and cruell Lion, gathering puissance, power and vigour, it might torture, rent and teare in peeces their accursed soules, when there is none to helpe. *The worme that never dies*, which naturally breeds in prophane consciences, by their insatiable surfet in sinne, *and their greedy drinking iniquity like water*, growes to such strange strength and bignesse, that taking especially advantage of their weakenesse upon their deaths-bed, and their great astonishment and fearfulnesse in that last extremitie, it suddenly surprizes them with the very flashes of hell fire, and stings of everlasting horrour, and so casts them into despaire, conquers them, and utterly confounds them. Then would they give ten thousand worlds for one moment of that time of grace, which they have wretchedly long abused, for the benefit of the Ministery which they have insolently scorned, for a drop of that precious bloud, which by their desperate villanies, and wilfull rebellions, they have trampled under foot; but no mercy, no blessing, no comfort then will be had, though with prophane *Esau*, they seeke it with teares, and through their rufull and piercing cries into the aire, with hideous groanes and yellings,

lings, but they lie tumbling upon their beds of ſickneſſe, *and in the morning they ſay, would God it were evening, and at the evening, would God it were morning, for the feares of their hearts which they doe feare, and for the ſights of their eyes which they doe ſee.* In their life time they were Lions againſt Gods children, and like *Wolves of the Evening*, in vexing, perſecuting, and diſgracing the innocency and ſincerity of the Saints; and therefore now upon their beds of death, they lie in a wofull plight, even *like wilde Buls in a net*, as the Prophet ſpeaks, *Iſa* 52.20. *full of the fury of the Lord*: Then they cry out with thoſe ſinfull hypocrites, *Iſa.* 33.14. with unſpeakable horrour of heart, *Who among us ſhall dwell with the devouring fire? who among us, &c.* And there for a while (as an earneſt of hell fire) they are fearefully bated, torne and rent, with deſpaire and horrour, by the furies of conſcience, and fiends of Hell, as by ſo many fierce and bloudy Maſtives, and at laſt hurried and dragged by them, when there is none to helpe, into the everlaſting Lake of brimſtone, fire, and Dungeon of endleſſe, eaſleſſe, and remedileſſe miſery. Thus the one paſſage out of the pangs of conſcience, is into deſpaire, that Hell upon Earth, and ſo forward into their *owne* place, as is ſaid of *Iudas*, which is the Hell of wicked Devils in the world to come. Some are halfe devils in this life, by their doggedneſſe againſt Gods children, and are never touched with remorſe, but even turned as it were in the turning of an hand, from railing againſt good men upon earth, to rage againſt God for ever in Hell.

2. Secondly,

2. Secondly, Some there are, who when they feele their ſoules wounded, their hearts pricked, and conſciences aſtoniſhed with the apprehenſion of ſin, and with *the terrour of the Lord*, by that *ſword of the Spirit*, which, when the Lord will, ſtrikes thorow the loynes of the moſt rebellious wretch, and makes his prophane and proud courage, *to melt away like water*, and his ſtubborne heart *to tremble like the leaves of the forreſt, which are ſhaken with the wind.* I ſay then they labour might and maine, to drive away and diſpell their inward terrours and afflictions of ſoule, with outward mirth, and carnall contentments. They take theſe ſpirituall pangs, which if they were well managed, would prove the very right paſſage to peace of conſcience, and a preparative to the great worke of regeneration, to be nothing but fits of melancholy, and temptation to preciſeneſſe, and therefore they make haſte out of them, and flie unto worldly pleaſures, as playes, paſtimes, muſicke, gaming, merry company, good-fellowſhip, the contentments of their ſweet ſinne, and ſuch like *miſerable comforters and Phyſitians of no value*, that thereby for a time they may allay the heat of their horrour, and coole the rage of their guilty conſciences; but in this caſe Chyrurgions uſe to deale about deepe and dangerous wounds, which they know not well how to heale, they doe not ſearch the bottome, they doe not put in tents, and apply corraſives, which were the likelieſt way to a ſound and thorow cure, but onely make a faire ſhew outwardly, by drawing a skinne on the out-ſide, or pleaſing their Patients,

2 Cor. 5. 11.

by

by allaying the paine for a while, and bringing it asleepe; or they doe as did those bloudy Israelites, who while they burnt up their children in sacrifice to the Idoll *Moloch*, provided musicke to feed and fill their eares, lest by the rufull cries of their little babes, they should be moved to compassion, and so stayed in the cruell service of that bloud-sucking Idoll. Just so these wretched men sinfully seeke by outward mirth & worldly pleasures, to stop the cries of their consciences, while their soules are sacrificing to Satan, & making fit fuell for the fire of Hell, lest by listning to the cries and controlments thereof, they should be stirred up to take pity upon their poore immortall soules, and stopt in the pursuit of their sensuall vanities: But assuredly, while they goe about by the entertainment and exercise of carnall comforts, to draw a skinne onely over their wounded and astonished consciences, they suffer them most fearfully to fester and rankle underneath, and then there inwardly breeds that devouring and insatiable Wolfe, which after it want the supply of carnall pleasures upon that conscience which breed it, it there gnawes, and bites, and teares, with everlasting fury, despairfull horrour, and the stings of Hell, while they labour to refresh with worldly delights, the spirituall sorrowes of their mournfull and amazed hearts. They are like the man, who in a burning Ague lets downe cold drinke eagerly and merrily, because for the present, while its going downe, it doth marvellously coole him in his extremity, but after it be downe, the hear, the paine, and the danger are doubled upon him. So earthly

2 King. 23. 10.

pleasures

pleasures may for a little while still the noise & rage of an accusing conscience, and coole the heat of spirituall anguish, but undoubtedly afterwards they kindle such a fire in the bowels of those miserable men, that will burne even to the bottome of Hell, and is the very beginning of everlasting flames. But the course which these men take pleaseth Satan right well, he will helpe forward with might and maine this accursed businesse, of abandoning and banishing the pangs of conscience with outward pleasures, for this is his craft and cunning in these cases.

1. In the first place, before all things, if it may be, he desires to keepe them unmoved by the Ministery of the Word, and utterly unpierced with the powerfulnesse thereof, and then like a strong man armed, he keeps his Palace, which is the heart of a prophane man, at his pleasure, and possesseth both body and soule with much peace and quietnesse. By this first endevour he prevailes with the greater part of the hearers of the Word, they heare Sermon after Sermon, and judgement upon judgement, and yet in respect of any spirituall good, or astonishment of conscience for their sins, they are no more moved than the seats whereupon they sit.

Luk.11.21,22

2. If it so fall out that the Word begimne to get within a man, and *the two edged sword* of the Law to wound his soule with remorse and terrour, so that he sees him cast downe with spirituall feares, and with much heavinesse take sinne to heart, then doth he narrowly watch and attend which way a man

man inclines, that thereafter hee may proportion his malitious policy, and hellish practises.

1. If he finde him to have beene an horrible sinner, or of a melancholy disposition, or much vexed with outward crosses and afflictions, hee layes load upon his affrighted and distressed soule, that thereby, if it be possible, he may drive him to despaire. To this purpose hee sharpens the sting of a mans owne conscience, and with much spightfull rage strikes deepe and deadly and impoysoned sting of his owne; he addes more horrour to the already fearefull and terrible judgements of the Law and more grieslinesse to his many hatefull transgressions, that if God so permit, hee may be sure to sinke him deepe enough into the Dungeon of despaire.

2. But if he perceive him not to have beene very infamous for any notorious sinne, by naturall constitution to bee merrily disposed, impatient of heavie-heartednesse, and formerly much addicted to good-fellowship: If he spie him to strive and struggle that he may be out of these uncouth pangs, and spirituall sorrow for sinne, and labour to re-enjoy his former worldly delights, and earthly contentments; why then he is willing and forward to follow and feed his humour, that so hee may marre and stifle in the beginning that happy worke of *godly sorrow, which causeth repentance to salvation, not to be repented of.* 2 Cor. 7.10. And to this end he duls and blunts, with all the cunning he can, the sting of a mans owne conscience, and quite removes his owne. He procures and offers all occasi-

ons of outward mirth; hee furnishes his former good fellow-companions with pernitious eloquence, and store of enticements, to bring him backe againe to their bent and humour; hee ministers his owne delitious potions of pleasures and sensuality, to cast his conscience asleep againe; In briefe, hee leaves no plot, no policy or practise unattempted to make the power of the Law unprofitable unto him, utterly to smother and confound the first stirrings of grace, and to drowne sorrow for sinne in drunkennesse with sinfull vanities. This then I make the second passage out of the pangs of conscience, when a man tempted by the policy of Satan, and perversnesse of his owne flesh, applies a plaister of wordly pleasures, to his conscience wounded with spirituall anguish, and when it beginnes to be loud and clamorous against him, luls it asleepe with the merriments of good-fellowship, or frils it for a while by dandling it softly in the bosome of his darling sinne. *Felix* was stricken with trembling and amazement by the power of *Pauls* ministery, for consideration *of the judgement to come*, was a very cutting corrasive to his galled and guilty conscience, and remembrance of death is a death and hell to every worldling and carnallist. *O death*, saith the sonne of *Syrach how bitter is the remembrance of thee to a man that liveth in rest with his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things!* Hee therefore could not endure such disturbance of his sensuall peace, and his *agreement with Hell*. Hee was impatient of such uncouth and extraordinary pangs, and

would none of such severe Divinity, so full of judgement, tending to despaire: He bids *Paul* begone, he was not then at leisure to have his conscience unript, and his corruptions laid open before him, *he will heare him of that another time*; and the conceit of a bribe, a branch of his bosome sinne, did presently drive out and drowne those hellish flashes, which were throwne into his heart by *Paul*, thundering out of judgements against them. I have knowne some, who lying in fearefull horrour of conscience for their sinnes, were diversly advised and set upon by contrary Counsellours; upon the right hand and better side was the good spirit of God, and their Christian friends, and their counsell and advise was, that this spirituall affliction of soule, if it were rightly managed, might prove an happy preparative to the great worke of regeneration, and therefore would have them by no meanes looke for any comfort but from Heaven, to admit of no plaister but the precious bloud of Christ, to chuse no other by-path, but to strike directly thorow the strait passage, to the state of grace, and with patience to passe thorow the pangs of the new birth, that so they might be planted in the Paradise of Christianity, *flourish in the house of God*, and grow up in godlinesse like a *Cedar in Lebanon*. Upon the left hand and worst part was Satan, and some good fellowes, (as they call them) with whom there had beene former familiarity and fellowship in the wayes of vanity, and thus pleaded they for *Baal*, and maintenance of their prophane and dissolute sect; you must, say they, put your selfe out

of theſe needleſſe dumps, & plunge againe into the current of the pleaſures & paſtimes of the times, if you meane to enjoy your ſelfe and the world with any comfort; take heedin the name of God, (for ſo they ſpeake, though they be the Devils Orarours, and Proctours for the power of darkneſſe) how you entertaine any thought of a new courſe of life, or change of your former wayes, for ſo you ſhall fall into the hands of Puritans, and into the ſtrict tortures and hypocriticall miſeries of preciſeneſſe, and then farewell all good-fellowſhip, all merry company; no more meetings at paſtimes, Alehouſes, Tavernes, Chambers of good-fellowſhip; no more ſet revellings, vying of jeſts, pleaſant (indeed prophane) paſſages of wit, which are the very life of an ingenuous mans life. Then nothing but a ſowre countenance, unſociable carriage, conſcience of little trifling ſinnes, Apoſtacie from all old cuſtomes, dumps of melancholy, and indeed a ſtate not paſt a ſtep from madneſſe and diſtraction. This was their infectious language, though not in ſo many words, yet I am ſure in the ſame ſenſe, not farre differing from theſe two places, *Eccluſ.* 30. *verſ.* 21, &c. and *Wiſd.* 2.5, &c. put together, the former being perhaps abuſed from the true meaning of the Author, (for prophaneneſſe doth greedily ſnatch at any ſhew for patronage of their pleaſures, out of any ſhadow of holy Writ) *Give not over thy minde unto heavineſſe, and vex not thy ſelfe in thine owne counſell. The joy of the heart is the life of a man, and a mans gladneſſe is the prolonging of his dayes. Love thine owne ſoule, and comfort thine heart, drive*

ſorrow

sorrow farre from thee, for sorrow hath slaine many, and there is no profit therein. And our time is as a shadow that passeth away, and after our end there is no returning, for it is fast sealed, so that no man commeth againe: Come therefore and let us enjoy the pleasures that are present, and let us cheerfully use the creatures, as in youth; let us fill our selves with costly wine and ointments, and let not the flower of life passe by us; let us crowne our selves with Rose buds afore they be withered; let us all bee partakers of our wantonnesse; let us leave some token of our pleasure in every place, for this is our portion, and this is our lot. The party afflicted in conscience, listning and yeelding unto such accursed and pestilent eloquence as this, (for suggestions of flesh and bloud, and sensuall enticements sinke sooner and deeplier into a mans heart, than godly admonitions and motions of the good spirit) casts himselfe desperately againe into the current of good-fellowship, stifled the stirrings of *godly sorrow*, quenched the first flashes of the spirit, and so to my certaine knowledge became a notorious wretch, *and twice more the child of hell than he was before.* And Satan, no doubt, seeing him take that way, would doe his best to still the cries of his conscience, and to bring it asleepe, by making him drunke with sinne: So that afterwards I am perswaded hee was not troubled with any checke or remorse. So it usually fares with others in the like kinde.

3. Another passage out of spirituall terrours and astonishments for sinne, is into a kinde of artificiall, unsound enforced, and counterfeit peace of conscience. And it is thus; Some there are, who

when they first beginne to taste the terrours of the Lord, and feele their soules affrighted with uncouth feares, springing partly from the gastly and griesly visage of their former foule pollutions, partly from a dreadfull apprehension of that flaming vengeance, and damned horrour, which the wrath of God is inkindling and preparing for all impenitent sinners, doe presently stop the naturall course and current of their conversion, and dead the first motions of mortifying grace, with some imaginary and violent comfort, which before it doth truly and seasonably belong unto them, they wrest before their time, from some abused and misapplied places of Scripture, such as these, *Matth.* 11. 28. *Matth.* 12. 20, &c. by a speculative, preposterous, and formall application whereof, they close up the wounds of their soules, before their hearts be ript and ransacked to the quicke, their consciences searched and sounded to the bottome, and their spirits bruised and truly humbled, by the powerfull hammer of the Law, *under the mighty hand of God.* These men, as well as the second sort, are resolvedly impatient of spirituall heavie-heartednesse, and sorrow for sinne, of the holy and soule-saving severities of the schoole of repentance, and trade of mortification, and therefore post out of the pangs of conscience with as great impatiencie and precipitation as the former, onely more plausible, and with fairer, though false satisfaction to their owne soules.

2. Some there are who passe out of the pangs of conscience, into some more tollerable courses, but

not thorowly into the state of grace, and communion of Christianity. When Satan sees that sorrow for sinne lies so heavie upon a mans heart, and that bitternesse of spirit, and legall remorse, the impressions of the spirit of bondage doe so uncessantly sting him with restlesse vexations, that they will needs at length draw and drive him to some alteration at least, and worke out at length some measure of amendment, then doth he bend and imploy all his power and policy to make him rest and repose finally in some partiall, insufficient, and halfe conversion, and to content himselfe with some outward reformation, and civill amendment, &c.

See the enlargement of these two last passages, in instructions for comforting afflicted consciences, *pag.* 308. to 323.

5. The fifth passage out of pangs of conscience, and horrours of legall repentance, is into the Paradise of grace, and spirituall pleasures of Christianity. This passage is called, *The pangs of the new birth.* This doth happily convey and transport a man quite thorow the kingdome of darknesse, without diversion, by-path, or any longer detainment in any pleasure or vanity thereof. By this he utterly unwinds himselfe out of hellish slavery and bondage, and sailing thorow the red Sea of Christs bloud, is safely set on shore in the land that flowes with spirituall milke and honey. In a word, this doth neither plunge a man into the pit of despaire, nor mislead him into the sinfull delights of outward mirth, or leave him in the deceitfull maze of an unsound conversion, but doth work upon him a thorow, universall, saving, and supernaturall change. The marks of which I have delivered in two severall places before.

You may see the degrees and steps of this passage before, in my discourse of breeding of faith.

To apply the point to my preſent purpoſe:

Marke hence the difference betweene the formall Profeſſour with his temporary faith, and him that the Lord will ſanctifie and ſave by the holy grace of juſtifying faith: In the point of legall repentance, commonly other kinde of men, if they fall into any ſpirituall affliction of ſoule for their ſinnes, either ſinke thence into deſpaire, or drive it away with worldly pleaſures, or ſtop the cry of conſcience with an halfe and unſound converſion. Amongſt this third ſort we may ranke the formall Profeſſour, if at any time he be ſurprized with legall ſorrow for his ſinnes; But in him whom the Lord will beget againe by the immortall ſeed of the Word, and the power of his ſanctifying ſpirit, legall ſorrow and remorſe for ſinne doe therefore breake and bruiſe the heart, that it may be ſoftned and fitted for the precious oyle of the promiſes of grace; and his pangs of conſcience are a preparative for the infuſion of ſaving faith, and a paſſage thorow ſanctification and Evangelicall repentance, into the glorious ſtate of new obedience, and newneſſe of life, wherein after hee ever walks, untill hee happily arrive at his endleſſe reſt in the new Jeruſalem.

Before I paſſe to the next, let the true Chriſtian take this leſſon about this point,

If it ſo fall out, that after hee hath paſſed the pangs of the new birth, and bee made partakers of the firſt reſurrection, there come upon him ſometimes new feares and terrours of conſcience, let him not therefore preſently with needleſſe tor-

ture

tures vex his ſoule, by ſuſpecting the truth of his regeneration, or ſtand amazed and aſtoniſhed as though ſome ſtrange thing were come unto him.

For he muſt conceive, and no doubt he finds by his owne experience, that after a man hath utterly renounced Satan and his ſervice, and given his name unto Chriſt, he muſt upon neceſſity with patience ſubmit to variety of vexations, as the common lot of all the Saints of God; he muſt reſolve upon the truth and triall of that well knowne and practiſed principle in the art of ſalvation, and ſchoole of Chriſt; *Through many afflictions wee muſt enter into the Kingdome of God.* There is, God bee thanked, ſhed into the heart of true Chriſtians, together with ſaving graces, that ſoveraigne power ſtill held in heart, by a lively feeling of Gods favour, which ſwallowes up all their ſorrowes, and refreſheth their ſoules *with joy unſpeakable and glorious*, and that ſometimes amid their greateſt diſtreſſes. Yet ſo it is, ſo fiercely doe Satans fury, and the malice of prophanneſſe hold them to tugge it, that they have ſcarce a breathing while from exerciſe in ſome trouble, or wreſtling with ſome temptation. They are commonly continually in chaſe, and hunted even *like a Partridge in the mountaines*; either by *Wolves in the evening*, bloudy perſecutours; or cruell and curriſh dogges, prophane ſcorners. Either by ſuch as ſit in the gate, or Drunkards that raile in the ſtreets. Either by profeſſed enemies, or falſe brethren. Either by fightings without, or terrours within, outward croſſes, or inward temptation. If they taſte but ſeldome of ſpirituall afflictions Act. 14 22.

fictions of conscience, they often drinke the deeper of worldly crosses. If they escape those outward calamities which others feele, they feele those inward gripings which others escape: So truly a continuall warfare is the Christians life. Now sith it is so, let no childe of God thinke it a strange thing, or therefore unseasonably afflict his soule with a causlesse suspition of the truth of his regeneration, because he is sometimes revisited with speciall horrour of conscience for sinne, or have the feare of his former transgressions renued, and charged upon him afresh: For it is necessary many times that Christians, especially if they prosper outwardly, and flourish in the world, be humbled and kept in awe by inward temptations, and spirituall feares.

Thus the deerest and best children that ever God had, ever have beene dealt with, and that long after their new birth.

Ezechiah upon his death bed complaines, *that the Lord broke all his bones like a Lion.* Even as the weake and trembling limbs of some lesser and inferiour beast are rent and crusht by the unresistable paw of an angry and unconquerable Lion, so was the poore soule broken and bruised with terrours and angry countenance of the Almighty. He could not speake for the bitternesse of griefe, and anguish of heart; but *chattered like a Crane or a Swallow, and mourned like a Dove.*

Iob saith of himselfe, *that the Lord had set him up as a marke to shoot at, and had discharged upon him empoysoned arrowes, the venome whereof drunke up his spirit.*

David

David begins thus, *Psal.* 130 *Out of the deepe places have I called unto thee, O Lord.* He cries out as though some gaping of the earth, or gulfe of the Sea had swallowed him up quicke, (for so the word signifies in the originall) where there were no scaping but by a miracle. So cries he, and cals out of the depths of unexpressable sorrow unto his God, in the highest Heavens, that hee would lend him his mercifull hand, to pull him up out of the mouth of Hell, lest he utterly and irrecoverably sinke into the pit of destruction.

This revisitation with terrours of conscience in the Christian, is commonly in these cases:

1. If the pangs of a mans conscience in his new birth, be not in some good proportion answerable to the hainousnesse of his former transgressions and rebellions; If he hath bin an extraordinary sinner, and but an ordinary sorrower for sinne; If he hath beene very hot in Satans service before his calling, and not very zealous for Gods glory after it; If he marched furiously in the pursuit of earthly pleasures in the dayes of his vanity, and creeps but onward slowly in the wayes of godlinesse after his conversion, why then God out of his justice and wisdome, upon occasion, may charge upon him greater terrours than at first, and doubled horrour to that he sustained before, that thereby hee may be througly humbled, that, as it were, by this second travell, Christ may more perfectly *be formed in him*, that his heart may bee for ever after more strongly possessed with loathing and detestation of his former hatefull life, and the abominations of

his

this unregeneration; and that his zeale may now be as hot in the causes of God, as formerly his fury was headlong in the services of Satan.

2. Secondly, If the Christian by the violence of temptation, and the powerfull insinuations of his owne flesh, be entangled againe, and re-infected with some former sensuall pleasure of his unregeneration; or by reason of the remission of his care, and watchfulnesse over his wayes, be suddenly surprized with some new notorious sinne; then may God justly, besides the particular sting of the present, *write* even many moe *bitter things against him, and make him possesse the iniquities of his youth.* So that those sinnes, which in the dayes of his inward peace he looked in the face without feare, resume their former ugly visages, and fright him with strange amazements, and new perplexities. And to this end doth God so deale with his deerest children, that hee may more and more weane them from the world, weaken in them the power of sinne, and winne them nearer and nearer unto himselfe, and the pleasures of Heaven. *David*, a man uncomparably exercised, and excellent in spirituall experiments, and all the sacred passages of the great mystery of godlinesse, was full well acquainted with this point of revisitation with terrours of conscience, as appeareth, *Psal.* 51. & 25. & 38. & 40. *vers.* 12. Hee having committed that high offence, and fallen into the grievous sinne of adultery, at the sound and seasonable reproofe of *Nathan*, was struck by the hand of God with speciall remorse and terrour: Whereupon, besides the particular

Job 13.26.

particular ſting and horrour of that ſinne, whole armies of his former tranſgreſſions, all the ſinnes of his youth, even to his cradle, nay, his originall corruption, at his conception before he was borne, ranke themſelves againſt him with great rage and fury, and with as inſolent cruelty, as if they had never beene pardoned. It is in this caſe with the Chriſtian, relapſed into ſome old, or overtaken with ſome new ſinne, as with a Bankrout arreſted for debt, and throwne into priſon, for if once one man hath hold on him by the backe, then preſently all the reſt of his Creditors come thicke and threefold upon him. How watchfull then ſhould every childe of God be over his wayes, leſt by his fall, beſides offence unto others, and the high diſhonour of God, he bring upon his owne backe afreſh the weight, the ſtings and guiltineſſe of all his former rebellions, the ſinnes of his youth, the pollutions of his conception, nay, the very tranſgreſſions of his parents.

See *Pſal.* 25. & 51. See the Story of *M. B.* in my booke for afflicted conſciences, pag 84.

3. Upon ſome ſudden viſitation with ſome grievous ſinnes, or at the firſt falling upon the bed of death, the Chriſtian may have the weight of his ſinnes lie more heavily upon him, and appeare more grieſly to the eye of his conſcience than they were wont. For there is a kinde of naturall power in ſickneſſe, ſorrow, darkneſſe, melancholy, the night, extraordinary croſſes, the bed of death, to repreſent the true number and hainouſneſſe of our ſinnes, with greater horrour, and more unto the life; whereas proſperity, eaſefulneſſe, dayes of peace, doe rather delude the eye of the conſcience,

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and like falſe and flattering glaſſes, make thoſe foule fiends ſeeme fairer than they are indeed. Wherefore the Chriſtian outwardly diſtreſſed, or extraordinarily viſited by Gods hand, ſeeing his ſinnes upon the ſudden marſhalled and marching againſt him, moe in number, more fierce, and with more fury than heretofore, may for the while be ſurprized and exerciſed with unexpected terrour, untill by meditation upon Gods former ſpeciall mercy unto him in ſpirituall things, upon the marks and effects of his converſion, upon the truth and ſincerity of his heart toward God, in the dayes of his health; upon thoſe eſtimations and aſſurances which his Chriſtian friend can give him of being in the ſtate of grace, and ſuch like holy helps, hee bee raiſed againe from the dejections of ſpirit, and recovered to his former comfort, and aſſurance of his intereſt in Chriſt, and ſalvation of his ſoule. Thus God dealeth ſometimes with his deareſt children, that the horrour of their ſinnes may become more hateſull to their afflicted conſciences, and the dearneſſe of Gods mercy more taſtfull to their diſtreſſed hearts. *David*, *Pſal.* 38. being put in minde by his ſickneſſe, of Gods wrath againſt ſinne, was full ſorely afflicted in ſoule, ſo that hee cries out in a ruſull manner; *There is nothing ſound in my fleſh becauſe of thine anger; neither is there reſt in my bones becauſe of my ſinne. For mine iniquities are gone over my head, and as a weighty burden they are too heavy for me. I am bowed and crooked very ſore: I goe mourning all the day. For my reines are full of burning, and there is nothing ſound in my fleſh. I am weakned and ſore broken.*

I roare for the very griefe of mine heart.

4. Fourthly, the true Christian may be re-visited with extraordinary terrour of conscience: For his owne triall, that it may appeare even unto God himselfe to the singular glorifying of his goodnesse; *That though he kill him, yet will he trust in him*, as *Iob* speaks. For this end, as it may seeme *Iob* was set as a marke for the arrowes of the Almighty, and for the terrours of God to fight against. Or it may be for the terrour of others, that the world may take thorow and timely notice, and the rebellious wretch tremble and be confounded at the consideration of that terrible place in *Peter* 1 *Epist. chap.* 4. 17, 18. *If judgement beginne at the house of God, what shall be the end of them which obey not the Gospell of God? If the righteous scarcely bee saved*, if Gods children have their consciences scorched, as it were with the flames of Hell, *where shall the ungodly and sinner appeare?* but even in the bottome of that fiery Lake, and amid the unquenchable rage of those endlesse flames. Or sometimes for the just hardning of others; as when a godly man hath lived long amongst rebels, *thorner and Scorpions*, as it is said *Ezechiel* did, *Chap.* 2. 6. I meane, *amid a naughty and crooked generation*, of prophane scorners, professt enemies, plausible tyrants, and open railers against his gracious courses: Who although hee shine amongst them as a light, yet they are so farre from being thereby inlightned, informed or bettered by such example, that like so many hatefull Bats and Owles, impatient of all spirituall light, they either flie from it as farre as they can, both in affe-

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ction and practise, or else fall upon it fiercely with their envenomed clawes of spight and malice, quite to put out such holy light, and to darken the place where they live. They interpret his sincerity to be hypocrisie, his holinesse to be humour, his forwardnesse phantasticalnesse, his sanctification singularity, and indeed resolve and combine against him with the ungodly ones, *Wisd.* 2. 12. *Let us defraud the righteous, for he is not for our profit, and is contrary to our doings, he checketh us for offending against the law, and blameth us as transgressours of discipline,* &c. I say God may suffer such a man upon his death-bed to fall into some more extraordinary and markable discomfort of conscience, of which those graceless wretches among whom he lives, taking notice, are thereby desperately obstinated, and hardned in their lewd and carnall courses. For they wanting the spirit of discerning, and seeing Gods hand upon him in that fearefull manner doe then most peremptorily conclude, as those *miserable comforters* upon *Iob*, that before times he was certainly an hypocrite, and therupon they become twice more deadly adversaries to sincerity than were before, they are surelier barred and strong-lier locked in their state of good-fellowship and formality; they merrily blesse themselves in their hearts, saying unto their companions, these are the men which make such shew of forwardnesse, these are the fellowes which are so scrupulous and precise; you may see now the desperate end of such hypocriticall Puritans. Thus the glory of Gods justice is justly magnified, by making them starke blinde,

blinde, who wilfully ſhut their eyes againſt the light of grace, by giving them over to a reprobate ſenſe, who would not ſuffer their crooked wayes to be reproved and rectified by the good example of a godly Chriſtian. Thoſe prophane wretches by Gods juſt judgment are for ever confirmed in their obſtinacie and rebellions, and walke on with confidence in a perpetuall prejudice againſt the power of ſanctification, towards the pit of horrour and endleſſe deſolation. That bleſſed Saint of God by thoſe terrours and afflictions of conſcience, beſides glorifying God in hardning others, is more thorowly fitted and refined for that glory which is to bee revealed.

5. Fifthly, the Chriſtian may be the oftner exerciſed with feares of heart, and agonies of ſoule for ſinne.

1. That thereby he may grow into greater conformity with Chriſt in ſpirituall ſufferings.

2. That taſting ſometime of the bitterneſſe of the wrath to come, he may feare it the more, and flie the further from it.

3. That thereby the incomprehenſible love of Chriſt Jeſus unto his ſoule, may ſinke deeplier into his heart, who for its ſake and ſalvation, dranke deepe and large, and the very dregs of that cup, the leaſt drop wherof is to him ſo bitter, deadly, and intollerable. 4. That by fore-times ſenſe of the contrary, his joy in the favour & light of Gods countenance may be more joyfull, his ſpirituall peace more pleaſant, the pleaſure of grace more precious, the comforts of godlines more comfortable, &c. Or for

some other secret and invisible end, known onely to the all-seeing eye, and managed by the glorious providence of the most wise God. Amongst other ends why Master *R. Glover* was left a little before his end, of the feeling of Gods favour, but strangely revived and recomforted with excesse of joy, when hee was going to the stake, was, that hee might passe thorow the flames with lesse sence of bodily paine, his soule being freshly filled with spirituall pleasure. Out of this point may spring a resolution of that doubt, and an answer to that objection which is sometimes made by some good Christians. It is this; how shall that Christian satisfie, assure, and secure himselfe of the truth and soundnesse of his conversion, who having beene formerly a very horrible and abominable sinner, yet passeth thorow the pangs of his new birth with farre more ease, and lesse terrour, than some which have not beene halfe so rebellious; neither is neare so zealous in the wayes of godlinesse, as many who have beene farre lesse sinners in the day of their vanity? so that remorse for sinne, and horrour of conscience, in his conversion, was not so proportionable to the rebellions of his youth, and hainousnesse of his former life; nor his present zeale for Gods glory, answerable to his former furie in the pursuit of sinfull pleasures; what may be thought of such a man? or what is he to thinke of himselfe.

I answer, it may be moe and more fearefull terrours are behinde, and owing him for afterward. The Lord may take occasion upon his relapse into

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some old, or fall into some new sin, or in the time of some outward affliction, to renew and charge upon him afresh all his feares, and spirituall distractions of minde, all his horrours and anguishes of heart for sinne, upon a review of his dayes of vanity and former lewdnesse, and that with deeper bitings, and more ghastly horrour than at the first; that thereby his humbledneſſe under Gods mighty hand, may bee perfected, the defects and imperfections of his former sorrowes for sinne supplied, the great worke of mortification happily furthered; a detestation of his old rebellions increased, spirituall hunger after more holinesse redoubled, and his zeale in good causes, and for the glory of God, thorowly heated, and more enflamed.

That relapse or fals into sinne doe occasionally breed and bring upon the Christian new horrour for old sinnes, appeares by *David*, *Psal.* 51. and ordinary experience of Gods children. It is the property of the childe of God, when his conscience is notoriously stung with any one sinne, to make a further and more full search and enquiry into the whole state of his conscience; and to affect his heart with a sensible apprehension of the sinnes of this whole life, and of the sinfulnesse of his nature: To which if the Lord adde his angry countenance and just indignation, it is able to throw him into a new hell of conscience, for those sinnes which he hath formerly in some good measure sorrowed for, and repented of, when upon occasion of some markable transgression, he looks himselfe

in the Chryſtall glaſſe of the Law of God, for the diſcrying and waſhing away of that particular ſtaines and ſpots, it diſcovers alſo againe unto him the foulneſſe and deformities of all his former abominable rebellions.

And ſome great outward croſſe and trouble may alſo bee an occaſion that the weight of his ſinnes may preſſe him more heavily and ſenſibly, than when they firſt bruiſed and broke his heart. For it is the property and practiſe of the Chriſtian, when he is deepeſt in worldly diſtreſſes, and vexed moſt with the miſeries of this life, then moſt curiouſly and impartially to looke into, ſearch, and try the truth of his ſpirituall evidences, and ſoundneſſe of his title to the Kingdome of Heaven, that yet there at leaſt and laſt hee may bee ſure of reſt and peace, and endleſſe happineſſe, which Satan obſerving and taking the advantage and opportunity of his dejection of minde, and heavie-heartedneſſe, for his preſſures in the world doth labour might and maine to wrong his title, and weaken his hope of Heaven, by a malitious repreſentation of the abominations of his youth to the eye of his conſcience, which though both forſaken and forgiven, yet perhaps are not loathed with that meaſure of deteſtation, which ſuch ugly monſters and foule fiends deſerve. And therefore for his greater humiliation God may ſuffer Satan to ſift more thorowly, and to ranſacke his conſcience more deeply, that paſſing againe thorow the flames of ſpirituall inward affliction, he may be the better purged and purified from earthly droſſe, and encroaching corcorruptions

ruptions, and more refined and fitted for Gods glorious service here, and the glory of Heaven hereafter.

2. Or it may be such a man for some divine secret, invisible purpose, may bee as it were reprived and respited unto his deaths-bed, from any more speciall and markable remorse and terrour for his sinnes; but then he may be paid home with pangs of conscience, and a fierce fresh assault of all his sins mustered & marshalled together with such new stingings and astonishments, which will breed in him feares and doubts, about the truth of his former conversion, and in respect of which all spirituall sufferings for sinne before, were but lesser frightings and flea-bitings: They may for a season so strangely blunder and confound in him all his former comforts of holinesse, sincerity, and a good conscience; his faith in Christ, hope of Heaven, and assurance of Gods favour, that hee feeles himselfe already almost in Hell, he doubt much of his election. He suspects his conversion to have beene counterfeit, his former life to have beene hypocrisie, his company with Christians to have beene for by-respects; so that he is uncomparably more afflicted in conscience, then at first when he was called, and lies in unexpressable Agonies, untill that God, whose propertie is to shew his mercies then greatest, when they are nearest to be despaired off, doth in the depth of discomfort and darknesse shine gloriously upon his heart againe with the light of his favourable countenance, and everlasting compassion: And then

when the storme is once over-blowne, and the clouds dispersed, he sees clearly that he was therefore cast into this furnace of spirituall afflictions, that the reliques of his hatefull corruptions might bee thorowly wrought out of him, that hee might finally dismisse his sinnes which hang so fast on, with more speciall indignation and hatred, his departing soule might claspe about Christs precious wounds, with a sweet and strong embracement, and become more sensible and tastefull of those endlesse joyes, upon which it is happily entring.

3. Or if such a one be sorry, and sincerely grieved that hee is not more sorrowfull for his sinnes, and more zealous in holy services, why may not his sorrow that he is no more sorrowfull, and his zeale after more zeale, be accepted, serve the turne, and satisfie that divine mercifull goodnesse, which is wont ever to interpret, and take holy desires for the things done, goodly affections for the actions themselves, longings for grace, to bee very grace longed for, if they be sincere, sanctified, and undissembled? But this I now tell you is a pearle which doth serve onely to comfort and uphold the fainting hearts of Gods children, in some extraordinary cases, and extremity of temptations. Let no stranger take it up, let no swine trample upon it, these have no part in it, they know not the price and preciousnesse of it. Hee doth not loath sinfulnesse with so great detestation as *Paul* did, nor follow holinesse with that fervency of spirit as did *David*: What then? doth he hate evill truly, though not so vehemently? Doth he serve God faithfully, though

though not ſo fervently? why then undoubtedly hee hath ſaving grace in the ſame nature and kinde that theſe holy men had, though not in the ſame degree and meaſure.

To conclude the reſolution of this caſe of conſcience; I would adviſe a man in ſuch a caſe, to labour ſeriouſly with his owne heart, to bring it to that depth of ſorrow, which may in ſome ſort bee proportionable to the height of his former ſins, and to affect his conſcience with that meaſure of remorſe, which may in ſome degree anſwer the out-rage of his former rebellions: And the more earneſtly and effectually, becauſe a man is very apt to flatter and deceive his owne heart with thoſe hollow, halfe, and inſufficient converſions, of which I have forewarned you. And Satan is ever ready, as you heard before, to tranſport us by his traines and temptations, out of the pangs of conſcience into outward mirth, counterfeit peace of conſcience, or an unſound change. Let him alſo continually ſtrive with prayer and watchfulneſſe againſt the dulneſſe of his zeale, and deadneſſe of his heart, and be ſure to make his election ſure, and converſion ſound, by daily growth and increaſe in an holy fervency and forwardneſſe, for the enlarging of Gods glory, Chriſts Kingdome, and the true comforts of his owne ſoule: In a word, let him *worke out his ſalvation with feare and trembling.*

Thus farre of the difference betwixt the formall Profeſſour and true Chriſtian in the point of legall repentance, of which and knowledge, two neceſſary fore-runners and preparatives to the great

great worke of regeneration, an unregenerate man may be wholly posſeſt and partaker; but ſo in that ſenſe, and with that difference as I have formerly ſaid.

Now as concerning the three eſſentiall parts of regeneration, to wit, ſaving faith, ſpeciall ſanctification, and Evangelicall repentance; they are three ſpeciall jewels peculiar to the Elect, and worne onely by Gods children. Onely the formall Profeſſour, by the power of temporary faith, may marke a faire flouriſh, and formall ſhew of them; he may put on ſome ſhadowes and reſemblances, ſome ſmatterings and outward glimmerings, of theſe ſaving and ſoveraigne pearles, as appeares in my former diſcourſe. But to their inward power and vertue, to their Heaven-borne beauty, inviſible and invaluable fairneſſe, the beſt unregenerate man is a meere ſtranger. For full diſtinction and cleare difference in ſo high & weighty a point, looke;

1. Firſt, as concerning faith, the marks differencing ſaving faith, from all other kinds, whether falſe or inſufficient, &c. and the three ſpeciall notes of difference betwixt ſaving temporary faith, and in my former booke.

2. Secondly, as concerning ſpeciall ſanctification, ſee before in my former booke.

3. As concerning Evangelicall repentance, ſee the marks of it, which (by the grace of God) ſhall follow in a large Treatiſe of repentance afterward.

In theſe places named you may ſee clearly (God willing)

willing) the difference in these three points, betwixt the formall Professour, and true Christian; temporary faith, and that which is sound and saving.

4. Now lastly, as touching outward reformation, and those degrees of it formerly laid downe, I yeeld and grant they may proceed from a temporary faith, and befall the formall Professour. But what is a man better, though he be outwardly clothed with Christianity, and to the eyes of men put on the glory of an Angell, if he be inwardly lined with lustfull corruptions, and retaines still a devillish disposition in his inward parts.

That outward reformation, though never so exact and out-side Christianity, though never so glittering, will not serve the turne or suffice to salvation.

See my three Reasons in the Discourse of True Happinesse, *pag.* 63. &c.

Thus farre of that weighty and important point concerning the differences betwixt the powers and perfections of temporary faith, incident to reprobates, and attainable in the state of unregeneration, and those saving impressions, and holy inspirations of sanctifying faith, that fountaine of life, and jewell of Heaven, which puts us into present possession of the Kingdome of grace, and by sound evidences of the promises of salvation, sealed with the precious bloud of Christ Iesus, entitles us to everlasting joyes in another world.

This may suffice for the triall of our faith, before the receiving of the Sacrament.

As for the triall of the rest of the graces formerly mentioned, *pag.* 24. as necessarily required to a right

right and comfortable receiving, viz. Repentance, new Obedience, Love, Sincerity, and a longing desire after that heavenly food. The Authour being prevented by sickneſſe and death, was hindered in his profecution and trials of them according to his intention. For helps to Christians in the examination of theſe, they are to use the helpe of other worthy Divines in this subject. That which hath beene written, I commend to Godsblessing, and the good of his Church.

FINIS.

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of the chiefe heads contained in this Treatise of *The Saints selfe-enriching*, &c.

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PAge 12. line 18. for *ſpot in face*, read *ſpot in his face*. p. 86. l. 12. for *conuerſation* r. *converſion*. p. 127. l. 11. leave out *good*. p. 143. l. 26. is left out. p. 151. l. 30. for *in* r. *it*. p. 169. l. 21. for *paſſioner*. *paſſionate*. p. 177. l. 16. for *cotaine* r. *certaine*. p. 196. l. 32. leave out *by them*. p. 201. l. 36. for *former* r. *formall*. p. 216. l. 25. for *by a ſaving being* r. *by a ſaving faith being*. p. 219. l. 11. for *words of Prophets*? *words of the Prophets*. p. 243. l. 16. for *which Champion*. r. *which converts Champion*. p. 260. for *eyes*? *eyes*. p. 280. l. 9. for *Some ſaid*, r. *Some, ſaid*. p. 287. l. 21. for *hath not grieved* r. *hath ever grieved*. p. 291. l. 24. for *ſomer* r. *ſorer*. p. 298. l. 31. for *through* r. *throw*.

PAg 240. l. 12. for *admit his neighbour it* r. *admit his neighbour may keepe it*. p. 287. l. 11. at *come* put in this, *on the top of the house*. p. 292. l. 19. at *Christianity* put in this, *They threw away their weapons like cowards*, &c. p. 298. l. 10. at *vigour* put in this, *that being awakened by the hand of divine Iuſtice*, &c.

THE SAINTS Soule-exalting HVMILIATION; OR Soule-fatting fasting:

VVhich (*Iacob*-like) prevailes with God, diverts judgements felt or feared, and procures mercies nationall and personall, either wanting or withdrawne.

By the late Reverend, Learned, and Godly Minister of Christ Jesus, *Robert Bolton*, Bachelour of Divinity, and sometimes Preacher of Gods Word at *Broughton in Northampton-shire*.

MATTH. 23. 12.

He that humbleth himselfe, shall be exalted.

JOEL 2. 12. 14.

12. *Therfore also now (saith the Lord) turne ye even to me with all your heart, and with fasting, weeping, and with mourning.*

14. *Who knoweth, if he will returne, and repent, and leave a blessing behind him.*

LONDON,

Printed by *Iohn Haviland*, for *Raphe Harford*, in Queenes-head-alley in *Paper Nosse Row*, at the signe of the Gilt Bible. 1634.

THE SAINTS

Soule-exalting

HVMILIATION;

Soule-fattening Fasting:

255.b.08

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Works of mercy are to accompany fasting, pag. 172.

Faults in transcribing the Copie and committed in printing.

PAg. 33. l. 22. for *Is.* 5. r. *Mic.* p. 52. l. 8. for *direct*, r. *divert.* p. 53. l. 23. for *favour*, r. *labour.* p. 57. l. 13. for *exercise*, r. *excuse.* p. 64. l. 18. for *charity*, r. *chastity.* p. 75. l. 8. *spend* left out. p. 94. l. 18. for *willingness*, r. *unwillingness.* p. 121. l. 3. for *Galeazius*, r. *Galeacius.* p. 121. l. 3. for *Gaeorius*, r. *Gaeorius.* p. 127. l. 24. for *theefs*, r. *theefs.* p. 129. l. 6. for *from*, read *of.*

THE SAINTS foule-exalting humiliation.

2 CHRO. 20. 3.

And Iehosophat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.

IN this excellent storie there are many things very remarkable and fruitfull for our instruction, and comfort. At this time wee will only take notice of three, which may arise from three passages in the storie.

Doct. 1. Afflictions the portion of the godly.

The people of God may fall into greatest extremities, and to the eye of reason, into most desperate and irrecoverable straits. Deepest miseries are many times the portion of Gods dearest children.

It is a decree of heaven resolved upon, and ratified by the Lord our God, confirmed by the experience of all the Patriarks and Prophets, of the Apostles and professors of Christ, of all the Saints and servants, nay, of the Son of God himselfe, that *we must through many tribulations enter into the* dome

a Deus unicum habet filium sine peccato, nullum sine flagello. Conf. 6. Symbolum fidelibus datum: si vis regnare mecum, crucem meam porta tecum. Gerson. See Laur. de desper. p. 108.

doms of God. Act. 14. 22. That all that will live godlily in Christ Iesus, shall suffer persecution. 2 Tim. 3. 12. that God scourgeth every sonne whom hee receiveth. Heb. 12. 6. wherupon a Austine saith, God hath one Son without sin, but none without suffering. In the world (saith Christ) ye shall have tribulation, Ioh. 16. 33. 1 Thes. 3. 3. Luke 9. 23. wee must take up his crosse daily.

It is first proved by an induction of particulars: both of severall ages of the Church, descending from *Abel* to our times, and also of speciall ones. Consider *Abrahams* peregrination, *Davids* troubles, *Pauls* catalogue of calamities, 2 Cor. 11. 13. &c. Adde to these, *Athanasius*, *Chrysostome*, *Luther*, &c.

From the end of afflictions.

Let us first consider those given by *Chrysostome*.

Reas. 1.

Hom. 10. ad Pop. Antioch. p. 15.

b The ends of afflictions.

1 b Afflictions are many times fit for us to serve as corrasives to eat away, as it were, the proud flesh of our swelling hearts, which hinders the health and welfare of our soules, yea even to take downe, and to purge the dangerous distempers of spirituall pride, and selfe-conceitednesse for our graces and good deeds. Psal. 119. 71. 2 Cor. 12. 7.

2 To manifest the mightinesse of God in their preservations and deliverances out of them. Consider the children of *Israels* deliverance from *Pharaoh*, &c.

3 Lest the world should think, that Gods children serve him mercenarily, and only in prosperitie, we may instance in *Iobs* miseries, *Iob* 1. 9. The devill had such a conceit of him, that he served God only for advantage.

4 To bring into our minds assured and comfortable thoughts of the resurrection; that though now the worldlings and wicked ones carrie all before them, and Gods children be exposed to all manner of molestations and miseries, yet a day of reckoning will come, and setting all right.

5 Least weaker Christians sink in their sufferings, and quite fall off when they fall into troubles; whereas looking upon others stronger than they, and yet more afflicted, they are revived and comforted, in their crosses.

6 Least others in their conceits and opinions should over value them, and advance them above morall, and humane condition; and so be dulled and discouraged to imitate their graces and goodnes. See *Isa.* 5. 17.

7 That we be not mis-led in reposing true happinesse in sensuall hearts-ease, and worldly prosperity, but in the holy sufferings of persecuted Christians. See *1 Cor.* 4. *Heb.* 12. 3. *Ver.* 14.

8 They make the vertues of Christ and graces of salvation to shew forth themselves and shine in them. *Rom.* 5. 3.

To conceive this reason more easily consider, that there are two generall ends of afflictions, in those which are fruitfully exercised therewith.

1 To mortifie, purge, and scour out of us, corruptions, lusts, rebellions.

2 To trie, refine, and increase all graces in us, and the whole body of christianitie. As,

1 Faith is much strengthened and shewed by afflictions.

[a] *mundus est fornax, palia homines mali; aurum, homines boni; ignis tribulatio, Artifex, Deus.*

[b] all graces refined by afflictions.

[c] Faith.

1 Because they drive us with more reverence, greedines and feeling unto the meanes and powerfull ordinance, which are wont to quicken, renew, and confirme our faith from time to time. Now faith is both in the mind and in the heart: and as it is discerned by the change of both, so it receives further growth in both. For my turne in the present point, in the mind it shewes it selfe in two things. 1 Knowledge. See *Isa.* 53.11. 2 Judgement. 1 Of truth; when wee give glory unto the way of life, as to the onely way to be happie. 2 Of goodnes; when wee esteeme it as the onely good tidings, our hearts can rest upon. Both these two are cleared & made more shining by crosses. The fire of affliction gives great light unto the understanding, and as sharp eie-salves, though for the present they dazle the sight, yet after, they singularly cleare the eies of the mind, for that they are much fitter to see spirituall things, and discerne the wayes of God. When a man is drunken with worldly prosperity, or cast into a dead sleep of carnall security, the sensuall heart sends up, as it were, earthly fumes into the head which intoxicate the braine, and infatuate the understanding: but when by a fast of afflictions wee are freed from this surfet, and that long abstinence hath worne out the intoxicating fumes of worldly vanities, then do we come to our selves, and recover our understanding, whereby wee are inabled to judge and discerne more clearely and soundly of spirituall things, the wayes of God, and great mysterie of grace.

2 Afflictions put faith to the use and exercise of all its vigour and powers, and makes it trie and imploy

ploy the utmost of its spirituall valour and abilities every way; and that makes it grow more strong and victorious. For as sloth, idlenes, and want of exercise, doth emasculate and make our bodies more unactive, and unable; but exercise and imploiment doth much quicken and fortifie them: so it is in the present point. Without incounter and assault, faith languishes, and lies hid; but when stormes and tempests are towards, it stirs up it selfe, gathers its strength and powers together, and seekes for subsidiary assistance by prayer, meditation upon speciall promises for its purpose, experimentall recording former mercies, favours, and deliverances, &c. *Abrahams* faith was excellently exercised a long time, with that great affliction of his wives barrennesse, nay, and till the time that it seemed impossible in nature that they should have a child: so that it grew thereby to that strength, that afterward at Gods command, he would have sacrificed his only son with his owne hands. He had learned, that as before he had quickened him a son, from the deadnesse of *Sarahs* wombe, so hee was able to raise him after from the dead, though hee had bin burnt to ashes. *Davids* faith being exercised with innumerable afflictions after the promise of the Crowne and Kingdom, grew to that height and heart, as you may see *Psal.* 3. 6. & 46. 1, 2, 3. and in other places of the Psalmes, the most part whereof was penned in the time of his trouble and persecution.

It growes at such times in respect of a more fresh, affectionate, and sweet survey, and imbracement of its objects. 1 The merits of Christ. 2 The pro-

misses of God. 3 The providence of God. And in respect of quickning and actuating with more life, these parts of faith which shew themselves in the heart. 1 Desires; extreme longings after pardon of all past and present sinnes in the blood of Christ. 2 Repose and resting in the bleeding bosome of Jesus Christ. 3 A comfortable perswasion, we are certainly Gods for ever; even for this last, I am perswaded, that both faith and the blessed Spirit assure most strongly many times, amid the varietie of bitterest outward pressures.

3 When the eye of faith lookes through the clouds and stormes of afflictions, upon such places as these: 1 *Thes.* 3. 3. *Act.* 14. 22. *Heb.* 12. 7. 8. It is more cleared and strengthened in it selfe, and conveyes unto the heart of a Christian more light, and assurance of his election, effectuall calling, adoption. For afflictions attended with true humiliation, prayer, and a sincere purpose to profit by them, are comfortable markes and evidences of Gods especiall favour. The stones and timber, which the mason and carpenter meddle with, hew, smooth, polish and square, are certainly chosen for building; but that which they neglect and passe by, is to bee throwen as rubbish into the high waies, or to be burnt in the fire. It is so in this case; whom the Lord doth hammer, and polish in the furnace of afflictions, he singles out to bee stones in his spirituall temple; but those which he lets lie quiet in the mire and mud of the world, and rot in the sinfull sun-shine of earthly ease, are fatting against the day of slaughter, and reprobate stones.

And

And as faith, the parent, fountaine, and root, as it were, of other ſaving graces and holy vertues, is notably ſtrengthened by afflictions; ſo by conſequent, all her bleſſed brood receive proportionable ſtrength and heartineſſe. 1 Our ſpirituall hope is in the full tide, when our worldly hopes are at the greateſt ebbe. 2 Our love is more won unto God, by his weaning us from the world with the worm-wood of afflictions, neither can many waters of affliction quench it, nor whole floods drowne it, *Cant.* 8.7. but rather, being caſt upon it, do like the water in the forge, adde much heat to this holy affection, eſpecially when the breath alſo of Gods ſpirit blows upon it. 3 Feare under Gods viſiting hand recovers that life which it loſt by retchleſneſſe and ſecurity in the time of proſperitie and eaſe. See *Iſa.* 57.11. 4 Humilitie. For afflictions are as a true glaſſe, wherein wee ſee our owne vileneſſe and unworthineſſe, frailtie, and infirmities, uncertaintie, and weakneſſe of the arme of fleſh, and ſo humbly throw downe our ſelves with all lowlines and ſubmiſſion at the foot of Gods almightines, and glorious wiſdome, ſaying with *David*, 2 *Sam.* 15.26. *Here I am, let him doe to me as ſeemeth good in his eyes.* See 2 *Chro.* 33.12. 5 Patience, which is the very nurſe-child of tribulation, *Rom.* 5. 3. and triall, *Iſa.* 1. 3. It groweth under the burden, and by-varietie of croſſes. *Iob* was an unparalleld patterne for afflictions, and ſo a matchleſſe mirrour for patience. And therefore the Church confeſſes, *that it is good for a man, that he beare the yoke in his youth,* Lam. 3. 27. Croſſes are heavieſt to the unexerciſed. The

Hope.

Love.

Feare.

Humilitie.

Patience.

freſh-water ſouldier grows pale upon the approach of the enemie, and gliſtering of the armour, but the old ſouldier looks upon his owne blood with an undanted courage, becauſe many times after bloodſhed, he hath conquered. Proportionably ſpirituall joy, peace of conſcience, and other ſuch ſacred perfumes, and ſweetneſſes of the ſoule, are inlightened and refreſhed with the fire of affliction. See 2 *Cor.* 1.5.

Now as concerning inherent righteouſneſſe.

Repentance.

1 *Repentance is much furthered by afflictions First, both that repentance for old ſins is revived and renued. See *Iob* 13.26. *Dan.* 4.4. & ſeq; *Ez.* 9.6. *Nehem.* 9.6. *&c.* And that alſo for preſent ſins is inlarged. For upon ſerious & ſincere ſearch & inquiſition, we may find out ſome ſpeciall ſin, or ſins, which we never ſo took to heart, or ſoundly ſorrowed for before.

*See the ſtorie of *Achan.* Ezra 9.

Know for this purpoſe, that it is not enough when we are preſſed with afflictions, to looke with ſorrow and hatred upon our iniquities in ſome generall manner onely, as the cauſes of them, but alſo upon ſuch occaſion to ſearch out ſome ſpeciall and particular ſins, which may at that time move God principally to afflict us.

How to know what ſin God aimes at in afflicting us.

† For direction herein, let us by the way take notice of ſome rules to know when the Lord correcteth a particular ſin with ſome ſpeciall chaſtiſement. They are ſuch as theſe.

‡ When upon examination we find that in the Scriptures ſuch a puniſhment is denounced againſt ſuch a ſin. As when affiance in the arme of fleſh is puniſhed with his faintneſſe and failing to help us; pride, with dejection and contempt, whoredome

with

with barrenneſſe; idolatrie with adultery.

2 When God puniſheth by way of retaliation, by law of requitall, like for like, as, when wee having diſhonoured him with ſcandalous ſins, he caſts diſhonour upon us; when we having bin diſobedient to our parents, our children neglect their duties towards us; and having wronged our inferiours, our ſuperiours oppreſſe us; or laviſh of our tongues againſt others, are paid home with the ſcourge of tongues, &c. Thus *David* was juſtly dealt with. See 2 *Sam.* 12. 10, 11.

3 When wee are taken in the very act, and ſeiſed upon when we are ſinning. So *Ionas* flying was followed with a tempeſt. The *Iſraelites* murmuring for fleſh, were plagued with the wrath of God, while it was yet between their teeth, *Numb.* 11. 33. *Belſhazzer* carouſing in the golden veſſels of Gods houſe, was frighted with the hand writing upon the wall: *Antiochus* poſting toward *Ieruſalem* to kill and ſlay, was horribly plagued, 2 *Maccab.* 9. 4, 5. So *Ieroboams* hand ſtretched out againſt the Prophet, dried up, 1 *King.* 13. 4. A Flax-woman at *Kayſar* in *France*, dreſſing her flax upon the Sabbath, was burnt with her flax and two children. At Paris garden at a Beare-baiting, *Anno* 1583. eight perſons were ſlaine, many hurt, by the breaking of the ſcaffold.

4 When our ſinne in it owne nature commonly brings forth ſuch a puniſhment, as a curſed fruit. So idleneſſe, or waſtefulneſſe, ordinarily begets beggery and want. Drunkennes, dropſies, ſurfets, or ſome painfull diſtempers; in old age at furtheſt;

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the sin of uncleanneſſe, weakneſſe, and filthy diſeaſes; immoderate carking, conſumptions.

5 That which thou art lotheſt to heare, and that which moſt hinders the reſignation and ſubmiſſion of thy ſoule and body, and all thy courſes and carriage heartily and unreſervedly to the will and word of God. See *Davids* caſe, *Pſal.* 32.

6 That which thou firſt feeleſt the ſmart of the croſſe thy conſcience chiefly checks thee for, and ſeizeth upon, on it owne accord, as the only *Achan* and author of thy preſent miſery. So *Ioſephs* brethren in their troubles call to mind their crueltie towards their brother, as cauſe of their croſſe.

7 That which thou haſt ſtill been afraid leſt the Miniſter would meddle with, when thou wenteſt towards a conſcionable ſermon. [s] Now the Lord will maſter it with fiery a Scorpion.

[s] See *Davids* remembrancer 69, &c.

In a word, Repentance is increaſed in reſpect of 1 Sight of ſin. For through the glaſſe of afflictions, we ſee more, and them more ugly. The clouds of outward troubles unite, as it were, and collect our ſight, and ſo repreſent our ſins more to the light; whereas the gliſtering of proſperitie doth diſperſe and dazle it. 2 Senſe. We are more apprehenſive of the intolerable weight and burden of ſin, when we are preſt but with a taſte of thoſe unmeaſurable ſeas of bitterneſſe and ſorrowes which it infinitely merits at the hands of God. 3 Sorrow. It is the property of truly penitent hearts to turne worldly griefe into godly ſorrow. And though ſome earthly anguiſh may firſt ſtrike the heart and open the flood-gate of teares, and ſighs, and groans, yet there

is

is a secret sanctifying power, that at length and in cold blood turnes their current upon their corruptions. There is an holy wisdome in every sanctified soule, which tels him in such cases, that sorrow is never well spent, but upon sinne; and bids him for shame never to take on so, or shed teares for himselfe, for his beasts, for transitory losses, or crosses; not to fling away such precious or sweet water into the channell or sinke-hole, but keepe it for to sent the closet of his owne heart with, against the evill savours of his owne sins. 4 Hatred. Then wee begin to loath that sweet meat, *Iob* 20. 12. which we were wont so to tumble in our mouth, and hide under our tongue; then we feele it accompanied with such soure sauce, and turne into gravell, nay, into gall of Aspes in our bowels. 5 Striving against, watchfulnesse, and opposition; we shall bee farre more afraid to give entertainment, and any more warmth in our bosomes unto those vipers, which have already so bitten and stung us.

New obedience.

2 New obedience also is notably quickned and inlarged by afflictions.

And first know, that by them that maine fundamentall rule and principle of Christianity, *To forsake all, and deny our selves*, the sure and undeceiving ground-worke of all sincere and acceptable obedience, is better learned and more boldly practised.

Which is laid downe unto us, *Luke* 14. by our Saviour himselfe, lest any man of those great multitudes that followed him, should deceive himselfe in thinking it an easier matter than indeed it was,

to be his follower, he directs his lesson to them, *ver.* 25, 26, 27. *And there went great multitudes with him, &c.*

The necessitie of this resolution hee there more fully sets out unto us in two parables. Hee that will build must first be able to calculate the charges, and his meanes to defray them; otherwise to begin, being unable to make an end, were but to lay the foundation of his disgrace and scorne in the losse of his cost and paines. A Prince likewise that will undertake a war must have sure triall of his own, and skill to discover his enemies strength: otherwise to bid him battell, were but to incense him the more, and thrust a little into his hands to defeat him of all that he hath. The conclusion of these inductions our Saviour repeats againe: so likewise whosoever denieth not himselfe and forsaketh all, he cannot be my disciple. In which short speech wee have this account made to our hands; that ere we expect to bring our spirituall building to any competent perfection, or succesfully hold out in our spirituall warfare against Sathan, we must make over all interest in our lives, or whatsoever is deare unto us: not thus prepared, wee shall but lay foundations which cannot hold seige, sure to be surprised in the day of battell, after wee have exasperated the venome and rancour of the old Serpent, our sworne enemie, by professing our selves to bee Christs souldiers, and profering to fight under his banners.

Let a man never talke of profession, being a Christian, or hope of heaven, except hee be content for Christs sake to deny himselfe, his worldly wis-

dome,

dome, naturall wit, his passions, pleasures, carnall friends, acceptation with the world, ease, outward estate, libertie, life, &c. and constantly indure (which is most distastefull to flesh and blood or to nature most ingenuous) the hate and oppositions, though of dearest friends, the reproaches and revilings of men, who for any endowments either of art or nature are most abject in respect of them whom they revile. Now sanctified crosses are wont to adde resolution to selfe deniall, for in them wee see and find by experience, that no created power can comfort; and therefore wee are readier to resigne up our selves, renouncing the arme of flesh unto the rock of eternitie and our salvation.

Now our new obedience is made more fruitfull by afflictions as the vine by pruning, lopping, and cutting. 1 In holinesse towards God, in a carefull and conscionable carriage towards the first table; a taste whereof wee may take by comparing mariners in a storme and arived at the haven; prisoners with thearers, burials with banquets, beds of sicknesse and expectation of death, with strength of youth and prosperous health: For as in the one state wee shall find for the most part nothing but impietie, presumption, securitie, contempt of Godlinesse, and such like fruits of darknesse: so in the other, trouble, danger, and distresse, doe much alter the case, you shall find them bewailing their former sins, crying for mercy, falling to prayer, vowing, and promising upon deliverance much holinesse, &c. And as other parts and branches of holinesse are hereby inlarged, so especially that sweet grace

of

of prayer is notably revived and inflamed: See example hereof in *Hezekias*, *Isa.* 37. 1, 2, 3. whereas delivered and in prosperitie, hee was ready to glorie in his treasures: In *David*, *Psal.* 18. 1, 2. but after grew confident in his owne forces, and numbred the people. In *Manasses*, 2 *Chron.* 33. 12. See *Ier.* 2. 17. *Isa.* 26. 17. *Psal.* 81. 7. 107. 6. &c. and 108. 2. 2 *Chro.* 20. 12.

2 In righteousnesse towards our brethren. By begetting by Gods blessing.

1 More conscionablenesse: Sensiblenesse of the guilt of unrighteous dealing, whiche a man finds to give sting unto his afflictions, makes his conscience more tender that way, his judgement more ready to examine, more quick sighted and impartiall in judging of right and wrong; and the heart more fearfull and unwilling to give assent or approbation unto any injurious action. And we see some in great extremitie thinke of distribution, &c.

2 More compassionatenesse: Selfe-sufferings soften mens hearts towards their brethren: personall miseries beget pittie towards others.

3 Courtesie. A true sight of our owne infirmities, deformities and inabilitie to subsist by our selves, begets a sweet mildenesse and gentle behaviour towards our neighbours, whose helpe, assistance, visitations, and prayers, we see, we have need of in extremities. Prosperitie ordinarily produceth scornfulnesse, insolencie, contempt of others: but Gods hand upon us teacheth us another lesson, how fraile, brittle, mortall, and miserable we are, &c.

3 In Knowledge of our selves. In our prosperity looking

looking through the false spectacles of pride, and selfe-love, wee are ready to overweene and out prize our gifts, to mistake shadowes for substances, worldly pollicie, which is meere foolishnesse, for sound wisdome, proud presumption and carnall securitie for true faith, and firme affiance in God: covetousnesse for frugalitie, a bare profession for the power of Christianitie, &c. and also to imagine, that the smallest mites of grace and vertue are the richest talents: and the least, first degrees to be the highest and greatest perfections of them: but when these deceiving glasses are taken from our eyes, we see our graces and spirituall abilities in their owne nature and proportion: and then counterfeit vertues which like gilded papers or posts make in the time of prosperitie a glorious shew, seeming pure gold in outward appearance, doe consume and vanish in the fiery triall, as not enduring the heat of this furnace of affliction, and then the weaknesse and imperfection of our new-borne graces will bee easily discerned, when they are put to struggle and wrestle with troubles and temptations.

This is the second reason for the proving of the Doctrine.

Reason 3. Taken from a distribution of our enemies and their endlesse and restlesse oppositions and assaults.

It must needs be so, consider the power, malice, cunning and implacablenes of our enemies. 1 The devill. 2 Our owne flesh. 3 The world. Of which See Dent. whole Christian warfa.

Reason 4. From the numberlesse multitude and great varietie of afflictions. Infinite are the kinds of troubles, crosses,

crosses, temptations, to which we are subject. *See the schoole of temptations.* *Pliny* reckons up 300. diseases from the crowne of the head to the sole of the foot. See *Burton. pag.* 8.

Vse 1. Of Instruction; This point may serve as a soveraigne preservative to weaken the sting, lessen the rage & abate the smart of all sufferings to the Saints of God: nay, to make them welcom, sweet and comfortable unto them. And here let us revise & refresh our memories with the varietie and excellencie of good they bring unto us; of which I have but given a taste before in the second reason of the doctrine which you may recapitulate in your memories.

But besides all this; our momentanie crosses doe not onely further, but also much increase our everlasting happinesse. For the more painfull our labours are in Gods service, the more rich shall be our wages; the more dangerous our fight, the more glorious shall bee our crowne; the more our sufferings exceed in number and measure; the more shall our joyes bee multiplyed, and glory augmented. See 2 *Cor.* 4. 17. God ordinarily tries and afflicts his worthiest champions, and strongest in grace; and by crosses he yet further inlargeth their graces, and according to the greatnesse of their graces, shall bee the gloriousnesse of their reward; seeing hee crowneth his owne gifts with proportionable blessednesse. And as hee advanceth us above others in grace in this life; so he will exalt us above others in glorie in the world to come; not for any merit, but his owne mercy. [b] That thou maiest bear afflictions more comfortably, learne to live the life of faith.

[b] *merita mea, misericordia tua*, saith one of the Fathers.

Examination.

Examination. Let us upon this occaſion alſo try our ſpirituall eſtates, by the worke which our afflictions have wrought upon us. If thou be yet in the ſtate of nature, thou feeleſt no ſuch bleſſed effects from thy afflictions, as I have deſcribed, nay, thou art commonly worſe by them. For worldlings are wont, when they ſeize upon them, to grow into open rage, or boile with inward fretting and impatiencie; tormenting themſelves more many times with their owne unruly paſſions and ſtruggling againſt Gods viſiting hand, than with the ſmart and anguiſh of the evills inflicted. If their eies be opened to ſee the curſed cauſes of their croſſes; 1 They either fall into horrible thoughts with *Cain*, that their ſmart exceeds their ſinne, and that their puniſhment is greater than they can beare. 2 Or elſe they labour to bring a thicke skin over their galled conſciences by carnall delights, and to ſtop their inward accuſations with the loud clamor of their ſports. But if they lie by it, and be hedged by the extremity of their calamities from worldly paſtimes, then having no help in themſelves nor hope in God, they flie from him, as from an incenſed enemie. And 1 either with *Saul* they reſort to wizards and wiſe-men, and ſeeke to the devill for removall of the croſſes which God hath inflicted. 2 Or being quite forlorn, they become their owne hang-men with *Iudas*. So that the ſame fire of affliction, which purifies the faithfull like gold, from the droſſe of their corruptions, doth utterly conſume the wicked like ſtraw or ſtubble. The ſame wind of trouble which purgeth Gods good wheat,

blowes away the reprobate like chaffe. The same anvile and hammer, that breakes and bruses in peeces Gods elect vessels, that being molten againe, they may be framed anew for his use, doe make the hard hearts of wicked men like the nether millstone: the same bitter potion which keepeth gracious men in temperance and sobrietie, doth make graceless men the more intemperately to swallow downe the impoisoned cups of worldly vanities. See this true in *Pharaoh*, Exod. 8. 15, &c. *Ieroboam*. 1 King. 13. 8. *Ahaz*, 2 Chron. 28. 22. The theefe upon the crosse, Luke 23. 39. See *Apoc.* 16. 9. But in all there is not this sensible worsening: consider whether thou in truth and in some measure reape the fore-mentioned fruits.

Vse 3 If this be the condition of all true converts in this vale of teares, then let them be so farre from being terrified and troubled for varietie of troubles and temptations, and continued succession of crosses and heavy accidents; that from thence they may conclude and crowne their hearts with assurance of being sons and not bastards, and conceive of them as so many certain and infallible marks, that they are in the right way to heaven; through which if they walk but a little further with patience, they shall discrie a crowne of glorie, which is their owne for ever; of which, all the afflictions and pressures laid upon the Saints from the creation to the worlds end, are infinitely unworthy. And in the mean time, let them stay their hearts with such considerations as these; sweetning the bitternesse of their afflictions by a comparative consideration, 1 Of those many and intolerable

intolerable troubles which Christ had. In his birth, hee had a common Inne for his kingly palace, a stable for his chamber, a manger for his cradle; the bruit beasts for his chamber-fellowes. In his infancie, he fled into *Egypt* for his life from blood-thirstie *Herod*.

In his youth, he tooke paines in that poore occupation of his supposed father *Ioseph*, as appeareth by the question of the people, *Is not this the Carpenter, Maries sonne? Mar.* 6. 3.

In his whole life, full of humane afflictions, so poore, that he lived by almes, and had not the privilege of poore foxes, See *Luke* 8. 3. and 9. 58. After hee begun to execute his office, hee was grievously assaulted with Sathans fiercest temptations, he spent his life in doing well, and bearing ill: he doth works of mercy, and is maliciously censured; he teacheth the truth, and hardly escapeth outward violence; his friends enviously backbite him, his enemies maliciously slander him; he cannot speak but they are ready to intrap him; and out of the words of life and salvation, they are ready to gather matter of his death, and destruction. Hee is despitefully called, *a wine-bibber, a glutton, an impostor, a deceiver, a Samaritane, a sinner*: and being the onely naturall son of God, he is said to be possessed of a devill; he is betrayed of his owne Apostle, apprehended with swords and staves, &c. But that which was infinitely more than all these, the unsupportable weight of Gods anger due to our sins, pressed out of his blessed bodie, a bloody sweat, and that rufull crie, my God, my God, &c. So that our afflic-

ctions compared to his, are but a drop to the ocean.

2 Of the miseries of worldly and wicked men, in their passage to hell, forced upon them sometimes by cruell superstition: hence it is, that the *Baalites* cut and lance themselves before their Idoll. The Papist bloodily whips himselfe before his crucifix. Many of the Jewes will indure most exquisite torments, rather than eat swines flesh; and the Turkes rather die than blaspheme their false *Mahomet*, or lying *Alcaron*; sometimes by their cursed courses, as the worldling, drunkard, ambitionist, uncleanperson, &c.

3 Of the hellish torments of the damned, and those unquenchable flames to bee indured without remedie, ease or end. Besides (which is an infinite losse, whereas their torments are but finite) banishment from the presence of God, and the inestimable joyes of his heavenly kingdome.

4 Of the inexplicable sweetnesses, pleasures, and felicitie above: consider what it is to have the infinite ocean of all glory, beauty, excellencie, &c. to powre upon thy body and soule whole rivers of fresh, unutterable joyes for ever, and ever, infinitely more abundantly and orientlly, than the sun her rayes and splendour every day; then what an heaven it is to looke upon the glorified body of Christ, every veine whereof shed blood for thy sinnes and sake, and wherein our nature is advanced above that of angels, and almost deified, &c.

5 It is common to all Christians, and wouldst thou walk in such a way as never any went to heaven from the creation of the world to the end of the world?

Rep.

Rep. But, alas, ſaieſt thou, perhaps my miſeries are tranſcendent, and matchleſſe, &c. other mens are but flea-bitings to my ſcorpions.

Well, but for all that, ſhould all the men in the world come, and bring their grievances together, of body, mind, outward eſtate, ſores, vlcers, agues, epilepſies, madnes, aches, and all thoſe common calamities, beggerie, want, ſervitude, diſgraces, baniſhment, impriſonment, &c. and lay them all on an heape, to bee equally divided, wouldeſt thou ſhare alike, and take thy portion, or be as thou art? Without queſtion, thou wouldeſt bee as thou art; I am perſwaded the moſt afflicted man that heares me this day, would far rather abide as he is. See 5. more to this purpoſe in my ſermon upon that Text, *Thy word is a lanthorne, &c. pag. 1. &c.*

Let every one that refraines from evill, hath given his name unto Chriſt, and expects a crowne, prepare ſtill for freſh incounters with ungodly oppoſitions, and fortifie their hearts againſt afflictions to come; by ſuch helps as theſe. *Vſe 4.*

Helpes againſt afflictions.

1 Treaſure up that noble & precious vertue, patience, as a ſpeciall counterpoiſon to abate & aboliſh the ſting and venome of all croſſes and afflictions, and as a cordiall to hold up thy heart in the bitternes and extremity of them. This patience is an holy vertue planted by Gods ſpirit in a ſanctified heart, whereby out of an acknowledgement and ſenſe of Gods wiſdome, goodneſſe, power, providence, &c. we willingly and conſtantly paſſe through all perſecutions and ungodly oppoſitions for Gods cauſes, and whatſoever other croſſes, and corrections, his

wise providence doth lay upon us; I meane not an affected vaine-glorious ungrounded Apathie, confidence and insensibilitie in suffering. And this will bee as a strong pillar to support the heart, as a sweet perfume to season the affections, as a soveraigne preservative and counterpoison against the sting and venome of crosses.

2 Rent, unnaile, and unglue thine affections from the world. Earthly-mindednesse doth inrage the crosse, and gives it teeth to eat out the very heart of the afflicted. Root out of thine heart therfore this cut-throat of patience by all meanes possible. Consider *Nabal*, a dogged *Dives*, and churlish niggard to Gods people; onely, as worldlings may doe, made perhaps, once or twice a yeare, a bountifull and joviall feast to his good fellow companions, to keepe his Pharisaicall reputation with some flattering dependant, and with some plausible cloak to cover his covetousnesse and crueltie: but in the evill day, his heart was a stone within him, &c.

3 Do not in the meantime weaken thy strength unnecessarily, and emasculate thine heart before hand, either,

1 By reall suffering of imaginary sorrowes and afflicting thy mind with slavish fore-conceits of future evils, thereby to double and multiplie their stings upon us before hand, and to suffer them many times before they seize upon us; which is both unnecessarie, and unnoble, most unworthy the morall resolution of a naturall man, and the generous spirit of an honest * heathen, much more the Christian fortitude of a gracious heart.

* See Tusc. quæst. pag. 279. 280.

2 Selfe-

2 Selfe-created croſſes, that I may ſo call them; when a man is every way well, if hee can ſee it, and yet brings much trouble into his owne houſe, and griefe to his heart, meerly by his owne waywardneſſe, frowardneſſe and Bedlamfolly; Chriſtians draw many afflictions on themſelves through their owne default, and trouble themſelves (as I may ſay) when God would not trouble them.

Rogers contract. ed, pag. 558.

4 Helpe we have in this point, even from the wiſer* heathen, out of the dictates of reaſon, and light of nature, who did learn and labour to mollifie and aſſwage their miſeries and ills to come, and to prepare for a more eaſie and patient paſſage through them, by planting in their hearts a reſolution to looke for any calamitie or croſſe which was incident to the nature of man; and if they eſcaped them, to hold it againe, advantage, and, as it were, an exemption from common frailtie.

** See Gouge, p. 172.*

Tuſcul. queſt. p. 279, 280.

5 But out of the booke of God, we have armour of proofe, and ſoveraigne antidotes againſt the cruelleſt and bittereſt ſtorme and ſting of the extremeſt croſſe, even many precious promiſes ſealed with the blood of Chriſt: Amongſt the reſt, that, 1 *Cor.* 10. 13. *That he will never ſuffer them to be tempted above that they are able, and will ever with the temptation alſo make a way to eſcape, that they may be able to beare it.* See *Rom.* 8. 28. If thou truly feare God, feare nothing that ſhall ever hereafter come unto thee, temptation, triall, diſgrace, diſtreſſe in outward things, danger from men or devils, death it ſelfe, or any other thing; for aſſuredly Jeſus Chriſt himſelfe being impreſſioned with more compaſſio-

nateneſſe by reaſon of his owne taſte and experience, will fortifie thee with ſufficient ſtrength before hand, uphold thee with his all-powerfull preſence in the midſt of them, and will at length moſt glorioufly deliver thee in deſpite of the devill and the whole world.

Gouge 170 171.

6

God will ever fit his afflictions to the ſpirituall ſtrength of the partie. We have a promiſe, upon which in all our troubles and trials, wee may build, as upon the ſureſt rocke. *He will never ſuffer us to be tempted above that wee are able*, 1 *Cor.* 10. 13. And, *That his grace ſhall be ſufficient for us*, 1 *Cor.* 12. 9. where he hath laid the heavieſt load, there he hath given the greateſt ſtrength; and where there is abundance of afflictions, there hee beſtowes abundance of patience, faith, and other graces, that we may beare and overcome them. The prudent commander imployes his ſouldiers according to their worth and valour. In an high enterpriſe hee makes not choyce of freſh-water'd, and white-liver'd ſouldiers, but of the moſt valorous and approved. A diſcreet Schoole-maſter gives the longeſt and hardeſt leſſons to bee learned, to the moſt pregnant and capable wits, not to dullards. The skilfull Armourer doth not trie common armour with muſket-ſhot, but that of proofe: The wiſe Lapidary tries not the tender Chriſtall or ſofter ſtones by the ſtiddy and hammer, but the Adamant, which is readier to bruſe iron and ſteele: The carefull husbandman threſheth not the vetches, with a threſhing inſtrument, neither turnes a cart-wheele about upon the Cummin, but beates the one out with a ſtaffe,

ſtaffe, and the other with a rod. See *Iſa.* 28.27. Now ſith God hath given this wiſdom and diſcretion unto men (*Iſa.* 28.26.) himſelfe is infinitly more mercifully wiſe to fit his trials to the ſtrength of his children; ſingling out his valianteſt ſouldiers for the ſtrongeſt incounters, his beſt ſchollers for the hardeſt leſſons, his choiceſt armour for higheſt proofe, his hardeſt adamants for the moſt ſteely anvile, &c. Hence it was that *Abraham* the father of the faithfull; *Iob*, the juſteſt man upon earth; *David*, a man after Gods owne heart; *Paul*, abounding in the riches of ſpirituall graces, were put unto it: but weake ones are more eaſily dealt with. See *Iſa.* 48. 10. God out of his love and mercy, hath meaſured out ſuch a certaine ſtint and proportion of afflictions unto every one of his children, as in wiſdome he knowes fitteſt for them; and that both in reſpect of quantitie and continuance: In which reſpect, as there is no croſſe and calamity, which is not foreappointed of God, ſo the quantitie, how much, and the time, how long, is alſo by the ſame wiſdome and providence ordained in ſuch an exact manner, that as it is impoſſible for any man to free himſelfe in whole, or in part, from any of that meaſure which is allotted unto him, or to prevent it from comming, or to eſcape from it being come, before the appointed time: ſo it is alike impoſſible that all the power of the devils, or men ſhould adde one dramme to the weight, or one minute to the time of our afflictions, more than that proportion which God by his powerfull wiſdome hath ſhared out unto them: as God hath ſaid to the waters of the ſea, ſo alſo to

theſe

theſe floods of affliction: *Hitherto ſhall ye come, and no further, and here ſhall thy proud waves bee ſtaid, Iob* 38. 11.

7 Looke to theſe caveats. If we exſpect comfort, boldneſſe and joy in our ſufferings, let us bee ſure, 1 That the matter and ground for which we ſuffer, bee ſubſtantiall and ſound. 2 That our hearts bee upright, and aime principally at Gods glory, not at vaine-glorie, profit, or any private end. 3 That no ſinne lie upon our conſciences; elſe the conſciouſneſſe of that will nip and blaſt all ſweetneſſe and comfort, which ſhould naturally ſpring out of our ſufferings.

8 [k] Let not the canker of carnall joy in the mean time eat out the heart of ſpirituall. But ever prize and prefer the joy of the ſoule, delights of grace, refreſhings of the Holy Ghoſt, infinitly before worldly pleaſures, eaſe, or any earthly thing. For having acquainted and inured our ſelves to delight in God, and with inward and ſpirituall comfort, we ſhall enjoy them as gloriouſly & plentifully in the darkeſt dungeon, as in the noontide of worldly proſperity.

9 [l] Walke with God in the meane time, by a rule and daily direction; watch over thy heart; mortifie thy paſſions, luſts, corruptions, beloved ſinne; ſtand at the ſwords point with thy moſt beloved ſin. Get an habit of heavenly-mindedneſs, patient diſcretion, &c. In a word, be very temperate, honeſt, holy. For the more conſcionable a man hath been in the meane time, the leſſe power will the croſſe have over him, when it comes upon him. It was the ſaying of a reverend man, Where ſin lies heavy, the

[k] *Chryſ. in Mat. pag.* 216.

[l] *In omnibus cogitationibus, locutionibus, ſive actibus tuis, dic tibi, Itane ageres, ſi hanc ſcires pro certo noviſſimam vitæ tuæ horam? Bern. col.* 1135. *Cogitare vel meditari coram Deo pertimeſcas, quod in præſentia hominum dicere vel facere erubeſceres, ſciens, quod ſicut per verba vel facta innoteſcimus homini, ſic nimirum per cogitationes cuncta ſcrutanti ſpiritui. col.* 1133.

the crosse lies light; and contrarily, where the crosse lies heavy, sinne lies light; so the heart that hath beene very holy in a calme, will be most lightsome in tempestuous times.

10 Get mortifying motives and meditations, to master an immoderate feare of death, the king of feares and prince of terrours; and we shall with far more patience, and resolution, digest all petty troubles and miseries in the meane time. For which purpose consider,

Motives and meditations to fit us for death.

1 That there is almost no man, but hee hath endured worse paines in life, than hee can endure in death. The pangs of death are often lesse than those of the tooth-ake.

2 The covenant of God is in force with us, as we lie in the dust of the earth, *Mat.* 22. 31, 32.

3 The union with Christ holds still, *Col.* 1. 18. as the hypostaticall did when Christ lay in the grave.

4 Death is but a sleepe, 1 *Thes.* 4. 13.

5 Christs death hath taken away the sting and sweetned it to all his.

6 It is but as a sturdy porter, letting us into heaven. It is a passage to eternall joyes.

7 It is but like the fall of a wheat corne into the ground, and dying, that it may spring up afterward gloriously, *Ioh.* 12. 24.

8 It is but a departing out of this world unto the Father, *Ioh.* 13. 1.

9 It was called in the old Testament, but a gathering to their fathers. *Iacob* made nothing of it. Hee said to *Ioseph*, *Gen.* 48. 21. *Behold, I die.* See also *Chap.* 49. 33.

wards life of faith in death, *pag.* 78.

11 Let

Muſcul on *Mat.* 582.

11 Let us trim our lamps in the meane time, trie our ſpirituall eſtates; and the rather becauſe there are ſo many fooliſh virgins.

Fregmorton of faith, *pag.* 103. *Rollac. on Ioh. p.* 274.

12 Let us get familiaritie with God before hand.

13 Let us know moſt certainly againſt that time, that judgement is given unto Chriſt.

See my booke on the 4. laſt things concerning the joyes of heaven,

14 Be much in mediation of heavenly joyes and our everlaſting abode there.

15 Set thy ſelfe ſeriouſly & induſtriouſly to attain full aſſurance. Amongſt infinit helps therunto preſſe that place often upon thy conſcience, *Heb.* 6. 17, 18.

Thus much for the firſt thing obſervable from the firſt paſſage of this ſtorie.

We come to a ſecond, of which more briefly.

Doct. 2. God will bee ſeene in the mount. *Muſc. in Ioh. pag.* 537.

Mans extremity is Gods opportunity. The Lord will be ſeene in the mount. Or thus,

In the height and heat of cruelleſt perſecution, in the depth, and, as it were, the deſperation of greateſt danger, God is wont to improve his mercifull almightineſſe for the deliverance of his children. *Iſa.* 33. 9, 10. *The earth mourneth and fainteth, Lebanon is aſhamed, and hewen downe, Sharon is like a wilderneſſe, and Baſhan is ſhaken and Carmel. Now will I ariſe ſaith the Lord, now will I be exalted, now will I lift up my ſelfe.* Conſider beſides this remarkable ſtorie, *verſ.* 12. The *Iſraelites* at the red ſea, in *Antiochus* his time, &c. 88. The powder-plot.

For private men, *Abraham* in the mount. *Sampſon, Iudg.* 15. 18, 19. *David,* 1 *Sam.* 30. 6.

For ſpirituall ſtraits, conſider *David, Pſal.* 77. *Iob, Exekias*, &c. and now the Churches in *Germany*.

The glorie of Gods mercie and power is there-

by

by magnified and made most illustrious.

The hearts of his children are thereby most comforted, and filled with thankfulnesse and joy.

The enemies are most confounded.

Let all true hearts know, that the deeper they sink either into temporall or spirituall miseries, the nearer they are to deliverance. For the performance wherof (for he is truth it selfe) he hath, 1 His owne omnipotent arme, wch can beat the greatest mountain to powder, and rent the hardest rock in peeces, &c. 2 Innumerable hosts of Angels, of wch one killed an 185000. in one night, *Isa.* 37. 36. together with all the host of heaven and earth, even to lice, and the smallest vermin. That faire, glorious Giant, which with incredible swiftnes runs post, as it were, through the skie, every day to stand still, or retire: the impetuous current of the raging sea to recoile, the mercilesse flames of the hungry fire to become a soft and refreshing aire, the implacable fury of the most inraged lions to couch at first word, for his servants sake and safety. Nay, he hath worms and lice if need be, to fetch blood from the proudest tyrant upon earth, and to eat out the heart and bowels of the most boisterous *Nimrod*, or highest monarch that weares a crowne upon his head, if he oppose his people. He hath the hands and consciences of contradicters to bring their own blood upon their own heads, and even hell upon their hearts in this life. In a word, every godly man sweetly rests under his wings, who with one word is able to turne all the creatures in the world into hell, nay, even with the breath of his mouth, to turne hell, and heaven, and earth,

Reas. 1.
2.
3
Vse

Yates 190, 191.

earth, and all things into nothing. 3 He can work for thy deliverance. 1 By himselfe without means as it is in this storie. So hee destroied *Pharoh*, *Exod.* 14. Overthrew *Iericho*. *Ios.* 6. Drive backe *Senacherib*. 2 *King.* 19. See 2 *Chro.* 14. and 2 *King.* 6. 2 By weak means So *Gideons* 300. prevailed, *Iud.* 7. The Kings of *Sodome* were overthrowne, *Gen.* 14. See also 1 *Sam.* 14. and 17. *Iud.* 4. and 9. 3 Contrary to meanes. So *Daniel* was preserved, *Dan.* 6. *Ionah Ion.* 2. The three children. See *Ios.* 10. how the sun stood still. Here then is comfort for the Church, upon whom God shewes miracles of mercy in all ages.

Vse 2.

Admonition to the enemies and persecutors of Gods people, if ever they will be warned. Dareſt thou grapple with the omnipotencie of God? canst thou disarme those angelicall spirits, addrest for the defence of his chosen? Dareſt thou venture to pull a signet from the strong and mightie arme of Jesus Christ? Canst thou lay a countermand upon the creatures, against the charge of their Creator? &c. If so, then maiest thou hope to pull a poore humbled soule out of the shadow of the Almightie, and from under the wings of the most high. Breake off then betimes thy plots, and pestilent devices against the people of God, lest the sword that thou hast drawen, enter into thine owne heart; and thy dung-hill, implacable, and murderous malice returne with vengeance upon thine owne pate. Assuredly thou shalt never prevaile: thou hast against thee, heaven and earth, sun and moone, and the seven starrs, as they say. Nay, if thou conquer in thy siding and setting against the Saints, thou art confounded

founded and crushed for ever; as all those that triumphed over and trampled upon the Lord of life.

Oh; thrice blessed then, and incomparably happy is their estate, who having renounced the arme of flesh, the wedge of gold, the fading splendour of the most imperiall crownes, all the rotten pillars of humane felicities, doting dependances upon the worlds minions; in a word, the whole power and possibilitie of man, whose glory is but foame, whose strength is but rottennesse, whose bravery is but dust; I say, who having disclaimed these broken staves of reed, are reposed with a sweet, a strong and everlasting safetie, under the rocke of eternitie. If thou bee such, bee more than infinitely confident, thou shalt shortly bee more than conquerour, and triumphantly trample upon the face and furie of the proudest devill, whether incarnate or in his owne shape. And in the meane time assure thy selfe, God will be a God nigh at hand unto thee, to take an opportunitie to glorifie himselfe in all thy extremities and difficulties.

Vse 3.

Doct. 3. The power of fasting.

The exercise and ordinance of fasting, is a very excellent meanes, and singularly powerfull to prevaile with God extraordinarily. It is a speciall meanes to move God to deliver us out of such inextricable straits, and extremest dangers.

See how powerfull this ordinance hath beene.

1 For obtaining some speciall good, *Nehem.* 1. 4. 11. *Ezr.* 8. 21. *Esth.* 4. 16. *Act.* 13. 3. and 14. 23.

2 For removing evill of sin, *Act.* 9. 9. 11. 1 *Sam.* 7. 6. *Ezr.* 9. 3. 6. and 10. 6. *Iud.* 20. 26. *Neh.* 9. 12.

3 For removing evill of punishment.

1 Imminent

1 Imminent, *Isa.* 22. 12. *Ionah* 3. 5, 6. 2 *Chro.* 20. 3. 2 Present, as famine, *Ioel* 1. 14. and 2. 12, 15. The sword, *Ios.* 7. 6. *Iudg.* 20. Our Eighty eight. Captivitie, *Dan.* 9. 3. Sickneſſe, 2 *Sam.* 12. 16. and *Pſal.* 35. 13. Peſtilence, 1 *King.* 8. 37, 38. 2 *Sam.* 24.

Before I proceed further in this point, let me tell you that it is gathered out of the third verſe, wherein we may take notice of *Iehoſhaphats* gracious carriage in his great diſtreſſe.

1 His ſenſibleneſſe and apprehenſion of Gods hand upon him. *And Iehoſhaphat feared.*

Whence let us learne;

Obſ. To bee ſenſible of Gods viſiting hand, whenſoever or in what kind ſoever it ſhall ſeize upon us, See *Ruth* 1. 20.

Reaſ. 1 That we may acknowledge his Royall prerogative in being the inflicter of all puniſhment.

2 That wee may remonſtrate to our owne conſciences, that we are the ingenuous children of our heavenly father, by taking to heart the leaſt intimation of his diſpleaſure againſt us.

3 That we may make way to profit by his fatherly chaſtiſements.

Vſe 1. Reproofe of all thoſe, who affect and diſcover a ſtoicall apathy and inſenſibilitie this way, and in ſuch caſes have recourſe only unto the arme of fleſh when they are afflicted with diſeaſes, and danger of death, they look no higher than to the hand of the Phyſitian, they depend onely upon the power of phyſick for their deliverance and recovery: many times in their loſſes and diſtreſſes, they will have recourſe to wizards, and wiſemen, as they call them:

as

as *Balak* had, *Num.* 22. 5. and *Saul*, 1 *Sam.* 28. 8. 14. and *Amaziah*, 2 *King.* 1, 2. and *Haman*, *Esth.* 3. 7. and *Nebuchadnezzer*, *Ezek.* 21. 21. See *Isa.* 19. 3. when they are troubled with melancholie, heavy-heartednesse, and perhaps horrour for sinne, their medicine is onely outward mirth, merry company, and the unhalowed pleasures of good-fellowship; when they are in misery & want, they depend upon their wit, and their owne cousening and shifting for bettering their estate: but they never are affected with, or take notice of Gods hand in all these, and to be humbled under it.

Let us learne, and labour to get and keepe softnesse and sensiblenesse in our hearts this way; that we may suffer Gods fatherly chastisements to have a full and fruitfull effect upon us. For we ought to profit and make progresse in the whole body of Christianity by afflictions, as we shewed you under the second reason of the first doctrine from this place. Now senslesnesse and sottishnesse under the crosse is a barre against all this spirituall good. *Use* 2.

It is present speedy addresse towards Jehovah in his deepest distresse: *and he set himselfe to seeke the Lord.* Whence take this note. *His* 2

Obs. In all our distresses and dangers wee must have our recourse to Jehovah.

Reas. 1. Because our sins are the cause of all our sorrow. Our own wickednes worketh our woe. See *Deut.* 28. 15. what a catalogue of curses dog disobedience to Gods law at the heels. If then we would be rid out of miseries, wee must renounce our sins, the true causes of all our crosses, & have recourse to God.

2. God is the author and inflicter of all punishments and infliction, *Amos* 3. 6. *Lam.* 3. 6. whosoever, whatsoever be the instruments in the inflictions of punishments, and the executioners of his just vengeance upon the sonnes of *Adam*, God himselfe hath ever the chiefest stroke, a principall hand, and the greatest sway in the great varietie of all manner of visitations and vexations for sinne. Therefore recovery from our troubles depends upon our conversion and recourse to him.

3 God alone hath soveraigne and unresistable power to deliver and set free from all miseries and vexations. He only killeth and giveth life, neither is there any that can deliver out of his hand. Hee alone at his pleasure can bridle and restraine the furie of Sathan. Hee onely in despight of spightfull tongues, can bring forth a mans righteousnesse as the light, and his judgement as the noone-day. He alone can speake peace and comfort to heavy and mournfull hearts; he, and none but hee, can rescue and releeve the poore and penitent soule out of the lions paw, from the brinke of despaire, and out of the very mouth of hell. Hence it is, that *Davids* faith in the perplexitie of his spirit, *Psal.* 142. 4. *I looked upon my right hand and beheld, but there was none that would know me; all refuge failed me, and none cared for my soule. Then cried I unto thee, O Lord, and said, thou art mine hope and my portion in the land of the living, &c.* There is no rest then for our vexed spirits, and distressed soules, but only under the wings of Gods almightinesse.

For reproofe of those, who thinke to releeve and

Vse

rescue

rescue themselves from the hand of God and his heavy visitations, only by the aid and power of secondary causes: who labour to passe out of all their troubles and perplexities by their owne strength and arme of flesh; when they are in disgrace with greatnesse and great men, they labour by bribes, flatterie, and base services, to recover their respect and reputation with unsanctified great ones, &c. But in such cases, it were a thousand times better to continue in their troubles, and lie still under their crosses, than to come out by such meanes. To be led out of misery, and not by Gods hand; to passe out of troubles, and not by sanctified meanes, is the greatest misery, and a most fearfull curse. For to prosper in our wayes, and be out of the way to heaven, is one of the greatest plagues that can light upon our soules in this life. But exercise in temporall vexations, is many times a very powerfull meanes to draw us unto God, and to keepe us in awe and obedience when we are converted.

Down. on Hosea, pag. 267.

Vse 2.

For instruction, to teach us all when we shall be intangled in any trouble, or crossed with any vexation, then presently to make a privy search into the secret passages of our hearts, and an exact inquiry into the sinfull wants of our life, & thereupon to mortifie all rebellious corruptions within, whereby wee grieve the good spirit; and reforme the iniquitie of our outward conversation, whereby we dishonour Gods gracious Majestie, and so before, & above all things to returne and be reconciled unto him. And then assuredly Gods mercifull hand will take, at the least, the venome, poison, and sting out of all our trou-

bles, crosses and afflictions: we shall be sure to have supportation in them, benefit by them, and ever in due time deliverance from them. Our bodily sicknesse will be physicke for our soules, our temporall losses will bring in spirituall gaine; our disgraces will increase our gracefulnesse in the eyes of God. Our danger will procure a guard of Angels; our outward troubles will bring that inward peace which passeth all understanding, and at length comes that crowne of glorie, which makes more than infinitely amends for the momentany miseries of these dayes of vanitie.

3 *Iehoshaphat* here singles out, and sets upon the particular meanes of pacifying and prevailing with God in his perplexitie, and for his deliverance out of danger; Fasting and prayer: *And proclaimed a fast throughout all Iudah.*] Whence ariseth the point I formerly proposed, and now purpose to prosecute.

Doct. The exercise and ordinance of fasting is a very excellent meanes, and powerfull to prevaile with God extraordinarily. I proved it out of Scripture before, now I adde these reasons.

Reas. 1. Experience of marvellous things effected by this meanes in all ages, even to the safe return of Prince *Charles* from *Spaine*, prove the point.

Now our deare Soveraigne.

2 Ordinary praiers of Gods people prevaile much. See *Act.* 12. 5. what wonders then will extraordinary prayer edged with fasting worke?

3 Some kind of devils will not bee cast out but by prayer and fasting, *Mat.* 17. 21. that is, a most fervent kind of praier sharpened with fasting. Some sinnes will not be so comfortably mastered, some

fiery

fiery darts repelled, some fierce temptations conquered, some blessings obtained, &c. without this extraordinary meanes, which upon such occasions sincerely undertaken hath prevailed extraordinarily.

Now before wee proceed to the uses of this, wee will shew unto you what a fast is.

* An holy fast is, a religious abstinence undertaken upon some speciall and extraordinary occasion, wherein wee forbeare, not onely food, and other commodities and comforts of this life, but also bodily labours, and worldly businesse, so farre as mercy, comelinesse, and necessitie will give leave, that wee may thereby bee extraordinarily humbled before God, and quickned with extraordinary fervencie of prayer for the obtaining of our suit at Gods hand.

Religious.] It is a solemne exercise of religion and ordinance of God, * injoyned in the second Commandement, as it is a meanes to helpe us in the worship of God, and in the duty of prayer upon extraordinary occasion; and in the fourth, as the time of fast, is a Sabbath of humiliation, wherein we are to professe our humiliation, and testifie our repentance before God. For when the Lord bids us sanctifie the Sabbath, he meanes not only the ordinary weekly Sabbath, but also the extraordinary, both those of joy, fasting, and thanksgiving. See *Nehem.* 8. 9, 10. *Hest.* 9. 18, 19. and those of humiliation, 2 *Chron.* 20. 3. *Ezra* 6. 2. *Ioel* 1. 14. and 2. 15. *Isa.* 58. 5. 13. The Prophet seemeth to call such a

* What a fast is.

a How then can *Bellarmine* except so many people? as saith he.

1 *Propter impotentiam excusantur a lege jejunii, senes, pueri, prægnantes pauperes.* 2 *Propter pietatem excusantur Concionatores, Lectores, confessarii qui ministrant. aliis otiis, &c.*

3 *Propter necessitatem excusantur ij qui ex officio laboriosis operibus dant operam, quæ vires corporis exhauriunt. Vt Fabri, Murarii, Ferrarii, Lignarii, & similes. Bell. de bonis operib. cap. 10 §. Ac propter, &c.* And yet this fellow confesseth in the last section of the same chapter, that all men altogether did undertake this exercise of fasting and that not onely from flesh and such things as are made of milk, but also from wine and fish in the east Churches.

day, an acceptable day to the Lord, yea his Sabbath, and his holy day, which even as the ordinary Sabbath, is to bee consecrated, as glorious to the Lord. The moralitie of this dutie appears both in the old Testament: For though the circumstances of the time, and certain habits and gestures, *Lev.* 16. 29. and 23. 27. 29. *Zech.* 7. 5. and 8. 19. *Isa.* 59. 5. 1 *King.* 21. 27. 2 *Sam.* 12. 20. *Hest.* 4. 1. 3. *Ezr.* 9. 3. *Dan.* 9. 3. and 10. 3. were temporary and peculiar to the Jewes, yet the substance of the fast, which is the humbling of our soules by abstinence, is a morall dutie, belonging commonly to all nations in all ages: And in the new also, See *Mat.* 6. 16. For prescribing the manner how to fast, hee presupposeth the duty, that we are to fast. He makes also a gracious promise, *vers.* 18. See also *Mat.* 9. 14. and 17. 21. *Luk.* 2. 37. *Act.* 13. 3. and 14. 23. 2 *Cor.* 11. 27.

Upon extraordinary occasion] as, for the obtaining of some speciall good, for the removing the evill of sinne, for the preventing of affliction imminent, for removing affliction present, as famine, sword, captivitie, sickneſſe, pestilence, as you had it before, where you may see places and proofes.

We must abstaine and forbeare, from food wholly, from sleep in part, (on such a day we must sleep lesse and rise sooner.) From ornaments and better attire, from matrimoniall benevolence, from bodily labour and worldly businesse, from all pleasant and delightfull things (*David* and *Daniel* did not annoint themselves at such times, See 2 *Sam.* 12. 20. *Dan.* 10. 3.) From all manner of sports, pastimes, recreations: for they are quite contrary to humiliation.

See these inlarged, *infra*, after the third use.

ation. And works of our calling are to be forborne.

As mercy permitteth.] Totall abſtinence from meat and drinke is not ſo ſtrictly required, but in caſe of true weakneſſe, a man may refreſh himſelfe, leſt he hazzard his health, or unfit himſelfe for the ſpirituall exerciſe.

In this dutie we conſider, 1 The bodily outward abſtinence. 2 The inward and ſpirituall exerciſe.

Of the firſt before. The ſecond is an humbling of our ſelves in a ſolemne exerciſe of prayer, joined with repentance, furthered and teſtified by the outward faſt.

Let prayer bee attended with, 1 Fervencie of deſire. 2 Aſſurance of faith.

Let repentance have his two parts.

1 Humiliation in reſpect of ſins paſt.

2 An unfained purpoſe of amending our lives for the time to come.

Of theſe more amply afterward.

Much to blame then are the popiſh Doctors, who have wickedly perverted, and impoiſoned this precious and heavenly ordinance, with their ſuperſtitions, will-worſhips, meritorious conceits, and doctrine of devils. They have not onely taken the ſoule out of it, but alſo mangled and maimed the very liveleſſe, and ſoule-leſſe carkaſe.

The popiſh phariſaicall faſt is faultie many waies.

1 It is but a maimed carkaſſe without the life and * ſoule. That is meerly externall, not joined with

Μεταμέλεια.
Μετάνοια.

Vſe 1.
A confutation of the popiſh faſt at large.

* See the ſoule of this exerciſe *Nah.* 3,4.

Jejunii Eccleſiaſticum eſt abſtinentia cibi ſecundum eccleſiæ regulam aſſumpta. Bell. de bonis operib. part. lib. 2. c. 1. Jejunium eſt à ſeſt. jejunant. cleſiaſticum. Secundum regulam eccleſiaſticam, tria ad jejunium requiruntur. 1. Vt qui jejunat, ſemel tantum in die cibum ſumat. 2. Vt una illa refectio ſit cum non grandium. 3. Vt abſtineatur ciborum delectu, et præſertim a carnibus ſe abſtineat, qui eccleſiaſticè more jejunat. ib. ſect. tria.

any extraordinary exercise of [a] praier or repentance among them, and therefore of no value, 1 *Tim.* 4. 8. Bodily exercise profits nothing. *Bellarmine* doth thus define a popish fast; that it is an abstinence from meat, undertaken according to the rule of the Church.

Which rule requires;

1 That hee which fasteth, eat onely once a day.

2 That that meale bee a supper not a dinner.

3 That there be a choice of meats, and that hee specially abstaine from flesh.

Now this ridiculous mocke-fast, and soule-lesse carkasse so mangled and marred as appeares before, is meritorious both of temporall and eternall benefits, as *Bellarmine* speakes. Ridiculous foppery fit for Antichrists deluded vassals, See 2 *Thessal.* 2.11.

2 Although it be nothing but an outward exercise, or abstinence, yet it is defective in that respect. For there is not in it an abstinence from other outward comforts, from labours and worldly businesses, but onely from food.

[a] *Christiani non Hæretici, sed Catholici edomandi corporis causa propter animam in orationibus amplius humiliandam abstinent. Aug. lib. 30. contra Faust. Manichæum. cap* as *Gregorius de Valent.* cites the words. *Tom. 3. Disput. 9. 9. 2. De jejunio. Punct. 2 sect A quo impio.* Here is clearly intimated the spirituall exercise which I call, the soule of the outward abstinence. *Quotquot viros virtutem vidimus sine jejunio non legimus ascendisse: nec aliquid magnum mereri visum nisi prius abstinentia præcessisset. Quoties aliquid a Deo obtinere conati sunt, jejuniis incubuere & lacrymis: et pernoctantes in orationibus, cilicijs carni hærentibus supplices beneficia postularunt. Nec defuit proventus, ubi ad pedes Dei sacrificium contriti cordis offerens se prostravit humilitas: sed prope fuit invenientibus se Deus, & portavit manum naufragus, & subvenit affligus. Cyprian. Serm. De jejunio, & tentationibus Christi.* This holy Martyr did rightly apprehend the true use and excellencie of fasting, to wit, being animated and inlived, as it were, by the fervent prayers of an humble heart to sue for some extraordinarie thing at Gods mercifull hands.

3 Neither

3 Neither forbeare they all food, but only [b] flesh, egs, and white-meats. They permit in their fasts the free use of wine, and their strongest drinks which are very forcible to inflame men with lust. And how cannot these but be unseasonable. Mourning is required. But wine makes glad the heart of man, *Psal.* 104. 15. and is given to the sorrowfull to expell griefe, *Prov.* 31. 6, 7.

4 Neither is their fast from even to even, according to the rules and examples in the Scriptures. The usuall time of fast there, was a naturall day, to wit, from even to even, or from supper to supper; the same space with the ordinary Sabbath, See *Lev.* 20. 26. 2 *Sam.* 1. 12. *Ios.* 7. 6. 2 *Sam.* 3. 35. But Papists dissolve their fasts, at the ninth hour which is three of the clocke in the afternoone, which now custome hath brought to the [l] sixth houre. But heare [m] *Bellarmines* reason in the mean time for the ninth houre. *Because they that fast, do after a sort crucifie their flesh, and suffer together with Christ suffering. But Christ remaining till the ninth houre in his passion, at length in that very houre rested from griefe and labour.*

[b] *Non minus ineptè quam falsè comparatum inter esum carnium & piscium instituit Bellar. quasi ex ullo luxuriæ per se ex ipso non nisi per accidens gignatur. Nam cibi utriusvis immoderato usu eam nitendi ram certum est, quam etiam exacorum scriptorum fusè agitis liquet; pisces ex genere suo inter exquisitissimas habitos recenseri; adeo ut apud Romanos vocarentur Luxuriæ. Plutarch. Symp. 4. probl. 4. Et illæ Neptunium altissimum turges Apicius popinæ scientiam professus, Opsophagus dictus est, ac piscium causa longinquas vigetiones suscepit. Quem admodum & Tiberio Cæsari, gulæ proceris, non nisi piscium lectatione commutare, et explorare usum est: et illis Esopatina non alio quam piscium apparatu nobilis, a veteribus celebratur.* Senec. Epist. 95. Plin. l. 10. c. 51. *In jejunio licet cuivis bibere vinum vel aliquam quoties voluerit* Navar. p. 452 See Mason of fasting cap. pag. 54. [l] See Bellar. to this purpose. *De bonis operib. in part. lib. 2. cap. 2. sect. Porro. S. Thomas Horæ nona ratio est, quoniam qui jejunant, carnem suam quodammodo crucifigunt, & Christo patienti compatiuntur. Christus autem usque ad horam nonam in passione perduravit, illa demum hora doloribus & laboribus requievit. Perpetua Scripturæ phrasis, et sanctorum omnium in Vet. N. T. primus aperit ostium qui demum vere jejunat, qui prorsus ab omni cibo abstinet, sive per unum, sive per plures absque dies.* Six hundred and thirtie fathers determined in the Calcedon Counsell, one of the foure first generall Counsels, that every person, as well in his private, as publike fast, should continue all the day without meat and drinke, Hom. of fasting, pag. 1.

Their

Here is a sweet fast sure, a man may sup, as they ridiculously say, and here appeares, at twelve of the clocke; hee may take a little supper, or refection, or a collation (as they call it) in the evening; hee may drinke wine either before or after his noone supper, and that as often as he will, saith a famous Casuist.

5 Their fasts are statary and observed at set times; as the Lent-fast: the fasts *Feriæ quartæ, Feriæ sextæ,*

Potest tuta conscientia absque violatione jejunii quis ex refectiuncula uti, quamvis non indigeat, cum ea utitur more cæterorum, eam enim a pecrato defendit ac liberat, non somni vel naturæ necessitas, sed consuetudo recepta. Azorius Instit. moral lib. 7. ca. 8. sect. quarto quæritur, An jejunium solvatur sumpta vespertina refectiuncula, qua noctu sive appetente nocte, praxime ante somnum capta natura reficimus. Olim in diebus jejuniorum ad nonam cœnascent omnes, nulla vespertina refectiuncula utebantur; sed postquam cœpere, seu cœnare cœperunt ad sextã, qui jejunii servabant, introducta est refectiuncula vespertina. Ibid sect. quinto quæritur. See *hereafter p. 189. consentiens est Theologorum et canonici juris interpretum opinio potionem vini, sive ante prandium, sive post prandium vespere, jejunium non solvere, si in modum potus ad extinguendam sive minuendã sitim sumatur, quamvis etiam plusquam par sit, et necessitas postulet, vinum bibatur; quidem contra temperantiam quidem peccatum erit, contra jejunium non item. Ibid. c. 10. sect. septimo quæritur. Usus jejunia solvendi circa meridiem, et cœnulam sumendi sub noctem ab ecclesia non imperatur sed toleratur. Ibid cap. 2. sect. Primum respondemus. Deinde addimus determinationes ejusmodi rerum quæ non habentur ex divino jure posse per ecclesiasticam legem vel consuetudinem pro locorum et temporum diversitate ita variari, ut quod uno loco vel tempore non licet, &c. Ecclesia Primitiva temporibus et aliquantu etiã post ad vesperã usq; i. usq; ad occasum solis circiter jejunabatur: et tum primum neque ante sumebatur refectio, quæ idcirco in diebus jejunii cœna nominari solet. Id patet ex Basil. Hom. 1. de laud. b. jejunii. & ex August lib. de morib. Eccles. Cathol. ubi ait: Jejunia etiam prorsus incredibilia multos extrecere dicit, non quotidie semel sub noctem, refiriendo corpus, quod est usque quaque usitatissimum sed continuum triduum vel amplius sapissime sine cibo ac potu ducere. Ibid punct. 3. sect. Iam vero* This fellow jumps with *Azorius.* For hee sayes in the sect following: *Tandem vero usu et consuetudine communi receptum est, ut liceret sumere refectionem illam circa meridiem plus minus. Hebræi ad initium noctis sive post solis recessum & obitum plerunque jejunium producebant Iudic. 20. 2. Reg. 1. et 3. Unde prisci illi Christiani in eundem etiam morem servare consueverunt. Athanasius in vita S. Antonii: pernoctabat, inquit, in oratione sapissime, edebat semel in die post solis occasum, &c. Deinde tepescente sensim, vetere illo fervore (furore dicerat Antichristi) cœptum est solvi jejunium, primo quidem antequam Sol occideret. Deinde vero etiam paucis horis ante solis occasum: nam cœna sumi cœpit ad horam nonam, hoc est, tribus horis post meridiem exactis, et totidem ante solem occidentem. Azor. ibid. cap 11. sect 1. quæritur. Quantum temporis hæc consuetudo sumendi cibum ad horam nonam in ecclesia duraverit, certo non constat. Sunt qui putent eam usq; ad Alexandri Alensis et Thom. Aquinat. tempora qui trecentos et aliquot annos memoriæ nostram antecessit, sese porrexisse, &c. Consuetudine postea est introductum ut jejunium solvatur ad horã sextã vel paulo ante illã hoc est, ad meridiē vel sub meridiem: quis mos nunc in Ecclesia servatur, præsertim apud religiosos et divites. Seculares enim jejunium laxant ac solvunt, hyeme quidem, una ante meridiem horã, æstate vero, duabus fere horis ante meridiem; at monachi vero & cæteri religiosi, hyeme aut semihora ante meridiē, aut in meridie, aut etiã hora ante meridiem, æstate vero una hora integra, aut etiã et semihora ante meridiem. Ib. sect. porro quæritur.*

Sabbati,

Sabbati, quatuor temporum, Adventus, Rogationum, vigiliarum. But heare what was the opinion of old. Saith *Austin*, *what dayes we ought or aught not to fast, I do not find it defined by the Commandement of the Lord, or his Apostles.* [m] *Socrates* shewing the varietie of Lent observation, saith, *Other nations fast after another manner, of which thing there are infinite reasons, but because no man can shew a precept concerning that delivered in the monuments of holy writ, it is cleare that the Apostles have granted free libertie to the minde and judgement of every one in that matter, that every one might doe that which is good, moved neither by feare, nor necessitie.* [n] *A man may indifferently fast according to his owne arbitrement, not by the command of any new discipline, according to the times and causes of every one* saith *Tertullian.* [o] *That of Telesphorus the pope, wherein he decreed, that the Clergie generally from Quinquagesima Sunday, should take up a purpose to fast, and should abstain from flesh and delights, because it is not approved by the manners of those that use it, doth not prove those that doe otherwise to bee guiltie of a transgression.*

[p] The Church makes it free, to feed at any time with any thing, so that charity or necessitie do perswade it; the counsell notwithstanding of both Physitians, if they be at hand, or at least, of some of them, namely, of the soule, being used

See Bell. quibus diebus non oporteat jejunare, et quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. epist. 86. Casulano. p. 446.

m Alia ratione apud alias gentes jejunatur cujus rei sunt causæ prope infinitæ. At quoniam nemo de eâ præceptum literarum monumentis proditum, potest ostendere, perspicuum est Apostolos liberam potestatem in eadem cujusque menti ac arbitrio permisisse, & quisque nec metu, nec necessitate inductus, quod bonum sit, ageret. Hist. Eccles. lib. 6. c. 21.

n Itaque de cæteris indifferenter ex arbitrio, non ex imperio novæ disciplinæ præscriptis ac causis, unusquisque Tertull. de jejuniis adversus Psychicos c. 2.

o Illud Telesphori Papæ, quo decrevit ut Clerici generaliter a Quinquagesima jejunandi propositum susciperent, & a carnibus & deliciis abstinerent: quia morosus aliorum apprehensum non ob aliter intuitu rationis arguit. Gratian. Dist. 4. can. Ipsius.

p Ecclesia liberum facit, quibuslibet temporibus quibuslibet cibis uti, modo id vel abstinentiæ, vel necessitati subserviat, neutri si fraude sint, aut salutem alterius, nimirum animæ consilio. Concil. Colonien. part. 2. cap. 2.

Obje. Some

Obj. Some of their times are observed by us, &c.

Ans. That is, not a fast which is observed among us at those set times, but an abstinence onely from flesh in a civill respect; to wit, that fish and other meats might be used and spent, as well as flesh, for the increase of fishermen, and mariners, &c. and that flesh being spared and forborne at such times, might bee the more plentifull, and consequently the more cheape.

Hom. of fasting. Pa. 1. Pag. 2. See the doctrine of our Church. *Hom.* of fasting. *Fasting of it selfe is a thing meerely indifferent. when God shall afflict a whole region with warrs, with famine, with pestilence, with strange diseases, and unknown sicknesses, and other such like calamities, then it is time, &c.*

And according hereunto upon divers publike occasions, there have been publike fasts observed and solemnized amongst us with good and happy successe.

1 In the time of the plague. An. 1563.

2 After the great earth-quake. An 1579.

3 After the intelligence had of the Spanish invasion. An. 1588.

4 In the time of the famine, An. 1596, & 1597.

5 In the time of the pestilence, An. 1603.

Heare the statute of our land.

An. quinto Eliz. cap. 5. *And because no manner of person shall disswade of the intent of this estatute, limiting orders to eat fish, and to forbeare eating of flesh, but that the same is purposely intended and meant politickly, for the increase of the fishermen, and mariners, and repairing of port-townes, and navigation, and not for any superstition to bee maintained in the choyce of meats.*

Be it inacted, that whosoever shall by preaching, teaching, writing, or open speech, notifie, that any eating of flesh, mentioned in this statute, is of any necessitie for the saving of the soule of man, or that it is the service of God, otherwise than as other politicke lawes bee; that then such persons shall be punished, as spreaders of false newes are, and ought to be.

See the *stat.* of *West.* 1. *c.* 33. The punishment of spreaders of newes. See 1. *Iac. c.* 25. for the continuance of the *stat.* of 50. *Elizab.*

They are also superstitious, standing in prohibition of meat for religions sake, which is a doctrine of devils, 1 *Tim.* 4. 1. 3, 4. The Papists thinke to decline the edge and urging of this place, by saying that the Apostle speaketh not of those who abstaine from certaine meats with humilitie and to tame the flesh; but of those that esteemed meats to be polluted & abominable. This was long ago the pretence of those to whom the Apostle spake, and which in his time erred in that point, saying, *Eat not, touch not, taste not*, as the Apostle saith, *Col.* 2. 20. *why, as though living in the world, are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandements and doctrines of men?* Then hee addeth that which made the prohibition of meats, to those that forbade it to seeme plausible, saying, *which things have indeed a shew of wisdome in will-worship and humilitie, and neglect the body, not in any honour to the satisfying of the flesh.* This is just the words and allegations of our adversaries, and the ends for which they ordaine and establish the distinctions of meats, which nevertheless the Apostle rejecteth, calling them, *the commandements and doctrines of men.* It makes no difference whether hee speaketh to the Jewes or to

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the Gentiles, ſeeing that generally he condemneth thoſe that abſtaine from meats with humilitie and by exerciſe. See 1 *Cor.*8.8. *Rom.*14.17.1 *Tim.*4.8.

Whereas their faſt is but meerly externall, a liveleſſe carkaſſe and mocke-faſt in reſpect of a true outward faſt, yet, it is by them obtruded upon the Lord, not only as a ſolemne worſhip, but alſo as a work ſatisfactory for their ſinnes, and meritorious of eternall life. Heare *Bellarmine*. *A faſt is profitable to worſhip God, &c. A faſt is profitable to ſatisfie God, or to pleaſe him. A faſt is profitable to merit, and to obtain the temporall and eternall bleſſings of God.* Nay eating nothing but fiſh, a man may ſatisfie for others. Whereupon ſaith **Tolet*; *If I faſt for four perſons, I ſatisfie as much for every one of them, as if I faſted but for one.* The Canon law preſcribing penance to a filthy fornicating Prieſt, *Diſt.* 82. in the *Canon Presbyter* hath this in the gloſſe. [a] *But what? can this fellow faſt by another? It ſeemes he may, becauſe he can give a penny, that he may redeeme himſelfe from faſting, therefore much more efficaciouſly may he bee freed by the faſting of another.*

I confeſſe, that God oftentimes granteth his aid and deliverance to thoſe that faſt, but it is a great abuſe to attribute that to the merit of faſting, which is granted to faith, and to prayer which ſanctifieth the faſt, without which, faſt is either a diet for ſicke perſons, or a want of thoſe that are hungry, or an hypocriticall abſtinence. Faſting ſerves to obtaine, not to ſatisfie.

Concerning thoſe ſayings of Scripture wreſted and depraved by *Bellarmine*, I anſwer, that in them there is no where any mention, either of appeaſing of

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Lib. 2 de bonis operib. in part. c 11. Ieiunium utile eſt ad Deum colendum ſect. Tertio[ieiunium utile eſt ad ſatisfaciendum Deo, vel ad eum placandum. ſect. quarto]ieiunium utile eſt ad merendum & impetrandum beneficia Dei temporalia, & ſempiterna. ſect. Quinto.

* *Si ieiuno pro quatuor, non minus prodeſt ad ſatisfactionem ſingulis, quam uni prodeſſet, ſi pro uno tantum ieiunarem? De inſtruct. ſacerd. lib. 2. cap. 8.* See the Canon *Anima. cauſ. 13. q. 2. Nunquid autem poteſt hic ieiunare per alium? quod videtur quia denarium poteſt dare, ut ſe redimat a ieiunio. ergo multo fortius per alterius ieiunium liberari poteſt.*

of God, properly ſo called, or of any true ſatisfaction for ſinnes; or of merit before God; but onely a ſimple delivery from ſome evill, or obtaining of ſome good, as a deſired event, truly, not of an outward faſt, but of a totall repentance, and godly prayers, and humiliation before God, is ſet forth.

Concerning the fathers produced by *Bellarmine*, I anſwer, thoſe hyperbolicall and improper ſpeeches of the Fathers, ſuch as thoſe are in the prayſes of faſting, thoſe in the words of *ſatisfying* and *meriting*, are not rightly turned into proper, and they are evilly obtruded for a rule of judging.

Faſting ſhould ſerve for a confeſſion of ſins, but at this day it ſerveth amongſt the Papiſts to eſtabliſh merits, according to the example of the Phariſee, which boaſted of his faſting before God, and therefore was rejected, *Luke* 18. 12. How pleaſing a prayer doe you thinke would it bee unto God, if a man ſhould ſay, Lord, I have deſerved life eternall, for I have not dined: or why ſhouldſt thou puniſh me for my ſinnes, ſeeing I have ſatisfied for them by abſtaining from eating of egs and cheeſe? yet this is but a ſmall matter, for it is ſaid that ſome faſt oftner than they ſhould doe for their ſinnes, and ſo there is a ſuperabundance in their ſatisfaction.

See the former *pag.* under the 7. head.

Now becauſe wee by holy Scriptures vindicate faſting from popiſh Phariſaiſme, they ſpeak and write ſometimes, as though we did not commend, preſſe, and practiſe true faſting. Heare therefore our Divines. And yet here I condemne not the Lent-faſt among us, ſo it be obſerved onely as a civill and politicke ordinance, and not as any religious faſt or obſervation: for I eſteeme it as lawfull for a King

Taylor on Chriſts temptation, *pag.* 30.

King for a time to forbid his subjects some sorts of meat, and enjoyne others, as he seeth most fit for his common-wealth, as for a Physitian to prescribe a diet to his Patient, forbidding some meats, and appointing others for the health of his bodie. Much lesse do I condemne all fasting in generall, but wish it were more observed than it is, so it be rightly. But this fast of the Papists in the institution, observation, causes, manner, and end of it, is wicked and sacrilegious.

Moulin, B. of faith, pag. 256.

All this which we said before, is not spoken to condemne fasting, nor the observation of ecclesiasticall fasts, ordinary or extraordinary, only we seeke to take away, and to abolish the opinion of merits, and satisfaction thereby; and make fasting to consist in abstinence and sobrietie, and not in distinction of meats, commanded by a man to whom God hath not given that power, and that under pretence of abstinence establish his Empire, and layeth a yoke upon mens consciences contrary to the word of God. Wee also condemne not that man, who to tame the motions and provocations of his desires and concupiscences, abstaineth from wine, or from certaine meats, so his fasting be voluntary and not scrupulous, nor with opinion of merit, or satisfaction, or by command usurped over him by any man. Such was Daniels fast, abstaining from wine, flesh, and pleasant bread, Dan. 10. 3. For there was no law in Israel, touching such abstinence. Therefore it is in vaine here to make discourses in the praise of fasting and sobrietie, which we know to be the nurses of vertues, guardians of chastitie, and provocations to watchfulnesse.

Down. of fasting, pag. 54.

I speake not this as though this exercise had beene altogether neglected amongst us: for to Gods glorie, and to the stopping of our adversaries mouth, the Papists (who know

know not what the true exerciſe of faſting meaneth) it is to be acknowledged, that howſoever we have not beene ſo frequent in this exerciſe, as were to be wiſhed, yet notwithſtanding upon divers publike occaſions there have publike faſts bin obſerved and ſolemnized among us with good and happie ſucceſſe. Beſides the private and ſecret faſting of the ſaints themſelves, as it pleaſed God, to move them, either by privat or publike occaſions.*

A privat faſting is undertaken either for our ſelves when we are afflicted either inwardly or outwardly in our perſon, or family; or for others; of this ſee examples and the manner thereof, *Iob* 2. 12. 2 *Sam.* 3.32. and 12.16. *Pſa.* 35.23. *Neh.* 1.4. *Dan.* 10.2. *Mat.* 6. & 17, 18. 1 *Cor.* 7.5. *Dan.* 9.3.

But you may ſee by what hath bin ſaid in this uſe, the declination of poperie from the purity and practiſe of Gods people in Scripture and primitive times, in this point of faſting, and ſo they doe alſo in other points, denying * watching and Almes to accompany faſting, whereby you ſee alſo how they have degenerated.

And now let any man tell me, that is in his right wits, whether he thinks is a more pleaſing ſervice unto God, their ſenſeleſſe, ſouleleſſe, mock-faſt, or our dayes of humiliation in the reformed Churches, and as they are defined and qualified by our Divines: of which before.

Peruſall of this point may juſtly bring a great deale of confuſion, and terrour upon the conſciences, and ſhame upon the faces of all ignorant and prophane people, of all Proteſtants at large, who know in their owne conſciences that they

* See before under the 5. head, in the anſwer to the objection.

* *An jejuniis debent adjungi Eleemoſynæ, præces, vigiliæ, et alia officia pietatis? Reſpondeo olim quidem ut conſtat ex patribus, præſertim Auguſt. Ambroſio, Leone, jejunia cum Eleemoſynis, precibus vigiliis, et aliis id genus operibus de more conjungebantur &c. Conſuetudine factum eſt, ut jejunia noſtra careant illis comitibus quos antea ſolebant habere, nimirum, præcibus, et eleemoſynis &c. Azor. Inſtitut Moral. lib. 7. cap. 20. ſect. non quæritur.*]

Vſe. 2.

have no acquaintance at all with this heavenly exercise and dayes of humiliation. In all this long and heavie time of the Churches extraordinarie and extremest miseries, pressures, and persecutions, their hearts have never stirred, neither have they ever lift up their hands, towards the throne of grace: they have not afflicted their soules in secret, nor in their families for the afflictions of *Ioseph*; the desolations and miseries of Gods people, lying in their teares and blood, have not moved them, their troubles have not troubled them. &c. Therefore they may in the meane time, conclude confusion to their owne soules: As having no part.

1 In the communion of Saints.

2 In their prayers, when thou shalt have greatest need.

3 In their joy and deliverances. See *Isa.* 66. 10.

But they may hourely expect a deepe and desperate portion. 1. in that horrible curse. *Iud.* 5. 23. *Curse ye Meroz (said the Angell of the Lord) curse the inhabitants thereof, because they came not to help the Lord, to help the Lord against the mighty.* 2 In that irrevocable doome, *Isa.* 22. 14. Because when the Lord called for weeping and mourning, to baldnesse and girding with sack-cloth, there was joy and gladnesse, slaying oxen and killing sheepe &c. therefore saith God. *Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hosts.* 3 In that fearefull woe, *Am.* 6. 1. *Woe to them that are at ease in Sion. &c.*

My counsell is, that thou wouldest submit to the converting soveraignitie of the word and Scepter

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of Chriſt, and ſuffer thy ſelfe to be changed and to receive ſpirituall life, that thou maieſt be ſenſible of Gods peoples deſolations abroad, and able to pray, and after ſome growth to performe this duty.

Sith this duty is of ſuch ſingular excellencie and extraordinarie effect, let everie ſincere profeſſour be quickned extraordinarily, and with ſingular zeale to the exercise of this duty. Shall Chriſt faſt for us, and ſhall not we for our ſelves? Shall the Phariſes faſt twice a weeke in hypocriſie, and wee not oftner in ſincerity? Can we willingly undertake any diet or abſtinence for our bodily health, and ſhall we not now and then ſet a day apart for the ſpirituall welfare of our ſoules? Can worldlings faſt an whole day for a good market, and cannot Chriſtians abſtaine a meale or two to enjoy a ſweet and more neere communion and converſing with their God? Shall *Turkes faſt and cry mightily unto their curſed Mahomet, a prodigious impoſtour, and ſhall not we humble our ſelves, to ſeeke the face and favour of our deareſt Saviour? Have hypocrites formerly taken delight in aproaching to God, have they faſted and afflicted their ſoules, and ſhall ſincere hearted Chriſtians come ſhort of them that come ſhort of ſalvation?

Vſe 3.

*Of the taking of *Alba Regalis*, the Baſſa of *Buda*, long before taken priſoner, hearing, abſtained from meat with his two ſervants a whole day proſtrate upon his face, praying unto his Prophet *Mahomet*, who had, (as he ſaid) all this yeare bin angry with the Turkes. Turkiſh ſtorie. *pag.* 1136.

Iſa. 58. 23.

The benifit, and profit which accrewes unto the Chriſtian by this dutie, is ſingular and extraordinarie many wayes.

The profit of this dutie.

1 If wee want publike or private benefits: faſting joyned with prayer, is the meanes whereby God will have them ſought and obtained. The

Benjamites after two sore overthrowes, hereby became conquerours, *Iud.* 20.28. *Hannah* hereby obtained *Samuel*. *David* fasted for his childs life. Our Church hereby got a glorious victorie over the Spanish invincibe Armado. *Ann.* 1588.

2 If we be in danger of publike or personall judgements. This is the way, and the weapon to direct them. By this meanes *Hester* saved her people from *Hamans* horrible plot. Thus Nineve was preserved.

3. If wee be to attempt and undertake any great affaire, publike or private: this is the way to prepare and prevaile.

This course did *Nehemiah* take, *Chap.* 1.4. And *Ezra* to seeke the right way homeward, *Chap.* 8.21. *Paul* and *Barnabas* separated to the worke of the ministerie, fasted and prayed, *Act.* 13.3. Christ himselfe spent a whole night in fasting and prayer, before he chose his Disciples, *Luke* 6.12,13.

Sorts of fasts.

Wee must make Conscience of it three wayes.

1. In secret. Sometime a private person alone is to set himselfe, and a day apart for this purpose, to performe this duty. See 2 *Sam.* 3.35. And 12.16. *Neh.* 1.4. *Hest.* 4.2. *Dan.* 9.3 *Act.* 9.9. 11. *Psa.* 35. *Matth.* 6.17.

See *Chassanion de Iejun. pag.* 270.

So private Christians in all times of the Church may have many occasions offered by Gods prouidence to humble themselves in secret: before they enter into any office, Ministery, Magistracy, Marriage, &c. In times of temptation, desertion, extraordinay

traordinary deadnes of heart, after insnarement in some grosser secret sin, declination from our first love, scandalous fall; when we are restlesly followed with guilty horror of some one speciall, or moe sins, or hanted with furious enticements to some new sin, or frighted with some of Sathans extraordinary fiery darts; when a mans wife is in longer travaile, when a child is dangerously sicke, before the Communion, before the baptizing of a child, &c.

2. In private. And that undertaken.

1. Either betweene man and wife; 1 *Cor.* 7. 5. to whom many occasions may be offered in this kind. When they first enter upon the government of a family. To remove some distempers or carnall Antipathies, which hinder their peaceable and loving living together; for children in case of barrennesse, when the wife drawes neere her time, when children grow wicked, and are ensnared in some lewd courses and companie, &c.

2. Or by the whole familie. *Zach.* 12. 12. In time of some speciall mortality amongst them: when any notorious scandalous sinne hath bin committed by any of them, in times of the Churches misery, when some heavie judgement lies upon the land, when some waighrie affaire is on foot, as the assembly in Parliament, &c. If at such times publike fasts be not proclaimed, &c.

3. In publike. The publike Fast is that, which being upon publike cause, by publike authoritie proclaimed before the Lord, is both publikely and privatly to bee sanctified of all, as a Sabbath of humiliation unto the Lord.

Such a day is to be observed, and sanctified as a Sabbath of humiliation, not onely by outward abstinence and rest, but also by using the meanes, and doing the works of sanctification, both publikly and privately, ispending the whole day (besides the publike sanctification, and the time which is to be spent in our preparation before, and in our meditation afterwards,) in the private meanes of sanctification, as reading, meditation, prayer; and in the private works of sanctification, as the duties of repentance towards God, and the workes of charity and mercie towards our brethren: which course soever hee shall take in sanctifying a Fast unto the Lord, he shall be sure to obtaine at the hands of God, either that particular request for which he is a suitor unto the Lord, or that which is better: the Lord alwayes hearing his children, thus suing unto him, and granting their requests, as shall bee most for his glory, and their singular good.

The two parts of a Fast.

In every one of these fasts, 1. Secret. 2. Private. 3. Publike, we ought seriously, humbly, and unfainedly have respect unto, make conscience of, and carefully practise.

1 The outward abstinence; and

2 The inward exercise.

The first part, wherein it stands.

For the first. The outward abstinence, we ought to forbeare, and abstaine from our particular calling, all commodities, and all comforts of this life. Wee must abstaine.

1 From food wholly. * And yet this totall abstinence from meat and drinke is not so strictly required, but that they whose health cannot beare it

* See 2 Sam. 3. 5. Ezr. 10.6. Esth. 4.16. Ion. 3.7. Act. 9 9.

may

may in case of true necessitie, take some little refreshing, lest otherwise they hazzard or hurt their health, and unfit themselves for the spirituall exercise and duty. But here we must beware, that wee use not this libertie as an occasion to the flesh, pretending, we cannot, when it is because we will not. Though we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hos.* 6. 6. *Matth.* 12. 7. *I will have mercy rather than sacrifice. To fast,* is not more than to sacrifice, to succour the body according to the need thereof, is mercy.

2 Not onely from exercise of sleep: but we must also cut off so much of our ordinary sleepe, as the want thereof bee not an hinderance unto us in the worship of God, * on such a day we must sleep lesse and rise sooner, that so we may watch to prayer.

3 From costly apparell; from ornaments and better attire: for such is the vanitie of our corrupt nature, and our proneneſſe to pride, that though our attire was ordained to cover our nakednesse, and to hide our shame, yet if it be any whit gay, we are apt to take pride in it. *

4 From matrimoniall benevolence, from that society which God hath sanctified by his word to married persons, 1 *Cor.* 7. 5. *Joel* 2. 16.

5 From bodily labours and worldly businesses. See *Joel* 1. 14. 2. 15. *Lev.* 16. 29. 31. and 23. 32.

For there is the same reason of the extraordinary Sabbath of humiliation, and of the ordinary. The law of the weekly Sabbath (as best Divines say) is to bee extended to other extraordinary Sabbaths;

* See *Col.* 4. 2. 1 *Pet.* 4 7. 2 *Sam.* 12. 16. *Esth.* 4. 3. *Dan.* 10. 13.

* *Exod.* 33. 4. 5. 6. *Ion.* 3. 8. 2 *Sam.* 12. 20.

But on the weekly Sabbath we may doe no work. *Ergo*, Not on this.

Hence, the late order of fasting. *An.* 1625. warns aright.

The people are to be warned to forbeare on this day their bodily working, &c. And to be exercised all the time in holy prayer, godly meditations, and reverend hearing of the Scriptures, either read or preached: and especially they are to take heed, that they spend it not in playes, pastimes, idlenesse, &c.

6 And generally, from all carnall delights, and pleasures of this life. *Ioel.* 2.16. 1 *Cor.* 7.5. So from all pleasant and delightfull things. *David* and *Daniel* did not annoint themselves at such times. See 2 *Sam.* 12.20. *Dan.* 10.3. Whereupon saith *Ierome*, *Fasting is to abstaine not only from meats, but also from all pleasures and allurements.* And *Austin* thus. * *The Scripture teacheth a generall fast, not from the Concupiscence of meat only, but also from all pleasures of temporall delights.*

* Quæst. 1. Evangel. lib. 2. Cap. 18. *Non à concupiscentiâ ciborum tantùm, sed ab omni lætitiâ temporalium delectationum.*

Thus in a word. We are not only to abridge our taste of meats, but also to refraine our eyes from beholding vanities and pleasures; our eares, from hearing mirth or musicke; our smelling, from pleasant odours; our other sense, from the lawfull use of the marriage bed. For all these are quite contrarie to humiliation.

See *Cassanion* pag. 269.

Why we must abstaine from these.

And all these are to be done.

1 Partly, as helps of our humiliation, in renouncing the hinderances thereof.

2 Partly, as signes of our humiliation, whereby wee acknowledge our selves unworthy of these delights.

3. Partly.

3 Partly, as evidences of our repentance, in that by way of Godly revenge (becauſe all our ſenſes have ſinned) wee deprive them of their ſeverall delights.

And as wee are to make our ſenſes thus to faſt, ſo our mindes are not to meddle with any recreations, which would not onely hinder our humiliation, but alſo diſtract our minds from better meditations in ſanctifying the Faſt.

The * Hebrewes were wont in their faſts to abſtaine from foure things that import mirth and rejoycing.

1 From waſhing themſelves.

2 From annointing.

3 From fine apparell.

4 From the uſe of the marriage bed.

Now by ſuch abſtinences as theſe, as from meat, drink, better apparell, labour in our calling, Matrimoniall fellowſhip, and generally, from all the commodities and pleaſures of this life; we profeſſe our ſelves unworthy of all the benefits of this preſent life, and that wee are worthy to be as farre underneath the earth, as we are above it; yea, that we are worthy to be caſt into the bottome of hell; which the holy Fathers in times paſt did ſignifie by putting aſhes upon their head: the truth whereof remaineth ſtill, though the Ceremonie bee not uſed.

Gods children aforetime at ſuch times confeſſed themſelves; By

1. Abſtinence from meat and drink, unworthy ſo much as of a crumme of bread, or drop of water.

2. Putting

* *Ainſw on Lev. 6. 19.*

2 Putting on ſackcloth, unworthy the worſt rag to cover ſhame with.

3 Abſtaining from matrimoniall fellowſhip, unworthy of any poſteritie, or remembrance on the earth.

4 Cutting ſhort their ordinarie ſleep, unworthy of any reſt.

5 Duſt and aſhes, worthy to bee as farre under the ground, as they were above it.

Of the continuance of the abſtinence.

The time of a faſt.

The uſuall time of a faſt, is the ſpace of a naturall day. *Viz.* From even to even, or from ſupper to ſupper. For as that was the time appointed for the ordinary Sabbath, ſo alſo for the extraordinarie. *From even to even ſhall you ſanctifie your Sabbath.* See *Lev.*23.32. *Iudg.* 20.26. 2 *Sam.*1.12. *Ioſh.*7.6. 2 *Sam.*3.35.

In like ſort, not onely the Jewes, but alſo the ancient Chriſtians uſed to faſt untill the Sun were ſet. Howbeit in proceſſe of time they began, eſpecially in the Church of Rome, to diſſolve their faſts at the ninth houre; which is three a clock in the afternoone; which now they have brought to the ſixt houre, and for the moſt part, on their faſting dayes goe to ſupper before noone. But the ſhorteſt time that is mentioned in the Scripture of a Faſt, is untill the evening. To which cuſtome their practice is moſt conformable, who faſt al day untill the ordinarie time of ſupper. This I ſaid is the uſuall time.

But the children of God when they have beene preſſed with more urgent occaſion, have ſometimes continued this exerciſe for more daies together:

ther: See *Eſt.* 4. 16, 17. *Act.* 9. 9. 1 *Sam.* 31. 13. *Dan.* 10. 2, 3.

When the faſt is continued for more dayes together, it is not unmeete that as in the meane time we are but to take one meale every day in the evening; ſo alſo that we ſhould at thoſe times content our ſelves with a ſpare diet, in reſpect of the quantity, and meane, in reſpect of the quality, whether it bee fiſh or fleſh, or neither; according to the example of *Daniel chap.* 10. 3. But when our faſt is once diſſolved, whether it be at the end of one day or of more, we may freely uſe our ordinarie diet, obſerving alwaies the rules of temperance and ſobrietie.

And it fitteth beſt the faith of Gods children when they have humbled themſelves before God, and powred forth their ſuit into his boſome, to cheere up themſelves in this perſwaſion, that they having commended and committed their cauſe to God, he will diſpoſe of it, and them. For this purpoſe conſider the examples of *Anna*, 1 *Sam.* 1. 18. Of *David*, even then when the Lord did ſeeme to have denied his particular requeſt. 2 *Sam.* 12. 20.

A whole naturall day is a fit time for the continuance of a Faſt. Our naturall day conſiſteth of foure and twenty houres: of leſſe continuance a religious Faſt (as I take it) may not be. In the Law, the day of a Faſt is called a Sabbath; the time of a Sabbath muſt therefore be allotted unto it. Now a Sabbath containeth the ſeventh part of a weeke, which is foure and twenty houres. Where *Eſther* injoyneth a Faſt of three dayes, ſhe mentioneth the

night

night as well as the dayes; ſhewing thereby, that a night muſt be reckoned as a part of the day wherein a Faſt is obſerved.

In the ſpace of foure and twenty houres only one ordinary meale is forborne; (The Faſt beginning at the end of one meale, and when the Faſt is ended, another meale being taken:) but leſſe than one meale in a Faſt cannot be forborn. This therefore is the ſhorteſt time, which yet will appeare to be long enough, if a Faſt be rightly and duly obſerved. For the laſt meale which is taken before a Faſt, ought to bee a very moderate and ſpare meale, ſo moderate, as, ſo ſoone as it is taken, wee may without heavineſſe, drouſineſſe, and dulneſſe ſet our ſelves, to examination, meditation, conference, reading, prayer, and ſuch like religious exerciſes in private, as a preparation unto the more ſolemne exerciſes to bee performed in a Faſt. Moſt meet it is, that this preparation be in the evening, and the Faſt then to begin. *From Even to Even* (ſaith the Law) *ſhall yee celebrate your Sabbath*: meaning a Faſt. So that immediatly after a ſpare ſupper, all ſervile workes of our calling laid aſide, the forenamed preparation is to begin, and continue ſo long, as we can conveniently ſit up, even longer, and later than on other daies, we uſe to go to bed. Then after ſome ſleep taken, in the next morning riſing ſooner than ordinarily we uſe to do, after ſome renewing of our preparation, the reſt of the time, even till the foure and twenty houres, from the beginning of our evening preparation be ended, is to be ſpent in the ſolemne exerciſes of religion appertaining to a Faſt. If a Faſt

be

be continued (as hath been before set downe) two whole dayes, it is as much as our weake nature can well indure without impairing the health and strength of our body.

Somtimes occasion may bee given of fasting longer than a man is able to forbeare all manner of sustenance, and then he may take some nourishment in the daies of his fast. For example; A man of great worth and use in Church or common weale is strucken with a dangerous sicknes, and lies betwixt hope and feare, some weeke or more; the issue being uncertaine, his friends earnestly desirous of life, continue to fast and pray every day, till they see what issue the Lord will give. Now because of the long continuance of such a Fast, every day they take one meale to preserve the strength of their body. The like may be done when a Citie is beseiged; when a mans wife lies longer than ordinary in labour, when his child is sicke, &c.

In the Primitive Chuch I find, that in the beginning, they fasted till six of the clocke in the afternoone, or till sun-setting, which in common estimation is about six of the clocke. For that is the most indifferent time to measure the evening by, and the most proportionable to the whole yeare, and most answerable to the custome of Gods people in the whole Testament: for there was not such difference betweene the day and the night among the *Iewes*, as is among us. For in *Iury*, the shortest day had ten houres, and the longest night but fourteen; whence it followeth, that for the greatest part of the yeare, the sunne did set much what about six;

either

either not long after it, or not long before it: and when the greatest inequalitie was, as in the depth of winter, it did set at five of the clock, & in the height of summer at seven. And therefore the most equall time to measure the end of the day, and the sun-setting by, for all the year, is six of the clock. And that I take to have been the vsuall time when both the Iewes and the ancient Christians did breake off their Fasts.

Of the occasions of a Fast.

Occasions of fasting.

THey must be extraordinary.

As when any extraordinary blessing is,

1 Withheld, or,

2 Taken away from us: when any judgement is

3 Threatned, or,

4 Inflicted.

5 When any grievous sinne is committed; for which there is cause to feare Gods heavy judgment, with the like and that,

1 Either in our owne behalfe.

2 Or in the behalfe of others.

The blessing for which *Hannah* fasted, 1 *Sam.* 1. 7. as well as prayed, though private and temporary, was extraordinary.

The deliverance for which *Iehoshaphat* in his time, and *Hester* and *Mordecai* in theirs, fasted, was extraordinary.

The spirituall blessing for which the Church fasted, *Act.* 13. 3. and 14. 23. was extraordinary.

The judgement which was denounced against *Nineve* (for preventing whereof they fasted) *Ionah*,

Ionah 3. 7. and which was *Ioel* 1. 13. 14. inflicted on *Iſrael* in *Ioels* time, (for removing whereof they alſo faſted) were extraordinary.

The ſin, for committing whereof the *Iſraelites* faſted in *Samuels* time, 1 *Sam.* 7. 4. 6. was extraordinary.

The occaſions which moved *Ezra, cap.* 9. 3. *Nehemiah, cap.* 1. 4. *Eſther, cap.* 4. 16. to faſt in the behalfe of others, were extraordinary.

The occaſions of all the Faſts recorded in the Scripture, were extraordinary.

For aſtrimes, See *Chemnitius, de jejunio, par.* 3. 68.

The ſecond part of a Faſt, the ſpirituall exerciſe what to be done in it.

2 For the ſecond thing that we ought to have reſpect unto in theſe our ſoule-faſting daxes of humiliation and faſting, *Viz.* The inward ſpirituall exerciſe.

LEt us take notice of, to heare, and fruitfully performe theſe following particular duties, all which concerne the duty of humiliation.

1 Let us exerciſe our ſoules ſeriouſly in a right ſurvey, and full comprehenſion of all our vilenеſſe, iniquities, tranſgreſſions, and ſinnes, this whole body of death that incompaſſeth us, that bloody guilteineſſe we incurred by *Adams* fall.

2 A right apprehenſion of Gods dreadfull wrath and flaming vengeance againſt ſin.

3 A feeling ſenſe of our owne unſpeakable, unconceivable miſery by reaſon thereof.

4 A vild and baſe conceit and eſtreme of our ſelves abhorring our ſelves in duſt and aſhes.

5 An

5 An inward ſorrow, renting of the heart, bleeding of the ſoule.

6 An outward bewailing, with a plentifull and heart-peircing confeſſion of all our ſins before Gods gracious throne.

See Down. pag. 35.

7 A reſolute hatred, diſlike, & averſion in the will.

8 An impregnable reſolution and ſtrong reaſoning of the mind.

9 A conſtant endevour and watchfull oppoſition againſt all ſin.

10 An hearty grieving that wee cannot performe all theſe more hartily, ſincerely and ſoundly.

Helpes for examination and humiliation.

Now for the ſharpning and quickning of our hearts with a more feeling and fruitfull exerciſe in theſe ſeverall points, conſider of ſuch meanes and motives as theſe.

1 To help us in the firſt,

To keepe the eyes of naturall conſcience cleare.

1 Firſt, Let us labour to keepe the eye of naturall conſcience, as cleare and open as wee can poſſibly. There is indeed a little glimpſe of light left and reſerved in nature, which hath power in ſome meaſure to diſcover unto us the foulenеſſe and horrour of ſins committed, and thereafter to affect the heart with ſorrow and remorſe, as appeareth, *Rom.* 2. 15. Some indeed doe darken it by groſſe and wilfull ignorance, others, by a long cuſtome in ſin, by their horrible impieties and greedy drinking in of iniquitie, doe choake and utterly put it out; ſo that it is turned in them to meere Atheiſme and a reprobate ſenſe.

Helps for that. The firſt help.

For the inlarging and inlightning of this.

1 Let us caſt our eye upon the honeſt dictates

and

and morrall preciſeneſſe, as it were, of very heathen men, led onely by the light of reaſon and common notions of right and wrong.

For lying; which the very book of God will not beate downe in many, even *Ariſtotle* an heathen philoſopher tells us, *that a lie is lewd of it ſelfe and diſcommendable*.

Obſcœnitie of ſpeech, wherein many wicked wits and wanton tongues wallow, without any checke or remorſe, was odious and abominable to the eye of reaſon: thus ſaith another heathenish Philoſopher; It is dangerous to digreſſe into obſcœnitie of ſpeech: therefore when any ſuch thing falls out (if opportunitie ſerve) reprove him that lets fall any ſuch frothy filth: or at leaſt, by ſilence, bluſhing, or ſeveritie of countenance, diſcover thy diſlike of ſuch unmanly talke.

When any image or repreſentation of ſenſuall pleaſure ſhall come into thy mind, ſaith the ſame author, ponder ſeriouſly upon both the times, that wherein thou ſhalt enjoy the pleaſure, and that wherein thou ſhalt grieve for the pleaſure enjoyed; And, &c.

Moſt men would farre rather ſleepe in an whole skin, than with a good conſcience, and will yeeld to any thing rather than hazzard, eſpecially either life, or lively-hood: but the very life of reaſon lead *Ariſtotle* to that morrall preciſeneſſe and peremptorineſſe; that he would have us rather die and endure the utmoſt, and extremitie of the moſt exquiſite torments, than be drawne to ſome things.

The world thinks, (in theſe laſt dayes ſo drowned

Arist. Eth. l. 4. c. 7. Καὶ αὐτὸ δὴ τὸ μὲν ψεῦδος φαῦλον καὶ ψεκτόν.

Ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν ἐκφέρεσθαι. *Epictet. Enchir. cap. 33.*

Μνημόνευε ἀμφοτέρων τῶν χρόνων, καὶ ὅτι τὴν ἀπόλαυσιν τῆς ἡδονῆς, καὶ ἐφ' ᾗ ἀπολαύσεις ὕστερον ἐπιπλήξεις σεαυτῷ λοιδορήσῃ. *Epict. cap. 33.*

Ἔργα δ' ἐστὶν ἃ οὐκ ἔστιν ἀναγκασθῆναι, ἀλλὰ μᾶλλον ἀποθνητέα πρὸ τοῦ πρᾶξαι. *Eth. l. 3. c. 1.*

in a curſed confluence of all kindes of vanitie and villany, that a man may well enough beare the reputation of an honeſt man, though he be drunken but now and then: but Heathen *Seneca* beſides other ſtigmaticall brands of beaſtlineſſe ſet upon him, makes him no better than a Bedlam; hee calls drunkenneſſe a voluntarie *madneſſe; and continue, ſaith hee, thy drunken behaviour but a few dayes, and all the world will hold thee to bee out of thy wits.

Many are immoderately tranſported with exceſſe of ſorrow for the loſſe of their children. The ſame *Seneca*, collects by the conduct of reaſon ſuch a heape of ſtrong diſſwaſives in ſuch a caſe, which may juſtly make many Chriſtians aſhamed of their too much tenderneſſe and tranſgreſſion at ſuch times. Amongſt the reſt, *Obſerve, ſaith hee, the multitude of mankind going the ſame way, ſeparated from one another but a little ſpace, even then when it ſeemes the greateſt. Hee whom thou thinkeſt is periſhed, is ſent before. But what is more fooliſh than to weepe for him who is gone before, ſeeing thou muſt goe the ſame way?*

2 Let us take notice (for the ſhaming even of many Chriſtians) of many noble and honeſt acts and endowments of many heathen men, which they attained by the rules of reaſon and precepts of moralitie.

See *Regulus* his conſtancie in keeping promiſe. [illegible] *Catver* character; and *Fabricius* his unſwaiednesſe in courſes of honeſty, [illegible] *Salencus* his admirable integritie in execution of juſtice. [illegible] *Cazib* ſet his ſeveritie againſt briberie. [illegible] *Scipio Africanus* was a man of

*Nihil aliud eſt ebrietas, quam voluntaria inſania: Extende in plures dies, illum ebrium habitum, nunquid de furore dubitabis? Sen: Epiſt. lib 12. Epiſt. 484.

* Obſerva hunc comitatum generis humani eodem tendentium, minimis intervallis diſtinctum etiam ubi maxima videntur. Quem putas periſſe, præmiſſus eſt. Quid autem dementius, quam cum idem tibi eundum ſit iter, flere eum qui anteceſſit? Lib. 16. Epiſt. 100.

The ſecond.

[illegible] De Offic. lib. 1. pag. 14

[illegible] True hap. p. 81.

[illegible] Pet Mar. in 1 Sam. ca. 14. pag. 81.

[illegible] Carian Chro. pa. 89.

[illegible] Heyter of Spaine. pa. 57.

of that rare charitie, that during all his warres in *Spaine*, hee would not permit any of the young virgins of the countrie to be brought before him, leſt his eyes ſhould betray his heart.

3 Let us cheriſh in our ſelves with great diligence and care,

The third help.

1 The common notions and moſt generall principles of nature; which are ſuch as theſe. [m] *That all good is to bee followed. That all evill is to be avoided.* In which, as it were in the foundation, all other naturall and morall precepts are placed; From whence are thoſe, which are the chiefe and fountaine of the reſt. *That the Individuum is to bee preſerved; That the ſpecies or kind is to bee propagated; That God is to bee worſhipped; That nothing is to bee done to our neighbour unjuſtly.* which are no leſſe perſpicuous almoſt, certaine and authenticall than the other.

See *Rawleigh*, *pa*: 274. and *Auſt. in Pſa.* 57 *fa.* 680.

[m] *Omne bonum eſſe proſequendum. Omne malum eſſe fugiendum. Individuum eſſe conſervandum. Speciem eſſe propagandam. Deum colendum. nihil injuſte proximo faciendum.*

See *Hieron. in cap.* 66. *Iſa.*

These (ſay Divines) are never utterly extinguiſhed and blotted out. For as there is no nation ſo rude and barbarous, which knowes not, that wee muſt abſtaine from evill and doe good; ſo neither, did any ever doubt, whether every one ought to defend and preſerve himſelfe and his kind, to love and worſhip God, to doe nothing to his neighbour, which he would not have done to himſelfe. Which generall principles, are ſo infallible and true, that this naturall light is never wholly blotted out, no not out of the ſoules of the damned and devils themſelves, as touching all thoſe generall rules of vertue; but at the leaſt they repine at the evill of puniſhment.

But commonly they erre in particulars, whether

this bee good, just and equall, or that: whether we must sacrifice to Christ, or to the Gods of the Gentiles. Neither doe they call this into question, whether God be to be worshipped and loved; but, whether they ought to love and worship this God which the Christians serve, or the many Gods of the heathen. There is no man that stickes at, or doubts of that, whether it be lawfull to doe against the rule of justice; but all doe not equally esteeme and weigh this; whether particularly to doe this or that, bee against the rule of justice and prescript of nature. There is none that is ignorant, that it is against justice, that either himselfe or his sonne should be slaine; but whether for such a cause, for example; when they did offer their sonnes and daughters to devills, or, that the chastitie of any might not be violated, here many knew not, that it was against the law written in the heart, to kill either himselfe or others.

In the particular, the law of nature was wofully obscured in the Gentiles, *Rom.* 1. who changed the glorie of the incorruptible God into the similitude of an oxe that eateth hay, &c. and did change the naturall use into that which was against nature, &c.

But yet according to those most common principles of all things, it was not utterly extinct, sith it is said of the same Apostle, that they knew the justice of God, and his eternall power and Godhead, so that they are inexcusable.

In the understanding power of the soule, there are two naturall, and originally inplanted habits.

1 One; whereby it is carried and moved, as it were with a certaine naturall light to aſſent to the firſt principles, which ſerve to the ſpeculation of truth. It is called by a common name, the Intellect, or rather, Intelligence in this habit, we clearely ſee that theſe generall axioms are: *That there cannot be both an affirmation and negation of the ſame thing.* Which moſt generall principle (as I may ſay) being laid, many others will follow, as; *whatſoever doe agree in one and the ſame third, they doe agree among themſelves. Every whole is greater than his part.*

Intellectus. Intelligentia.

De eâdem re non poſſe ſimul & affirmari & negari.

Quæcunque in uno & eodem tertio conveniunt, eadem & conveniunt inter ſe. Omne totum eſt majus ſua parte.

2 Another: whereby it is inforced to allow the generall notions and principle of doing of things. It is called *Synteresis.* In this naturall light of doing of things, there are ſome certaine rules and principles of well doing. As that which is the chiefe of all: that all good is to bee followed; all evill to be avoided; then, that the *Individuum* is to be preſerved; that, the kind is to be propagated; that God is to be worſhipped above al things; that thou muſt not do to another but that which thou wouldſt have juſtly and rightly done to thy ſelfe; and y^t this is to be done to another, which after this manner, thou wouldſt have done to thy ſelfe. From whence moreover, the whole decalogue of Gods commandements is deduced; & many other axioms do flow, ſuch as theſe are: y^t the chiefeſt good is chiefly to be deſired, that better things are to be preferred before worſe, & eternall before temporall; that it is lawfull to drive away force, by force; that wee muſt give to every man his owne: And if there bee any ſuch like.

See how the Fathers call theſe generall propoſitions. *De 5. ſita conſci. pag. 13.*

But you may object againſt this: if theſe moſt

Obje.

generall principles of nature be never quite abolished; how comes it to passe that some have denied that there is a God? As *Diagoras*, *Milesius*, *Theodorus*, *Cyrenian*, *Protagoras*, *Sophista*, *Epicurus*: and the foole, *Psal.* 14. 1. especially sith right reason hath backt the certainty of there being a God, with so many undeniable arguments.

See Yates pag. 206. Heart. pa. Broad pag. 139. Eustach. Metaph. pag. 73, 74 Alsted. Theol. natur. pag. 15. &c.

Ans. It was not becaufe they were not convinced by naturall light, that there was a God: but becaufe being conquered and wholly carried away by the impetuous current, and drowned in the infatiable gulfe of fenfualitie, they laboured upon purpofe to put out the eye of naturall light, that they might be led by the conduct of carnall affection, with more abfolute contentment and un-interrupted, delight through all the waies of pleafures.

Sed quia (faith Hilarie) *in Pfa.* 57. *quos veri neceffitas ad Dei confeßionem cogebat: oblectatio tamen vitiorum, Deum non effe perfuadet: ob quam rem, ftultus in corde fuo dicit, non eft Deus.*

Obje. 2. *Individuum effe confervandum.*

Another generall notion is, that an *Individuum* (or a mans particular perfon and being is to be preferved; or nature is to be preferved: which if it be utterly abolifhed in fome, how comes it to paffe, that they lay violent hands upon themfelves? Efpecially fith this bloody villany, befides the ftrong imbred contradiction of natures light, and rules of reafon is fiercely purfued by many, both,

See Donaldfo Eth. 171. Dike on confc. pag. 261.

1 Philofophicall diffwafions.

2 And deteftations of divinitie.

For the felfe-murderer finneth hainoufly againft

1 God the Father.

1 In breaking his pure and perfect law. *Thou fhalt not kill.* Now if it be an horrible finne and the moft defperate cut-throat of charitie to kill another; and ftaines the face of a whole kingdome with

fuch

such a bloody brand, that it cannot be raced out but by the blood of him that shed it. *Numb.* 35. 33. It is much more execrable and villanous to kill a mans selfe. For the rule of charitie whereby we love one another, is proportioned by that charitie whereby a man loves himselfe.

2 In defacing his image. See *Gen.9.6.* which villanie and violence dideſt thou offer but to the dead image of an earthly Prince, painted upon a table or stamped on his coine, thou wouldeſt bee hanged up for a traitor.

3 As he is the high and mighty Prince, the absolute Soveraigne of heaven and earth, and Lord of all creatures.

For so. 1 He hath appointed thee a souldier in the spirituall warfare, and given thee a standing in his millitant Church, against the enemies of our salvation. But thou very cowardly and cursedly doeſt cut off thy selfe, and abandon thy station without the Commanders leave, whereby thou mightily dishonoureſt the Generall, as it were, of the field, betraieſt the cause, dishearteneſt thy fellow-souldiers, and greatly gratifieſt the enemies of God.

2 He hath planted thee in his vineyard, for to do him worke for some few houres: but thou out of a pet, pride, or impaciency, wilt needs be gone before the buſineſſe be over: whereby to his intolerable disparagement and dishonour, thou wickedly and falsly intimateſt to the world, that thou wouldeſt rather die than indure the service, of indeed so deare and bountifull a Lord.

3 Hee hath placed thee as a Tenant at will in an

houſe of clay: but thou in the meane, not without great indignity and wrong to the Land-lord, as it were, beateſt and battereſt downe the houſe to the ground.

2 Againſt Chriſt, our Redeemer.

1 Hee hath bought us with his deareſt hearts blood; why then ſhouldſt thou murther another mans ſervant?

2 By ſelfe-murther, thou offereſt violence, maiming, and deformitie, as it were (ſo much as in thee lies) to his glorious myſticall bodie.

3 Againſt the Holy Ghoſt, in oppoſing his holy operations: which are:

1 To ſanctifie us: but thou defileſt thy ſelfe with thine owne blood: with the higheſt and moſt horrible kind of murther.

2 To dwell in us: but thou ruineſt and raſeſt to to the ground, as it were, the bleſſed Spirits owne habitation, thruſts him out of his lodging, as it were, pulls downe his houſe over his head.

3 To reveale unto us the infiniteneſſe of Gods mercies, the all-ſufficiencie of Chriſts merits, the ſweetneſſe of the promiſes, the power of the word; Gods wiſe diſpoſing of all things, though they ſeem never ſo hurtfull, to the good of all, who loving him, doe reſigne themſelves over to be guided by his will, &c. and the horribleneſſe of this ſin of ſelfe-murder. But thou that bloodily makeſt away thy ſelfe, doeſt like a proud, impatient worme, and wretch infinitely under-prize, diſable and trample upon the truth of all theſe.

4 To beget 1 Aſſurance that God will not ſuf-

fer

fer us to bee tempted above our power, but ever give a good iſſue if wee depend upon him, 1 *Cor.* 10. 13. that hee that reſiſteth the Devill ſhall put him to flight; and he that fighteth to the end ſhall be certainly crowned, *Iſa.* 4. 7. 2 Hope and affiance, that he both can and will ſtand by us in all troubles and trialls. 3 Chriſtian fortitude and magnanity, which ever growes in vigour and valiantneſſe proportionably to greatneſſe of the aſſault, and the fury of the oppoſition. 4 Patience, which paſſeth through the pikes by the mouth of hell, if need be untoucht, unſcorcht, ever victorious, makes the Martyrs ſing in the fire, and the humble ſoule to cry confidently out of the depth of fierceſt temptations; *Though thou kill me yet will I truſt in thee.* But thou that layeſt violent hands upon thy ſelfe, though many promiſes to this purpoſe be ſaid, nay, ſworne by God himſelfe, ſealed with the blood of his ſonne, farre ſurer than the pillars of the earth, or poles of heaven; yet, I ſay, thou to the diſgrace of Gods everlaſting truth, ſo farre as in thee lies, and the eternall ruine of thy body and ſoule, neglects and rejects them all.

4 Againſt his neighbour, againſt

1 Church, Common-wealth and family which he defiles with blood, bereaves of a ſubject, brings into cenſure and ſcandall, for an holy ſtrictneſſe and ſorrow for ſin.

2 He brings much unneceſſary ſhame and griefe and hopeleſſe mourning upon his friends, kindred, wife, children, parents, &c. a reproachfull ſtaine, and brand upon his houſe, name, buriall, poſteritie, &c.

5 Againſt

5 Against himselfe, most horribly.

1 By brutish unnaturalnesse, nay, by a monstrous disaffection to a mans owne selfe and being, transcendent to all beastly cruelties. For what beast did ever willingly kill it selfe? Skin for skin, and all that ever a man hath, will he give for his life. And yet the selfe-murderer, 1 Out of hellish pride, which suffers him not to stoop under Gods afflicting hand. 2 Impaciency, whereby hee murmurs and repines against his providence, and will not submit to bee ruled by his will. 3 Horrible desperation, whereby hee casts away all hope of mercy, becomes his owne butcher and hang-man.

2 Against his owne deare immortall soule, which he sends bleeding with it owne slaughter, * suddainly cut off from all time and hope of repentance, unto the dreadfull Tribunall of the everliving God, the most certaine and severe revenger of all bloodshed.

* A sin more heinous, than killing a mans owne father. (for every man is naturally next unto himselfe.)

3 By extreme Bedlam madnesse, who exchangeth the momentany miseries of this fraile life, in which all Gods deerest children, yea Christ himselfe had his share, for the dreadfull fire of hell, prepared only for the Devill and the damned.

Excep. Yea, but sith I see, sayest thou, I shall bee certainly damned, my longer life will but adde to the score of my sinnes, and so agravate my damnation in hell.

Ans. It is wicked and false to say, thou shalt bee certainly damned; for while God gives thee life, he grants thee time of repentance.

I say further. The hainousnesse of thy selfe-murder

der and helliſh diſpaire, is more horrible and abominable in the ſight of God, than all thy other ſins, wch thou ſhouldſt ever commit, though thou ſhouldeſt live to old age. Suppoſe worſe than ſhould or can be imagined: that thou ſhalt be certainly damned: yet what prodigious madneſſe is it for thee to paſſe the remainder of thy naturall courſe in hell; whereas thou mightſt it upon earth.

6 Againſt the rules & reſolution of heathen Philoſophers, who teach that it is extremeſt cowardlines to kill a mans ſelfe. See before *Ariſt. Eth. lib. 5. cap. 7.* Down. pag. 159.

Anſw. 1. This common notion and generall principle of ſelfe preſervation for all this is not quite extinguiſhed, even in him, which practiſeth upon himſelfe the horrible, unnaturall and moſt damnable ſin of ſelfe-murder. For why may it not be ſaid, that ſuch a one ſinneth againſt the light of his naturall conſcience, as well as a Chriſtian may ſin againſt the light of his conſcience, informed and convinced by Gods word? and therefore might cry in the attempt of that helliſh act with her in the *Poet.*

——————*video meliora, proboq;*

deteriora ſequor.——————

I ſhould not die, I ſee,
Yet doe it, I will, though damn'd I be.

The light of naturall conſcience for ſelfe-preſervation ſtands up like an armed man againſt that bloody act of ſelfe-execution; but helliſh pride, impaciency, the Devill and deſperation over-beare and overturne it for a time, hood-winkes it for a while with the helliſh miſts of horrour, though they cannot quite put out that eye.

a He

2 He holds the principle ſtill of ſelfe-preſervation in the generall theſis and ſpeculation, though hee deny it in the particular practice, and application.

3 Nay, in ſome ſenſe it may bee ſaid, that even exceſſe and tranſcendencie of ſelfe-love cauſeth this cruell act. For a moſt falſe lying confuſed hope and conceit of being leſſe miſerable, caſts him into this abhorred miſery. The diſtruction of his bodie is not the aboliſhment of his abſolute *being. A mans ſoule is the ſumme and ſinew of his being, and therfore a ſelfe-hang-man in laying violent and villanous hands upon himſelfe, doth rather bloodily hunt after a more tolerable being, than after an abſolute non-being; though in the event being madded by the Devill, he finds and fals upon an eternall curſed and moſt damned being, even into torments without end and paſt imagination.

*forma dat eſſe.

2 Secondly, A right way and method of applying theſe common notions and moſt generall princi. ples of nature to particular matters, objects and actions. For in their particular applications is much errour and exorbitancie.

1 For inſtance in ſome particulars.

1 All hold this with a joynt conſent: *All good is to bee followed.* But when men come to choyce and execution, moſt faſten upon ſeeming and cenſuall, not true and ſubſtantiall good. Hence are trodden many by-paths of pleaſure, of hoarding up wealth, ambition, good fellowſhip, &c.

But at this time mine inſtance ſhall be only in thoſe that killed the Diſciples of Chriſt, *Iohn* 16. 2. had even thoſe beene asked, whether, that which was

good,

good, lawfull, honest, was to be done; no doubt they had assented to that common dictate of nature: but they were wofully and wickedly blinded in the application of it, conceiving the persecution, and putting to death of those blessed men, was good, and even service unto God: their mistaken and mis-grounded plea would have beene; they were trouble-townes, factious, new-fangled, disturbed the peace of the whole world with their new doctrine, &c.

The same is our case at this day; many would bee holden honest men, and to stand for the good of the Gospell, and yet are bloody goads in the sides of the best Ministers, and had they power in their hands, no doubt would put them to death; and sometimes in their Bedlam fits, will not sticke to say, that they hope to see them all hanged: and let them so hope and expect, untill their eyes drop out of their holes with rottennesse, and confusion. But in the mean time (as one said well) we see many of their crew & combination, come daily to the gallows. For good fellowship, and hatred to the word, are the Devils ranke nursery, as it were, which ministers many times, many graceleese, cursed imps into the hands of the hang-man.

2. All consent, that *all ill is to bee avoided*: but when they come to the application, and expression of this common notion in their severall wayes, and passages of life; then no course they hold is ill; they see no such ill in ill company; they find no hurt in haunting of Ale-houses; they hope there is no such harme in gaming and dancing, jesting, idlenes, lesser

oaths

oaths, lying now and then, nay, in very usury, cousening, defrauding, over-reaching their brethren, &c.

3 A third generall principle is, *that the kind is to be propagated*: yet nations there have beene that have only brought up the faireſt and beſt formed children, but caſt away the maimed, and deformed; and that, to avoid exceſſive multitude of people; cauſed their women to ſuffer abortion, and to kill their children in the wombe.

3 See *Ariſt. pol. 7. 16.*

See *Barlo* of melancholie, *pag. 46.*

4 It is the common cry, and contention of all creatures, for ſelfe conſervation: yet from time to time there have been found ſome accurſed *Sauls*, *Achitophels*, *Neroes*, *Iudaſſes*, and others of that bloody crew, which have laid violent and villanous hands upon themſelves.

In which caſes, the cleare light of this common notion, is for the while eclipſed by the fierce and reſtleſſe oppoſitions of the Devill, the world, and the fleſh. For they all helpe forward that horrible, and helliſh act. Satan aſſaults, 1 With his peremptorie command, preſſed many times with ſuch tyrannicall authoritie, and unreſiſtable violence, that without the greater grace, and aſſiſtance of God, he cannot chooſe but yeeld, and a man is not able to withſtand him.

2 With affrighting terrours, and horrible feares, edged, and inraged with the darkneſſe of a melancholick humour, as it were, with helliſh furies, to tire him, and take away his deſire to live.

3 With grievous afflictions (if God ſo permit) in his name, or ſtate, body, or mind, with this ſuggeſtion, that there is no means of eaſe and comfort,

but

but by taking away his life.

4 With the intolerable weight of his hainous sins; and with a conceit, that he hath committed crimes which are unpardonable, and namely that against the holy Ghost, &c.

The world wonders at those which are troubled in mind, as the Owle is wondred at by the little birds. Such are censured by all naturall people for madmen, to have beene extraordinarie, and notorious sinners, to be singled out, as speciall spectacles of Gods most visible, and remarkable vengeance: they become a by-word, and table-talke, to all wicked worldlings, and the Drunkards song; of all which disgraces a poore soule yet too ignorant of the happinesse and honour of being troubled for sin, and but comming newly out of the world, wherein he had much credit, favour, and good report, is very sensible and impatient. So that he is too often tempted, rather to returne with the dog and sow to the filth of disavowed lust, and vomit of his former villany, or, (which is for our present purpose,) to die, than to suffer such disgrace. The flesh also concurres with the Devill, and the world, to promote this accursed and bloodie act, by the lifts pride, which will not be curbed, and confined by Gods wise and blessed ordering, or stoope to the conduct of his gracious providence, but makes him choose not to live, rather than not to live as he desires.

5 Impatiencie, pusillanimitie, extreme weaknesse and impotencie of mind; which most unworthily makes his heart melt away like water, upon the assaults of ordinarie, and many times, honourable

sufferings;

sufferings; as a causeles scandall against which see 2 Cor. 6. 8.

3 Infidelitie, diffidence, and distrust in Gods providence, and promises, which begets hopelesnesse, heartlesnesse, despaire, selfe-killing.

5 5 That God is to be worshipped, is the common confession of all reasonable creatures, but when they come to the particular wayes, and manner of divine worship, there is wofull variety of declination from the path, which is called holy.

A world of errours, heresies, execrable sacrifices, prodigious worships. To say nothing of forraine false worshippers; amongst us, Papists would wickedly worship him in images; our ignorant people with good meanings onely; civill men with unholy honesty; formall professours with an outside Christianitie, &c.

6 6 It is generally acknowledged, that wee must not wrong any, but doe, as we would bee done by. But let us looke into mens particular, and personall dealings, and most are shameleſſe, and endleſſe in wrong doing, cousening, defrauding, over-reaching, slandering, railing, backbiting, and other machivillian and villanous pranks, and pestilent carriage towards their neighbours.

3 A fresh memoriall of our owne actions. If we concur with the Devill to blindfold our owne memories, that they cannot recount our ill deeds, we shall have little benefit by the working of naturall conscience. To which are required those three materials, which I have now touched,

1 Common notions, and principles of nature.

2 Particular

2 Particular application of them to some specials.

3 Remembrance of our own individuall actions:

First, in a more generall practicall syllogisme, thus

Heathen *Hector* might thus argue;

All honest and honourable undertakings, are prayse worthy. *Synteresis.*

To defend a mans Countrie, and valiently to die for it if need require, is an honest and honourable attempt: *Lex natura.*

Therefore, to defend and die for our Countrie, is prayse worthy. *Kesthesor.*

Secondly, In a speciall practicall syllogisme, thus:

The Synteresis of the former conclusion frames this proposition;

He that defends his Countrie, resolved valiently to die for it, is worthy praise.

Hectors conscience assumes:

But thou defendest thy Countrie, resolved to die for it;

Then the same conscience concludes,

Therefore thou art prayse worthy.

Whence sprung up much secret contentment and joy in *Hectors* heart, which added much vigour and resolution to his warlike spirit.

Synteresis ministred to *Oedipus* this proposition;

Abominable actions deserve grievous punishments.

The Law of nature frames this *Minor*;

Incest and Parricide are abominable actions.

Kesthesor concludes.

Therefore Incest and parricide deserve grievous punishment.

This is the first practicall Syllogisme more generall.

The speciall followes thus:

Synteresis resumes the conclusion of the former generall Syllogisme, and formes this proposition;

Hee that commits Parricide and incest deserves most grievous punishment.

Oedipus his conscience assumes:

But thou hast committed parricide and incest;

The same conscience concludes;

Therefore thou deservest most grievous punishment.

Whence did arise that horrour in his heart that inraged him to pull out his owne eyes.

II. A second help to examination and humiliation.

Secondly, let us keep in a readinesse and often exercise some speciall waies of summing up the number, and taking a right estimate of the nature and notoriousnesse of our sins.

1 By inspection into the pure chrystall of Gods righteous law with a cleare impartiall eye. To this purpose collect an exact catalogue of all wayes of sinning, out of the most and best interpreters and expounders of the commandements.

2 By a particular survey of all those sinfull stains, wrongs, and dishonours, which wee have offered to all things in heaven and earth.

3 By a through perusall of our selves from top to toe, as it were, I meane all those sinnes which are any way incident to any part, or power or passage of body, spirit, soule or calling.

4 By often recounting with our selves all the omissions and transgressions of all those duties which

we

we owe unto others, by reason and vertue of all those relations which we hold and stand obliged unto them in the word. As for instance, A master of a familie hath the first and an immediate relation to God, as his Creator, Redeemer, and Sanctifier: to his wife, to his family, to his neighbours, to his kndred, to his Pastor, to strangers, to the King and all inferiour Magistrates, to those that are without, to Gods people, &c.

5 By a diligent revising of our two catalogues of sinnes: I meane of our unregenerate time, and since our conversion. For helpe wherein, see the inlargement of all these, as it shall follow in its place.

III. A third help.

In case of barrenneſſe in this discoverie, and when we begin to please our selves, in that we find not so many notorious actuall sinnes in our lives before conversion, or such scandalous aberrations, relapses, backslidings, since; as we may see in others, and read of in some Saints of God: Let us fall upon some speciall points for quickning our hearts in this penitent survey, and with a serious search insist upon;

1 Contemplation and aggravation of that Originall sinke, seeds, and inbred inclinations to sin naturally inherent in our bowels, as to Atheisme, Selfe-murder, killing of Christ, despairing of Gods mercie, familiarity with wicked spirits, sin against the holy Ghost, &c.

2 Well weighing the circumstances of our old sinnes, which may make a little sinne to bee exceeding great and hainous, and to exceed the sins

of others, which, it may bee for their outward act, were more notorious.

3 That we should have our hand in *Adams* sin, that brought such a bloodie sea of sin and sorrow, of miseries and mischiefes upon all mankind.

4 Considering the innumerable infirmities, wants, wanderings, weaknesses, &c. that cleave unto our best performances.

5 How many wayes we may be guiltie of, and accessary to other mens sins.

6 The many crying and horrible sinnes of the times: Holy *David* fetched much matter of mourning from this fountaine, See *Psa.* 119. *ver.* 136.

7 Let vs especially examine our selves by the first and last commandements, for the first forbids the first motions of our hearts against God: and the last forbids the first motions of our hearts against our Neighbour, though there be no consent to doe the evill which we think. The further and more ample inlargement of these or most of these you shall find in that which followes.

The first maine dutie then to bee performed is Examination. When any needfull extraordinary blessing is with-held, or with-drawen, or any judgement to be prevented or removed, it is very requisite to search, whether there bee not some speciall sin in us which may utterly dampe and disanull our prayers. *If I regard iniquitie in my heart, the Lord will not heare me,* Psa. 66. 18. That which the Lord said of the army of Israel in *Ioshuahs* time, may be applyed to particular persons; namely, that if they did not search and find out, and take away the execrable

crable and excommunicate among them, the Lord would not be with them any more. *Iosh.* 7. 11, 12. This the Saints well knew, and therefore were wont in the dayes of their Fast to enter into a serious and solemne examination of their owne, and of others sins. See *Ezra*, 9. 6. *Neh.* 9. 16.

For this first part of the inward spirituall exercise, I am wont to commend to Christians divers waies of summing up the number; and taking a right estimate, of the nature and notoriousnesse of our sins.

Now

1 By inspection into the pure Chrystall of Gods righteous Law with a cleare impartiall eye. To this purpose collect an exact catalogue of all wayes of sinning, out of the most and best interpretors, and expounders of the Commandements.

1 By inspection into the pure Chrystall of Gods righteous law with a cleare impartiall eye.

Nay, in this way of examination, beginne with *Adams* sinne: which in respect of us, Divines call Originall sinne imputed: and if wee had no inherent sin of our owne, this imputed sin were enough to damne us.

Originall sin by imputation. Dike pag. 61.

* Our first sinne is the participation of *Adams* both transgression and guiltinesse; 1 Whereby in his sin all his posteritie sinned, *Rom.* 5. 12. 19. The reason is, *Adam* was not then a private man, but represented all mankind. When *Adam* offended his posterity was in his loines; from whom should they by the course of nature issue: and therefore take part of the guiltinesse with him. See *Heb.* 7. 9, 10.

1

* *Si fingas nos extare omnes in unius primi hominis persona, quam bene primum hominem vocabis, vel eo nomine solum quo veram omnes? Rollock. in Rom. pag. 138. Mediat. Theolog. Salmur. pag. 431.*

See many stirring considerations, and quickning motives, to make us take effectually and feelingly to heart, the having our hands in that first horrible rebellion.

All Gods blessed Commandements were broken by that one horrible rebellion. As the first Table, by his infidelity, doubting, both of Gods truth and goodnes, contempt of, and rebellion against God, preferring of Satan before God, & in the prophanation of that fruit he did eat, which was a Sacrament.

And for the second Table, he broke the fift Commandement, by unthankfulnesse to God his Father, that gave him his being; and had bestowed so many blessings upon him.

The sixth, by the murther of himselfe, and all his posteritie; body and soule: The seventh, by his intemperancy: The eighth, by touching anothers goods, against the will of the Lord: The ninth, by receiving of the Devils false witnesse against God: The tenth, by discontentment with his estate, and lusting after an higher.

2 Originall pollution aggraved.

Out of the former transgression ariseth another, which I call, Originall sin imputed; which is, corruption ingendred in our first conception, whereby every part and facultie of soule and body, is impoysoned with proneneſſe and disposition to evill. See *Psal.* 51. 5. *Gen.* 6. 5. *Tit.* 3. 3. *Heb.* 12. 1. [x] Or thus,

This Originall sinne is that naturall corruption, which is come into the world by the Apostacy of our first parents, derived from them by naturall propagation into all mankind, infecting and poysoning all parts of men, so as before grace and regeneration, hee hath no strength to move or incline to any good, but to evill onely; and thereby also he is subject to the first and second death, till he be freed by grace and faith in Jesus Christ.

[x] *Est autem peccatum originis, nativa & hereditaria vitiositas, qua propter lapsum primi parentis nostri, qui ab eo propagantur, animi & corpore contaminati, injusti constituuntur. & pœnæ temporariæ & sempiternæ reatum contrahunt.* Wilm. Synt. p. 1. pag. 350.

It

It is come in the place of Originall righteousnes, and so is a privation of that, and also an evill habit in the soule.

* All *Adams* posteritie is equally partaker of this corruption. The reason why it sheweth not it selfe equally in all, is because,

1 Some have the spirit of sanctification.

2 Some the spirit onely to bridle corruption.

3 Some have neither.

4 And in some, God stirs up the principles of nature, whence it is, many doe shine in excellent morall vertues.

Let us take matter, and motives to humble our soules under the sight and senses of this inherent Originall pollution, and body of death, from such considerations as these.

Consider, 1 The prime excellency, sweetnesse and peace of our soules, of which this is a privation. For which, See *Morton* of the three fold state of man. *Orig. pag.* 2. *fol.* 55. *Perkins vol.* 1. *pag.* 20, 21.

2 The universality of corruption in respect both of the subject and object. For which, See afterward my catalogue of the sinnes of the tongue; where we may see 26. distinct sinnes incident to that little member. Consider also the infinite omissions of the eye, which should especially on the Lords day, like a Bee upon infinite variety of flowers, from every creature its looks upon, collect much sweet matter of heavenly meditation, for the magnifying of the Creator, his wisdome, power, &c. And how every glance thereof brings some matter of lust or sin, one way, or other into the heart, &c.

Duplex est haec labes. 1 *Boni in primigenia creatione in hominem collati amissio.* 2 *Oppositi mali, in amissi boni locum successio. Ibid.* It is, 1 *Originalis justitiae privatio.* 2 *adversatio ad recte cogitandum, appetendum, & agendum.* 3 *Vitiosus & habitus, dispositio ad perpera studia & facta. Hic habitus est lapsu acquisitus, & nobis innatus. Sed qualis amabò est hic habitus? Est in mente dementia, seu ignorantia privativa, & caecitas, ut non agnoscamus Deum, salutariter, & nostra erga ipsum officia: in voluntate autem, malevolentia, ut non velimus sancta, sed potius ei contraria: & hinc totus homo corruptus est et peccator.* * *Peccati originis in omnibus est aequaliter, sed non agit aequaliter. Theorema.*

Consider the vast and horrible degeneration from the law of nature, it drawes unto; for which consider the *Virginians* worshipping the Divill. The *Ægyptians* Bedlam idolatrie.

See *Calvin* in his *Pentatench. pag.* 421.

Consider for the same purpose, that monster of *Millane*, who (as * *Bodin* reporteth) when hee had surprised on the suddaine, one whom hee mortally hated, he presently overthrew him; and setting his dagger to his brest, told him, hee would certainly have his blood, except he would renounce, abjure, forswear and blaspheme the God of heaven. Which when that fearefull man, too sinfully greedy of a miserable life, had done in a most horrible manner, hee immediately dispatched him, as soone as those prodigious blasphemies were out of his mouth; and in a bloody triumph insulting over his adversarie, as though whole hell had dwelt in his heart, he added this most abhorred speech: *Oh* (saith he) *this is right noble and heroicall revenge, which doth not onely deprive the body of a temporary life, but brings also the never-dying soule unto everlasting flames.* Witnesse also the cruellest of men, *Mahomet* the great, that bloody Turke who (as the * story reports) was in his time the death of eight hundred thousand men. Witnesse also, that man, with whom Mr *Cartwright* was upon his dispairing bed; who answered him, *that sith hee was to goe to hell himselfe, hee would have his wife, children, and all the world damned with him, &c.* Consider those unnaturall sinnes intimated, *Rom.* 1. The bloody outrage of selfe-destruction, &c. all fruits of this corruption.

* *De repub. lib.* 5. *cap.* 6.

* Historie of Turks, *pag.* 433.

5 Consider

5 Conſider the extreme difficultie to weaken and waſt it. Conſider how many an holy man ſtrives mightily, and wreſtles many a yeere with ſome paſſion or unruly luſt, and yet cannot poſſibly maſter it of long. For the purpoſe, ſometimes a ſincere hearted man ſets himſelfe againſt anger, labouring throughly to mortifie it, perhaps for ten or twenty yeares; and yet after all that time, and for all the paines and meanes againſt it, he is ſometimes upon the ſudden ſurpriſed and fouly foiled with it. And did not God accept in Jeſus Chriſt our ſtriving, grieving, and hating that ſin, wee are ſo halled to full ſore againſt our wills, and the hearty deſire of our ſoules, how could wee have any comfort?

6 Conſider the rufull complaints of the holieſt Saints againſt it. Heare bleſſed *Pauls* heavie complaint, *Oh wretched man that I am, who ſhall deliver me from the bodie of this death? Rom. 7. 24.* Bradfords **I am as drie as a ſtone, as dumb as a naile, as farre from praying, as hee that never knew any taſt of it.* Katherine * Brettergh, that holy woman upon her death bed, was much troubled with originall ſinne.

7 After Originall ſin in *Adams* poſteritie, Actuall ſinne comes into conſideration, which is, that which a man out of the corruption of his nature doth commit, from that time, wherein he knowes to uſe and exerciſe his reaſon. And it is, either a thought, word or worke, contrarie to Gods law; or an omiſſion of a thought, word or worke, commanded in that law. Or, in a word, ἀνομία a tranſgreſſion of the law. 1 *Joh.* 3, 4.

* *Foxe pag.* 1663.

*See the diſcourſe of the holy life and Chriſtian death of Miſtreſſe *Katherine Brettergh.*

See diviſions of it, *Pol. Syn: Tom.* 1 *lib.* 6 *cap.* 3. *col.* 2186. *etſq. Alſted. Theol. Didaſſim. Sebel. Sect* 3. *cap.* 20 *pag.* 437. *Tilen. Syntag. p.* 1. *cap.* 56. *pag.* 478. *Armin. Diſſut. Theol. Theſ.* 8. *pag.* 81.

A ſin is ſaid to be actuall, not, that ſinne is an action, or that an action is ſinne, but becauſe there is ſinne in the action, which ſeeing it is good ſo farre forth as it is an action, yet the defect of morall goodneſſe and a pravitie cleaves unto it, and that defect with the pravitie of it, is properly ſinne, which is from man and not from God. But figuratively, namely, by a Metonymy, a ſin is ſaid to be an action croſſing or repugnant to the law of God.

Peccatũ actuale dicitur non quod peccatum ſit actio, aut quod actio ſit peccatum: ſed quod peccatum ſit in actione, quæ cum bona ſit quatenus actio, adhæret tamen ipſi defectus bonitatis moralis, & pravitas, atque ille defectus cum pravitate eſt, propriè peccatum quod eſt ab homine non a Deo. Figuratè autem, nempe Metonymicè, peccatum dicitur actio pugnans cum lege Dei. Differunt peccare et peccatum facere. Peccare generaliter dicuntur quicunque in ſuis actionibus a rectâ legis divinæ regulâ deflectunt, ſive id fiat ex infirmitate et ignorantia, ſive ex malitia. Peccatum facere dicuntur propriè, qui ſtudio peccandi tenentur, et ex animo peccant, et peccati veluti artificium quoddam factitant; etiamſi opus externum actu nondum perficiant, quod proprium eſt reproborum, 1 Ioh. 3. 8, 9. Quanquam Synecdochicè, idem eſt interdum peccare, quod in actu continuo peccandi verſantur, ut 1 Ioh. 3. 8. et Cap. 5. 18.

Conſiderations to make ſinne loathſome.

Take matter and motives to abominate and abandon from the heart-root, and to the bottome of hell, all thy actuall ſinnes, from ſuch conſiderations, as theſe.

Conſider, that ſinne,

1 Is infinitely hatefull. It is the only object both of Gods infinite hatred and anger. His love is carried upon varietie of objects: hee loves his owne *bleſſed-ſelfe* infinitely; his owne ſonne, which is called, *The ſonne of his love*, his Angels, his Children, his Creatures. But all his infinite hatred doth only with all its united force and deteſtation, light and concurre upon ſinne. Suppoſe an idle word, vaine thought, or officious lie paſſe from thee, the leaſt of all theſe is accompanied with Gods infinite ha-

Col. 1. 13.

tred,

tred, and indignation, &c.

2 It is fouler than the fouleſt fiend in hell, than the Devill himſelfe. If any of you ſhould have the Devill appeare to him in his fouleſt and uglieſt ſhape, he would be ſtrangely affrighted, and flie as faſt as hee could; the leaſt ſin thou committeſt, I dare ſay, is far more loathſome, vile, and odious than the fouleſt fiend in hell, and worſe than the Devill himſelfe.

3 It is extremely ill, and hurtfull. A greater ill, than the eternall damnation of a man, nay, than the deſtruction of all the creatures in the world, becauſe without the effuſion of Chriſts heart-blood, which is infinitely more worth than ten thouſand worlds, the leaſt ſin could never have beene pardoned.

4 It is moſt infectious. It hath a peſtilentiall and infectious propertie, that ſpreads infinitely, and pollutes every thing it comes neare. It is therefore compared in Scripture, to things of the moſt diffuſive and ſpreading nature. The firſt ſinne hath polluted all the ſons and daughters of *Adam* that were ever ſince, or ſhall bee; it made the whole creation ſubject to vanitie. And if but one ſin lie lurking in the heart unpardoned and unrepented of, it ſoures and impoiſons all his thoughts, affections, word and actions, and that of all ſorts, naturall, civill, recreative and religious. It infects all that is in him, or comes from him, or that is about him.

5 It is full of all fearfull effects and curſed conſequents, both 1 Privative, and 2 Poſitive. It deprives us firſt, of Gods favours. Secondly, of our part and portion in the blood of Chriſt (if it bee committed

Privative.

committed with delight;) one drop whereof is incomparably more worth, than heaven and earth, men and Angels, or the creatures of a thousand worlds.

3 Of the fatherly protection, care and providence of the blessed Trinitie, the glorious guard of Angels, the comfortable communion of the blessed Saints, and all the sweet contentments that follow thence. 4 Of the quiet joy and tranquillity of a good conscience; a jewell farre more worth than the whole world, were it all turned into one pearle of unvaluable price; and of all the heavenly illuminations, cherishments and comforts, wherewith the Holy Ghost is wont to visit and refresh the hearts of holy men. 5 Of all sweet peace and true contentment in this life, and of all comfortable right and religious interest to any of the creatures. For without a good conscience, there was never found joy in any mans heart, or sanctified enjoyment of any thing in the world; and never shall any man have a good conscience, that gives allowance to any lust, or lives delightfully in any sinne. 6 Of a crowne of life, the unspeakable joyes of heaven, that immeasurable and endlesse comfort, that there shall be had with all the children of God, Patriarchs, Prophets, Apostles, Martyrs, all our christian acquaintance, yea, with the Lord himselfe, and all his Angels, with Christ our Saviour, that Lambe slaine for us, the Prince of glorie, yea, the glorie of heaven and earth, and brightnesse of the everlasting light, &c. Then for positive evils; it brings upon us infinite sorrowes, plagues, miseries,

Positive.

and

and most fearfull judgements, blindnesse of mind, hardnesse of heart, deadnesse of spirit, a reprobate sense, desperate thoughts, horrour of conscience, vexation and anguish of soule, bondage under Satan the prince of darknesse, and banishment from God, the fountaine of all blisse; and mischiefs moe, than either tongue can tell, or heart can think. We are hereby ever subject and hourely lyable to madnesse, terrours, &c.

See my Treatise on the *Sacrament.*

6 It kills an immortall soule eternally; which is more than all the bloody men on earth, or all the desperate devils in hell can doe. It will bring upon it in the world to come sorrowes without end, and past imagination. Every sin committed deliberately and with delight gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment against the day of wrath, never to be recured and removed, but by the blood and hand of Christ and his precious balme.

7 It offends the highest, most glorious and dreadfull Majestie; whose power, and punishments are so infinitely irresistable, that he is able with one word, to turne all the creatures in the world into hell, nay, even with the breath of his mouth to turne hell and heaven, and earth and all things into nothing.

See *Yates*, pag. 290, 291.

8 It can never bee pardoned or purged, but by the heart-blood of Christ. Who can entertaine into his compassionate thoughts that rufull storie of the death and sufferings of the Son of God for our sakes, but his spirit will melt within him into teares of indignation and stormes of anger against himselfe, whose sinfull soule was the cruellest Jew, that

nailed

nailed him to the crosse. Shall goats blood (as Naturalists say) breake the Adamant? And shall not the precious hearts-blood of our deare Redeemer resolve the most stony hearts into teares of blood? Prodigiously rocky and flinty hearts! But let the most stubborne and unrelenting wretch know to his terrour, what a deale of villanie he offers hereby unto the death of Christ, and tremble at the consideration of these dreadfull woes, and flames of wrath, which he so treasures up continually against the day of wrath. For beleeve it, so many sinnes as thou committest willingly, and with delight, so many thornes doest thou cruelly fasten upon his head; so many nailes doest thou desperately drive into his hands and feet; so many speares doest thou thrust into his heart; so oft (mercilesse villaine let me speake so, for the love of my deare Redeemer) doest thou imbrue thy wicked hands with his pretious blood, and with prodigious prophaneness trample it under thy feet. So that it may justly be said unto thee, as *Peter* said unto the Jewes, *Thou hast crucified the Lord of life; thou hast murdered the King of glorie, the Sonne of the everliving God, Christ Jesus, that just and holy one*; and preferred, not *Barrabas*, but, (which is as bad) thine owne sinfull lusts, nay, the Devill himselfe, before our blessed Redeemer.

Alliſt. 143.

Heb. 10. 29.

Act. 2. 36. and 3. 14, 15.

9 It is ever attended with a threefold bitter sting: Whereof see my *directions for walking with God, p.* 5. 171.

See Embassadour betweene heaven and earth, *Ad fin.* When sinne allures thee, &c.

10 Compare the vast and unvaluable difference betweene 1 Yeelding to the inticement, and 2 Conquering

quering the temptation to ſin. For which purpoſe looke upon *David* and *Ioſeph*, two of Gods deareſt children, and conſider the conſequents; ſurvey the diſtinct ſtories of *Gaſexius* and *Spira*.

11 Compare the poor, ſhort, vaniſhing delights of the greateſt ſenſuall contentment in this world, with the exquiſiteneſſe and eternitie of helliſh torments: out of which, might an impenitent reprobate wretch come, after he had been there tormented ſo many yeares, as if an Angell ſhould every thouſandth yeare come out of heaven, and fetch one ſtar from the firmament, ſhould ſo at the length have fetched them all away, &c. *he would think* (ſaith one) *that hee was not damned*. Compare, I ſay, thy fugitive follies and fading pleaſures that paſſe away in the act, as the taſte of pleaſant drinke dies in the draught, with thoſe never dying paines after death, and when thy foot is on the brinke of any kind of ſinne, ſtay, and think upon the wages thereof, and for a truth, if thou fall into that ſinne, thou art fallen into hell, if upon timely repentance, God helpe not out.

12 Conſider the reſolute reſiſtance, and mortified reſolutions of Gods ancient Worthies againſt ſinne, and all inticements thereunto. Heare *Chryſoſtome*. *Doe not offend Chriſt by an evill life, which I thinke is to bee feared above all things elſe; for although many doe thinke that hell is the chiefeſt and the greateſt of all evils, yet I thinke thus, that it is much bitterer to offend Chriſt, than to bee tormented in the paines of hell.*

Heare the Writer of *Anſelmes* life, who ſaith thus

of

1 Ne Chriſtum male vivendo offendas, quod mihi cæteris omnibus malis pertimeſcendum videtur. Nam etſi multi Gehennæ omnia malorum ſupremum & ultimum putant; ego tamen ſic cenſeo, ſic aſſidue prædicabo, multo acerbius eſſe Chriſtum offendere, quàm Gehennæ malis vexari. In Matth. Hom. 37. pag. 333.

of him, [z] *Hee feared nothing in the world more than to sin: My conscience bearing me witnesse, I lie not. For we have often heard him professe, that if on the one hand hee should see corporally the horrour of sinne; on the other, the paines of hell; and might necessarily bee plunged into the one; he would choose hell rather than sin. And another thing also, no lesse perhaps wonderfull to some;* he was wont to say; *to wit, that hee would rather have hell, being innocent and free from sinne, than polluted with the filth thereof, to possesse the kingdome of heaven, &c.*

An extraordinary elevation of a most divine and heroicall spirit. It is reported also of another ancient Father; that hee was wont to say, *that hee would wish rather to bee torne in peeces with wild beasts, than wittingly and willingly to commit any sinne.* And so many holy Martyrs and confessours have chosen rather to endure the utmost and most exquisite tortures, than to sinne against God in renouncing his truth.

13 Thou mayest fitly suppose, that every time thou wast allured to sinne, thou sawest Christ Jesus comming towards thee, as hee lay in the armes of *Ioseph* of *Arimathea*, taken downe from the crosse, all wan and bleeding, wounded; the delicacy, and beauty, and admiration of all his parts, clouded, sullied and stained, speaking thus unto thee: Oh forbeare to commit it; for it fetcht me from the armes of my Father, from my royaltie and glorie in heaven, whole and untouch't, to the armes of this mortall man, all wounded and torne as thou seest; and yet for all this, with a wilfull cruelty towards the

Lord

[z] *Nil in mundo quantùs peccare timebat. Conscientiâ meâ teste, non mentior, quia sæpe illum sub veritatis testimonio profitentem audivimus; quod si hinc peccati horrorem, hinc inferni dolorem corporaliter cerneret, & necessario uni eorum immergi deberet, prius infernum, quàm peccatum appeteret. Aliud quoque non minus forsan aliquibus mirum dicere solebat. Videlicet se purum a peccato, innocentem, Gehennam habere, quam peccati sorde pollutum, cœlorum regna tenere. De vita Anselmi, lib. 2. In oper. Anselmi.*

Lord Jesus, and thine owne soule, thou wentest on, and diddest villanously.

14 The riches of Gods goodnesse, forbearance and long suffering, leading thee to repentance; the publike miracles of mercy which God hath done in our dayes, for the preservation of the Gospell, this Kingdome, our selves, and our posteritie; especially drowning the Spanish *invincible Armado*, discovering and defeating the *Powder-plot*, sheilding *Queene Elizabeth*, the most glorious Princesse of the world, from a world of Antichristian cruelties, bringing *Prince Charles* in safety from Spaine, &c. The particular and private catalogue of thine owne personall favours from Gods bountifull hand, which thine owne conscience can easily lead thee unto, and readily run over from thine infancy to this houre; all the motions of Gods holy spirit in thine heart, many checks of conscience, Sermon upon Sermon, &c. and a world of mercies besides, doe mightily and notoriously aggravate those sinnes, that thou hast most unthankfully committed against that high and dreadfull Majestie, who was the well-head, and first fountaine of them all. Heare how unkindly God takes at our hands the neglect of his extraordinary mercies, 2 *Sam.* 12, 7, 8, 9, 10. 1 *Sam.* 2. 27, 28, 31, *Ezek.* 16.

See Mr L. Serm.

15 Sinne is farre more filthy than a confluence of all the most filthy, nasty, loathsome things in the world.

How long might a man cast dirt in the aire, before he were able to infect the bright shining beams of the Sunne? Yet so filthy is sin, that at once with a touch,

a touch, it infects the soule, a clearer and purer essence than it; and that with such a crimson, and double dyed staine, that the floud of *Noah*, when all the world was but water, could not wash it off; neither when all shall bee but a ball of fire, and Christ come in that flame to purge and renew therewith, the heaven and the earth, shall it purge or cleanse sinne out of the impenitent soule: nay, the fire of hell, which burnes day and night, shall never purge it.

Note. Whatsoever a man can conceive to be most contrary, distant, and opposite to the infinite clearenesse, puritie, sweetnesse, beauty, and goodnesse of God, all that, and much more is sinne in the highest degree.

16 Every time thou hast yeelded thy consent to the inticements of sin, thou hast been guiltie of that height of folly, which wants a name to expresse it. For consider in cold blood what thou hast done; thou hast put, as it were, into the one scale of the ballance, the glory of God almightie, the endlesse joyes of heaven, the life of thine owne immortall soule, and the precious blood of Christ, &c. and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some sensuall vanity, or other: and after deliberation and choyce, hast suffered this to out-ballance and overweigh them all. Oh monstrous madnesse and inexpiable villanie! The Angels doe blush at it, heaven and earth stand amazed, and astonished at it, and worthy it is to be loathed abhorred of all creatures.

17 Every time thou hast yeelded to the assaults of

of sinne; thou hast desperately cast thy selfe upon the hornes of this desperate *Dilemma*. If I commit this sinne, I shall either repent, or not repent. If I doe not repent, I shall be damned: If I doe repent, it will cost me incomparably more hearts-griefe, than the pleasure of sinne is worth.

Let these and the like considerations serve to aggravate our actuall sins, and so move us to suffer our hearts to be wounded, and to be broken in peeces.

Proceed now, and peruse sensibly and seriously the soundest expositions upon the Commandements; *Dawnam, whateley*, &c. More shortly, the true watch, my Epitome for that purpose: and lay thy life to this holy rule and line, &c. 2

To give an intimation, and entrance into this way, let us consider.

Divers waies of sinning.

1 How wee have villanously strucke at the pure eye of God, the Fathers glorie all our life long, with many filthy thoughts, abominable lusts, and feare-full provocations. How we have shamefully abused the riches of his goodnesse, forbearance and long-suffering, leading us to repentance: how cruelly we have neglected so great salvation, forsaken our owne mercy, and judged our selves unworthy of everlasting life, by not offering our selves into his gracious imbracements, stretching out his armes unto us ever since wee were borne in as glorious a Ministrie, as ever the Church injoyed.

2 How fearfully wee have dishonoured his deare Sonne, by despising of him in his ministrie, persecuting him in his members, and shedding his blood in the Sacrament.

3 What execrable indignitie we have offered to the blessed spirit of God, by grieving, quenching, if not despiting him, by a cursed rejecting his many holy motions, or smoothering them by worldlines, lust, good-fellowship, or some such sensuall rebellion; by withstanding that light, which stood against us by his illumination, like an armed man, when we went about sinne; nay, and it may be, by scoffing at religion; (horrible villanie!) and railing against holinesse, puritie, and the waies of God; as hypocrisie, unnecessary precisenes, and too severely contradictory to our carnall contentments.

4 How wretchedly we have wronged those heavenly creatures, the Angels of God, by robbing them a long time of that joy they would have conceived at our conversion, *Luke* 15.7. By making choice in the daies of our vanitie, of the damned fiends who continually roared about us, like so many greedy Lions to swallow us up quicke, 1 *Pet.* 5.8. to be our Attendants, whereas those glorious spirits tendred their attendance and would full gladly have beene our guardians, if we had had grace to have been reconciled to their Creator, and Lord: which was an infinitely greater disparagement to them, than it would be to so many crowned Kings, rejected of a mortall man, taking in their stead a number of base and contemptible villaines to be his guard: by ministring too much matter of offence to those holy Ministers of God for our good, by our drowsinesse, sleepinesse, idle gazings about, and much uncomely, irreverent, and unsanctified behaviour in Gods house, where they are beholding with delight, the

mysteries

myſteries revealed in the Goſpell, 1 *Pet.* 1. 12. by doing ſometimes ſuch things in ſecret, beſides the inſpection of Gods all-ſeeing eye, even the Angels about us looking upon us, which we would be aſhamed to doe before the face of a mortall man, or a little child.

5 How we have unworthily abuſed all the creatures, by adding, ſo much as in us lies, burden unto the bondage, and grievouſneſſe unto the groanes, which they make for deliverance out of that vanitie, to which our ſinnes have made them ſubject; by not making them matter of meditation, eſpecially on the Lords day, upon the greatnes and goodneſſe, power and providence, &c. of our bleſſed Creator, (wee ought to read in the face of every creature, and in every page of this great booke of nature, the majeſtie and glorie, bountie and bleſſednes of our God) we have not beene acquainted with any ſuch art and holy uſe of them, but have covetouſly and ſenſually abuſed them to our owne ends, and carnall contentments; by want of conſcience and care to have them ſanctified unto us by the word and prayer.

6 How wee have had our part by our perſonall provocations in pulling downe all, both thoſe temporall and ſpirituall plagues and judgements upon this Kingdome, with which it hath beene viſited in our time, from time to time, wherein we have been borne and bred, and enjoyed many good things from Gods bountifull hand, which much aggravates our ingratitude, and unworthy walking, See *Hoſ.* 4. 1.

7 What bloody goads we have been in the sides of the Saints all the time of our abhorred unregenerate state: how cruelly wee persecuted them with our power and authoritie, if wee had any; ever, in our hearts, by heart-rising, aversion and contempt; in our affections, by hatred and malice and spite; by our tongues, with railing, censuring and scoffes; which was a very crying and bloody sinne. For by all ungodly oppositions in that kind, we struck immediately at the very face of Christ, *Act.* 9. 5. and at the precious ball and apple of Gods owne eye, *Zach.* 1. 8.

8 How desperately we hardned our companions and brethren in iniquitie, in their unregenerate courses; heartned and incouraged them in the way to hell, and were deepely guiltie, so farre as in us lay, of damning them for ever; how wee impoisoned and perverted others, with our lewd example and infectious company.

9 How pestilently wee have plagued our owne families, if we have beene governours in that kind, by our præcedencie in iniquitie and prophanenesse; by neglect of that christian dutie of praying with, instructing and restraining them from the contagious vanities of the times; by drawing after us our wives, sonnes and servants, with cords of vanity and cart-ropes of iniquitie, as fast and forcibly as wee could, into the same damnation of hell with our selves.

10 With what prodigious ingratitude we have abused many glorious mercies heaped upon us abundantly, above measure and without number; the

riches;

riches of Gods goodneſſe, forbearance and long-ſuffering; they ſhould have led us unto repentance, and his more glorious ſervice; and knit our hearts cloſe unto him: but by accident and poiſon of our corruption, they made us a long time the more preſumptuous, careleſſe, ſecure, ſelfe-conceited, and unmindfull of the evill day.

11 How wee have abuſed many ſeaſonable afflictions and Gods juſt viſitations, laid upon us in love and for our good; they ſhould, working together with the word, have ſerved for the ſoftning of our hard and unrelenting hearts, and made way for a more mighty prevailing of the miniſterie, but they rather begot murmuring, impatiency and diſcontentment, and how unprofitably, even ſince converſion, wee have paſſed through many of his fatherly corrections and chaſtiſements, which ought to have begot in us a decay and further dying of the whole bodie of death, and a fruitfull increaſe in the whole body of Chriſtianitie.

12 How to the unvaluable hurt of our ſoules, wee have abuſed all the bleſſed ordinances, word, Sacraments, praier, &c. thoſe heavenly conduits of all ſpirituall bleſſings, which ere this might have inriched us with abundance of grace and comfort; by our unpreparedneſſe before, irreverence in the uſe of them, fruitleſneſſe and want of practice afterward.

13 How wee have like ſonnes and daughters of confuſion and ſloth, and ſleepers in harveſt, abuſed the moſt gracious and glorious day of viſitation that ever any people enjoyed upon earth: in that it

ſhining upon us ſo faire and ſo long, we have gotten no more holy light into our minds, or heavenly heat into our hearts; nor gathered ſuch a ſtock and ſtore of ſpirituall proviſion againſt our ending hour, as we might plentifully have done.

14 How beaſtlily and abominably we have abandoned our bodies to ſerve Sathan; and all the parts and members thereof, as inſtruments of unrighteouſneſſe unto ſin.

Our eyes to wicked wandring, wantonneſſe, adulteries, covetouſneſſe, idle gazings, &c. See, vanitie of the eyes, *cap.* 1. *&c.* They ought as little bees, which falling upon this, the other, and a thouſand flowers, gather honey from every one, and bring it into the hive; even ſo every day, all the yeare long, even all the daies of our life; to have gathered from the creatures, and all the works of God, abundance of ſweet matter for divine meditation upon the goodneſſe and greatneſſe, excellencie and perfections, power and providence of our bleſſed Creator. But they have wickedly ſerved us, as windowes ſet wide open to let in a world of wild-fire to inflame and inrage our already naughty hearts, with luſt, ſpeculative filth, and many virious and vile affections.

Our eares with delight, with delight and greedines, too much idle talk, nay filthy jeſts, lcurrill gibes, ſlanderous reports, and other rotten, ribald and unſavory communication. They might have ſerved our turnes, to have done God a great deale of ſervice: all narrations and newes which we heard, ſhould have fallen through our eares into our hearts,

as

as seed of praier or praise, or some other gracious exercise, or profitable imploiment of some holy affection; but in many companies they have many times drunke in, false accusations, slanders, whisperings, censuring of others, &c. as poisonfull matter of unnecessary, suspitions, disconceits, ill-will, heart-burning unkindnesse, if not revenge, &c.

Our tongues, *to set on fire the course of nature.* Besides a * world of other iniquitie, to blaspheme (prodigious villanie!) the glorious name of the mighty Lord of heaven and earth: and to wound (unrecompensable wrong!) the good name of others: which, though it be a common, yet take notice what a cruell sin it is. It is like a sharpe sword, *Psal.* 64. 3. and 59. 7. or keene razor, *Psal.* 52. 2. envenomed with the poison of the spitting aspe, *Psal.* 140. 3. it gives a deep and incurable wound. Chirurgery may mollifie, and make whole a bodily wound: but what balme can binde up the dogged biting of a slanderous tongue? It runnes like a canker over a whole Countrie, and cannot be recalled. Robbery may be recompensed by restitution; but how canst thou ever make that man amends, whom out of thy lying malice thou hast traduced with thy tongue? I tell thee true, not all the wealth thou hast in the world, can wipe away the wrong thou hast done in such a case. Hence it is, that Salomon tells us, *Prov.* 22. 1. *That a good name is to bee desired above great riches.* And the Casuists conclude, *Famam pecunia non compensari*: Noe money can make amends, for taking away a mans good name. *Famam non esse pecunia æstimabilem.* Damage (say they) which insues upon

Isa. 3. 6. * Ἡ γλῶσσα ὁ κόσμος τῆς ἀδικίας.

Psal. 64. 3. and 59. 7. *Psal.* 52. 2. and 140. 3.

Prov. 22. 1.

Azor. out of *Sylvester*, Tom. 3. pag. 388. *Parag. quares.* 1 *ibid.* pag. 390. *Par. decimo sexto.*

upon infamie may bee recompenſed with money, but it ſelfe is unrecompenſable, See *Azar. loc. cit.* and alſo *pag.* 383. *Par. Sed quid. & Bar. ſextò & Par. quæres.* where you may ſee, what, and what manner of reſtitution ought to bee made, in a caſe of ſlander and infamie.

Here then punctually peruſe with a broken heart and bleeding affections, thoſe many kindes of the ſins of the tongue, which I have heretofore diſcovered unto you, and whereof every one of us, no doubt, at one time or other, have beene deeply guilty.

1 Blaſphemie.
2 Murmuring.
3 Defence of ſinne.
4 Perjury, ſwearing.
5 Lying, equivocating, mentall reſerving.
6 Slandering.
7 Flattery.
8 Curſing.
9 Railing, reviling.
10 Brawling, chiding, ſcolding.
11 Scoffing, mocking, deriding.
12 Giving ill counſel.
13 Sowing ſeeds of diſcord among neighbours.
14 Double-tonguednes.
15 Boaſting.
16 Diſcovering of ſecrets.
17 Haſty and undiſcreet threatning.
18 Raſh promiſes and vowes.
19 Idle words.
20 Loquacitie, immoderate talkativneſſe.
21 Filthy talking.
22 Scurrilitie, fooliſh jeſting.
23 Tale-telling, raiſing of rumours.
24 Indiſcreet taciturnitie, ſinfull ſilence.
25 Raſh cenſuring, cenſured

sured by Christ, *Math.* 7. ming: as in Doeg.
26 Malicious infor- 27 Whisperings, *Ro.* 1. 29.

Thus goe on; and more particularly and exactly survey, and single out the severall sinnes of every other part.

15 How wofully wee have wronged (which is worst of all) our owne poore immortall soules, by mis-imploying all the powers and faculties thereof to serve Satan and our selves, by fastening upon them, with selfe-damning cruelties so many mortall wounds, that without bathing in the bloody wounds of Jesus Christ, will bleed to everlasting death.

Our minds might have beene by this time, as full as the moone, with spirituall understanding in the mysterie of Christ, and plentifully inriched with much saving knowledge in this glorious * noontide of the Gospell, and by the helpe of so many excellent bookes abroad in the world: but a long time, they lay in the darkest midnight of grossest ignorance, in respect of any such sacred skill, and gave us light onely to doe ill, and grow wise in wickednesse. Nay, and since they have beene something savingly inlightened, wee have beene extremely slothfull in furnishing them with that excellencie, and variety of knowledge, which if wee had plyed, and improved all meanes, and blessed opportunities graciously offered and afforded, they might have happily attained.

* See *Rollock.* In *Iob. pag.* 309.

Our memories under the meanes wee have injoied, might have beene rich and royall treasuries of many divine lessons, comfortable cordialls,

dialls, holy experiences, heavenly pearles: but in our vaine daies we filled them full of baggage, lewd and impertinent ſtuffe, idle jeſts, frothy tales, and fooliſh conceits, unnumbred notions of vanity and folly, &c. Nay, and ſince they were in ſome meaſure ſanctified, wee have found in them, which is a grievous thing, more pregnancie, aptneſſe and ſtrength to receive and keepe matters of the world, and things of this life, than affaires of heaven, and the moſt materiall concernments of our owne ſoules. And it is a very heavy caſe, and lamentable corruption, to feele our memories as water to entertaine, and as marble to retaine the fading and fruitleſſe impreſſions of tranſitorie pleaſures and profits, earthly trifles and toies, but as ſives, to the water of life, and everlaſting leſſons of grace.

Our hearts whoſe only object, and continuall exerciſe, ſhould have beene things honeſt, juſt, pure, lovely, of good report, &c. *Phil.* 4. 8. See *Prov.* 14. 22. have beene (conſciouſneſſe and conſideration whereof ſhould now ſtrike them through with moſt bitter and bleeding remorſe) impoiſoned, reſtleſſe fountaines of all ill, the ſource and nurſeries of innumerable litters and ſwarmes of vaine, vile, filthy thoughts, affections and deſires: very through-fares for Satans impure ſuggeſtions to walk up and down in; in regard of malicious thoughts, very ſlaughter-houſes; in regard of uncleane luſts, very ſtewes and brothell-houſes; in regard of the heat of boyling concupiſcence, very hot-houſes; and as the Prophet ſpeakes, like *a bakers Oven.* Nay, and ſince they have beene habitations of the Holy Ghoſt, we

may

may be full sore ashamed to consider the want of watchfulnesse, puritie heavenly mindednesse, &c. which ought to have attended such a glorious and most blessed guest; yet, which is more, the assaults and offers of lust, passion, impertinent vagaries, and many loathsome intrusions of most unworthy thoughts.

All our affections have beene most notorious and stirring Agents for the Devill. Every one transported in every thing, with an impetuous rage, the wrong way.

Our sorrow, which should wholy and alone have bin spent upon sinne, and seasonably, hath beene most unworthily mispent upon earthly losses, about things of this life, and when we have beene crossed in our sensuall desires and expectations, which are no fit matter or motives for mourning: for sorrow in a right sence, and true estimate, hath little or no use any where else, save in humiliation for sinne. Grieve we never so much for losse of friends, goods, children, good name, &c. Wee are never better, but onely thereby encrease and multiply our griefe, and adde more bitternesse and curting to the crosse; but sorrow for sin shakes and batters it into peeces and brings comfort unto the Conscience.

Nay whereas since conversion, that commandement lies upon us, *Rejoyce evermore.* 1 *Thes.* 5. 16. Wee have very basely suffered our hearts to be unnecessarily dejected with false feares, distrusts.

Our joy should have beene in Jehovah, blessed for ever, in his name, his word, his workes, his waies, that *one necessarie thing*. It should have beene exercised

See *Chrysost.* excellently to this purpose, *Ad popul. Antioch. Hom.* 5.

Hab. 3. 18.

exercised upon everlasting heavenly objects, which should have kept in continuall life, and enlarged it a length to that which is unspeakable and glorious. The matter of it, should have beene; 1 God through our Lord Jesus Christ, *Rom.* 5.11. 2 Our owne salvation, *Luke* 10.20. 3 The prosperitie of the Church, *Isa.* 66.10. 4 The sufferings with Christ *Matth.* 5.11,12. 1 *Pet.* 4.13. *Isa.* 1.2. 5 All the gifts of God, *Deut.* 26.11. &c. But in all our sinfull and sensuall time, it was unhappily spent upon froth, folly, and filth; at the best, upon corne, and wine and oyle, things fading and transitorie; so that in the heat, and height of it, wee might truly have said of it, as *Salomon* of laughter; *It is mad.* For such joy in such things, is fitly compared to a candle, which in burning consumeth that same which nourisheth it, till at length both of them die together, and the light end in darknesse and a stinking snuffe. It is just so with carnall joy, which consumeth by degrees those same things which nourish it, as outward substance and strength of body, and then being consumed it selfe, expires in extremest anguish and horrour. Nay since wee have beene happilie translated into Gods marvellous light, and it turned the right way, wee have sinned in suffering it to be damp't upon the approach of any little trouble, temptation, triall, &c, or slighter occasions, and in not exercising and inlarging it with more exaltation, sweetnesse and refreshing, about the things of God, and assurance of our owne salvation, &c.

Eccles. 2.2.

Our love which should have warmed our hearts with

with an holy flame and affectionate fervencie towards God, who of his owne free mercie hath sealed unto us by the blood of his sonne all the prerogatives of the Saints upon earth, and the blessed inheritance of the most glorious and everlasting kingdome of heaven; A sence of which extraordinarie goodnesse should make us to prefer his glory before any worldly good, the sweetnesse of life, or salvation of soule: but in our wicked dayes was wholy imployed in providing sensually for our selves. Selfe-love so reignes in every unregenerate man, that, whatsoever he may pretend, or protest to the contrarie, he loves no body, nothing but himselfe; his love of all other men, all other things, is onely in reference to himselfe, and made serviceable to his chiefe carnall contentment. And even since by the mighty worke of Christs spirit, we have in some measure denied our selves, and set out love aright, we cannot without a great deale of griefe and shame, think upon the faintnesse, inconstancy and coldnesse of it, towards our God, his Christ, his word, workes, creatures, Sacraments, Sabbaths ministers, services, children, presence, corrections, comming, &c.

Our hatred which all and onely should have bin spent upon sin, hath beene pestilently bent against the best and blessedest things in the world, even against holinesse it selfe, as though it were hypocrisie; against profession of the Gospell, and godlinesse, as though it were a sect; against Gods faithfull ministers, as though they were the troublers of the estate, messengers of evill things, our enemies. *Act.28.22.*

See

1 Kin. 18. 17. and 22. 8. Gal. 4. 16. Psa. 50. 17. Pro. 1. 29. 1 Cor. 1. 18.

Iob. 3. 20.

See 1 *King.* 18 17. and 22 8. *Gal.* 4. 16. Against reformation, instruction, knowledge; *Psa.* 50, 17. *Pro.* 1. 29. Against powerfull preaching the word, as though it were foolishnesse; 1 *Cor.* 1. 18. Against the Lord himselfe; according to that of our Saviour, *Hee that doth evill hateth the light.* The evill conscience of the wicked abhorreth the Lord, wishing, that either hee were not at all, or else that he were like them; Against good men, even for that good and grace, which was in them, and that implacably, as *Cain* hated *Abel*, onely because his workes were good; and *Davids* enemies hated him because he followed goodnesse.

* *Qui odium in corde portat, secundus diabolus est. Ad fratres in eremo Ser. 28.*

And thus did wee become incarnate Devills, second Devills, as * *Austin* speakes, *Hee that bearer hatred in his heart is a second Devill*, inferiour onely to Sathan, (saith a great Divine) in two respects.

1 For whereas Sathan being now very neere six thousand yeeres old, hath the subtiltie of his nature (wherein also he doth exceed man) helped by long experience to doe wickedly; man being of shorter continuance cannot equall him.

2 Againe, Man is clogged with a body, which is a great impediment to the acting and accomplishment of that which his spirit conceiveth: It being farre otherwise, with the actions of the bodie, which require the circumstances of place, and persons, &c. than with the conceptions of the mind, which without any such thing are produced and perfected.

Otherwise if the wickednesse of mans heart break out,

out, as it is conceived, if every hateſull thought breake out into murther, and every uncleane luſt into a carnall act; oh what a world of wickednesse would then be diſcovered in man? what a hell ſhould we have upon earth? Then would it be manifeſt, that man for ſimilitude of natures, were but an incarnate Devill; *Secundus Diabolus*, as *Auſtin* ſaid.

Our conſciences which ſhould have beene Regiſters and remembrancers unto us of many heavenly thoughts, gracious ſpeeches, godly actions, good deeds, ſanctified Sabbaths, holy prayers, divine meditations, chriſtian conferences, dayes of humiliation, righteous dealing with our brethren, compaſſionate contributions to the neceſſities of the Saints, workes of juſtice, mercie and truth, a ſincere reſpect to all Gods commandements, a carefull performance of all ſpirituall duties, a conſcionable partaking of all Gods ordinances, a ſeaſonable exerciſe of every grace, hatred of all falſe wayes, and heartie and invincible love unto God, and all things that he loves, &c. In ſtead of ſuch comfortable proviſion againſt the evill day, naturally wee hoard up in them, ſcourges, ſtings and ſcorpions, infinite matter of unſpeakable horrour; I meane, conſciouſneſſe of many villanies, vanities, vile courſes; of lies, oaths, blaſphemies, adulteries, whoredomes, varietie of ſtrange faſhions, gamings, revellings, drunken matches, good-fellow-meetings, riotous exceſſes, uſuries, falſhoods, hypocriſies, filthy jeſts, much idle talke, ſlanderous tales, ſcoffes, railings, oppoſitions to the holy way, &c. Now all theſe,

except by timely repentance we confesse and forsake them, lurke in the meane time in the bosome of our guiltie consciences, like so many sleeping Lions and Giants refreshing with wine, gathering a great deale of hellish poison and power, that hereafter they may sting with everlasting horror and endlesse torment.

Pro.28.13.

3 By a diligent revising and perusall of our whole life; Our two Catalogues of sinne, I meane of our unregenerate time, and since our conversion: 1 All the Abominations of the dayes of our vanity. 2 Our failings in our translation from darknesse to light. 3 Our relapses, falls and frailties since.

1 For the first.

To prepare our hearts with quickning matter for much penitent remorse and sound humiliation; Let us take notice of, and to heart,

Sins before conversion.

1 Our omissions in that graceless time, which were as large as the duties injoyned in Gods blessed lawes. Now what grievous amazements may it breed in a truly penitent heart, to thinke seriously, that for all the time of our unregeneration, which perhaps was twenty or thirty yeares, having so great and good a God in heaven, at whose finding, wee were all that while, for everie bit of bread wee put into our mouthes, for everie draught of aire, much more for many and many other more excellent favours; yet for all this, for all that time, wee should doe him no service at all, neither performe any dutie unto him, or but so, that it was abominable in his sight, of all those which hee required in his blessed booke; and wee did infinitely owe,

being

being his creatures, and bound unto him beſides by infinite obligations for innumerable mercies every moment, if we did rightly conſider our dangers, and deſert therein.

For inſtance: Wee may now feele and acknowledge by the preſent ſweetnes, neceſſitie and preciouſnes of the ſpirit of praier, what an horrible neglect & wretched omiſſion it was of ſo long time, not to offer up any one acceptable Sacrifice in that kind to him who is ſtiled by an excellency, *The hearer of prayers*. We dare not now for our hearts paſſe one day, without prayer in private, twice at the leaſt. 2 With our families in like manner. 3 Beſides, with our yoke-fellowes, if wee live in that eſtate. 4 And ejaculations, as occaſions are offered: what a villanous impietie was it then, to be all that while, meer ſtrangers to God in this point, & to the throne of his grace, utterly prayerleſſe, or plaine Phariſes? *Pſal. 65. 2.*

Wee may conceive by our now high eſteeming, and full dearly loving the Lords day, by that ſweet communion wee have at ſuch times with his holy Majeſtie, and Jeſus Chriſt, through the ſecret and ſacred working of the bleſſed ſpirit, and exerciſe of faith upon our ſoules in the ordinances, what accurſed caitiffes wee were all the while, and what an horrible ſinne it was, to have continued wilfull, obſtinate and ſcornfull ſtrangers to every duty of ſuch heavenly daies, ſo many yeares together; nay, to have deſperately prophaned them all, by notorioufneſſe, workes of our calling, paſtimes, idleneſſe, phariſaicall formes at the leaſt, nay, to have holden and hugged them as the onely daies of our carnall

ease, sensuall delight, joviall meetings, and Satans extraordinary service.

Goe on thus and aggravate all other omissions; omission of duties of charitie, kindnesse, and love to the brethren of Christ, without any moe sins, justly merits that dreadfull doome, *Mat.* 25.41. and is able of it selfe to damne thee for ever. See *Mat.* 25.

2 All our actuall sinnes committed in thought, word, or deed: seriously and sensibly searching out with an impartiall, eager pursuit, their hainousnes and number.

And in this penitent survey,

1 Let us consider, which way the current of our thoughts have been principally carried, and wherein they have been chiefly spent; whether upon lust, the world, ambition, revenge, Atheisme, pride, pleasures, hypocrisie, &c. in malice, envy, hatred of the holy way; in speculative wantonnesse, contemplative adulteries, and other such dunghill filth, &c.

Wherein principally our words have beene wickedly wasted: in lying, swearing, slandering, filthy talking, jesting, scoffing at religion, disgracing good men, jesting out of Scriptures, &c.

Ephes. 5. 4.

What sinfull courses wee have followed most, drunkennesse, whoredome, gaming, usury, Sabbath-breaking, good-fellowship, wrong-doing, revellings, &c.

Gal. 5. 21.

Thus let us marke, wherein wee have had our hearts, tongues and hands deepest in hell, and done Satan the most service, that wee may mourne proportionably

portionably and fortifie our ſelves for the time to come, with anſwerable watchfulneſſe and induſtry.

2 Let us divide that darke and damned time into his portions and periods, according to the ſeverall places, conditions and callings, wherein we have paſſed it. So much time ſpent at home in our fathers houſe; ſo much in ſervice or apprentiſhip; ſo much at ſchoole, ſo much at univerſitie; ſo much at the Innes of Court, ſo much in the Countrie, ſo much in ſingle life, ſo much in the marriage ſtate; ſo much privately, ſo much in this or that office, and publike imploiment: ſo much in this towne or pariſh, ſo much in that: and let us well weigh withall, the ſeverall luſts, corruptions, vices, pollutions, and ſinfull pleaſures, to which we were moſt given, in thoſe diſtinct places, times, callings, and conditions of life; that ſo we may proceed in better order to breake our hearts before God for them.

3 Let us begin with the firſt actuall ſinne, to which our now awakened, quickned, ſanctified memorie, and the ſpirit of repentance can poſſibly inlighten and lead us; nay, and to helpe us herein, let us both take from our mothers or nurſes, what they can report unto us of that time, wherein wee cannot remember our ſelves to have lived: and alſo conjecture and collect from the froward behaviour of other infants, which we now obſerve, how untoward our owne carriage was at that age.

3 All the circumſtances of our old ſinnes, to aggravate and make them as odious and loathſome in our eyes as wee can poſſibly, for a more through humbling of our ſoules.

[a] See *Auſtin confeſſ. lib.* 1. 19. Heare *Auſtin* ſpeaking to this purpoſe: *Hinc etiam dolet quis non vixiſſe non omnino; deplorat in iis tenellis, quam me agerem in vobis infantibus conſpexi, &c. Quis largitor, &c. quis ubertim, &c. Auſt. Confeſſ. lib.* 1. *cap.* 7.

See for this purpose how *Austin* amplified the circumstances of his. See *Austins confess. lib. 1. cap. 13. pag. 100, 101. lib. 3. cap. 1. pag. 116, 117.* Especially *lib. 2. cap. 4. pag. 111.* Where he thus, and by these circumstances aggravates his robbing an Orchyard in his younger yeares.

1 He had not onely the law of God, but also the law of nature against him.

2 He was transported with a fierce will to it.

3 He was compelled unto it, not with any want, or need, but even out of a disdaine of righteous dealing, and surfet of sin.

4 Hee stole that of which he had abundance and much better himselfe.

5 Neither did hee desire to enjoy the thing hee stole, but that he might say, hee stole it, and broke such an Orchyard.

6 Hee was accompanied with a number of notorious fellowes, and sonnes of Belial.

7 They went with a purpose to shake it wholly, (for it was a Peare tree) and carry all away.

8 They broke the Orchyard about midnight, having continued so long in folly, luxurie, and vanity.

9 They carried away great burdens.

10 When they came home, they had no such desire to eat them, but cast them to the swine.

Which so heated and melted his heart, that hee breakes out into a passionate indignation against himselfe; *Behold my heart, Oh my God, behold my heart, which thou hast pitied in the lowest hell.*

So suppose in thy time of darkenesse, thou wast

Aust. Conf. lib. 2. cap. 4 pag. 111. Et lex scripta in cordibus hominum

Et volui, & feci.

Non egestate, aut penuria, sed fastidio justitiæ, & sæcina iniquitatis.

Quod mihi abundabat, & multo melius.

Nec eare volebam frui &c. sed ipso furto & peccato.

Nequissimi adolescentuli pervenimus.

Ad hanc exercendam & asportandam.

Nocte intempesta.

Quousque ludum de pestilentia more in arena produxeramus.

Abstulimus inde onera ingentia.

Ecce cor meum, Deus meus, ecce cor meum, quod miseratus es in imo Abyssi.

The aggravations of Drunkennesse.

a drunkard, weigh well then, besides the beastly sinne of drunkennesse it selfe, such circumstances as these;

1 How thou grievedst thy parents and friends, or wife and children, if thou livedst in that estate. 2 How thou mispent thy pretious time in alehouses, the nurseries of the Devill, for one moment whereof, any damned soule in hell would give ten thousand worlds, if it were possible to repent in. 3 How thou metteſt there a company of Belials, thy *brethren in iniquitie*, and madeſt them every time, so much as in thee lay, much more the children of hell than they were before. 4 How unnecessarily and wickedly thou didſt waste Gods good creatures, for which many thousands were readie to starve. 5 How thou filledst thy body with matter of rheumes, rednesse of eyes, dropsies, and other deadly diseases. 6 How thou didſt cursedly cast away that money, by which thou mightest have maintained thy familie, provided for thy children, and releeved the poore. 7 How before you parted, thou becameſt starke drunke, and so put thy selfe out of the ranke of mankind by turning beast. 8 How all the while you swore, blasphemed Gods name, filthily railed upon good men, &c. perhaps swaggered, roared, and played the Bedlams. 9 How at parting, you appointed some other good fellow-meetings, and new matches for more drunken mirth. 10 How going home late through the streets, thou wast a laughing stocke to children, a spectacle of extremest miserie, madnesse, and shame to all but drunkards.

11 How, when thou camest into thy house, thou filledst the hearts and eyes of thy family with griefe and terres, to see thee come home so like a beast and Belial amongst them. 12 That when towards bed time thou shouldest have prostrated thy selfe amids thy people, to have offered up an evening sacrifice of prayers and praise to the throne of grace, thou laidst all along like a filthy hog, wallowing in thine owne vomit, offering up thy body and soule a cursed sacrifice to the Devill, most acceptable to his hellish greedinesse of devouring and damning soules. 13 How afterward, if there was any honest officer in the towne, thou wast indited for a common drunkard, and so branded for a drunken beast in the face of the whole country, &c.

If thou hast beene a swearer; aggravate that sin, and say; I had no temptation to it, no credit, no profit to entice me, &c.

Or it may bee in the daies of thy vileness and vanitie, thou wast an uncleane person, a filthy fornicator; aggravate then that abhominable sinne, by such circumstances as these. See *D. 4. treat. pa. 138. & seq. 1 Cor. 6. 13.*

4 To how many we have beene not only wolves to undoe them, so much as in us lay, in their outward estate, but even very Devils to draw them to hell, and hold them fast in a damned estate; and so in some measure have beene bloody murderers of other mens soules, for so farre as we have beene a meanes to make others to sinne, so far, so much, as in us lies, have wee made away their soules and damned them for ever.

5 How many wayes wee have beene guiltie of, and accaſſarie to other mens ſinnes: whether 1 By commending, as *David* did *Ioab*; or 2 By commending; 3 By conſenting; 4 By companying; 5 By conniving; 6 By counſelling; 7 By defending; 8 By incouraging; 9 By provoking; or 10 By participating with others in their wickednesse.

Alſted. Theol. caſ. p. 21. Down. preface to the Command. Powell upon Rom. 1. v. 32. pa. 257.

6 Let us ſpend much time and many teares in peruſing, and preſſing upon our conſciences, the infinite impudencies, inſolencies, outrages, exceſſes, and tyrannies of our boſome ſinne. For that reigned and raged in us farre more than any of the reſt. It was the Devils Viceroy, to keepe in a damned captivitie and ſlaverie all the faculties of the ſoule, all the thoughts of the heart, the heat of our affections, the ſtrength of our wit, the whole current of all our courſes, for his more notorious ſervice, by a deſperate wallowing in the ſenſuall pleaſures thereof. I know not, whether this ſometimes by reaſon of its vile nature, univerſall domineering, furious inticements, affected variety, giving life and motion to a world of wicked meanes, waies, and circumſtances about it, may not hold ſcale againſt all our other ſinnes. And therefore we have more need of ſtricteſt examination to diſcover it, of more brokenneſſe of heart to lament it, of Chriſts deareſt and warmeſt blood to pardon it, of the holy ſpirits mightieſt worke to mortifie it.

2 For the ſecond, that is, the peruſall and diligent reviſing of our failings in our tranſlation from darkneſſe to light; I. tus call to mind and conſider,

Failings in converſion.

1 Our lothneſſe to leave Satans ſervice, and to ſubmit

houſe-hould

ſubmit to the ſcepter of Chriſt; our extreme cruelty, even to our owne poore immortall ſoules, in withſtanding, ſo much as in us lay, the very work of grace, and our ever-laſting good, the miniſtery, men, holy motions, and all other meanes, ſet on foot and ſanctified by Gods ſpirit, to lead us out of hell, into the glorious libertie of the Saints: our liſtening, even when Chriſt called, and heaven was to be had, to the Syren-ſongs, ſubtill ſuggeſtions and cries of the world, our owne corruptions, the Devill and our old companions, &c.

2 The great diſproportion betweene the notorious wickednesse of our former life, and the extreme weaknesse of anſwerable bewayling it: betweene the number of our ſinnes, and fewneſſe of our teares; the hainouſneſſe of our rebellions, and little meaſure of our humiliation. And what a freſh ſpring of new penitent ſorrow may this create in the heart, to conſider that we have been farre greater ſinners than ſome others, whom we have obſerved, yet have paſſed through the pangs of the new-birth with far leſſe trouble of mind, wound of conſcience and remarkable ſorrow, than they: but ordinary remorſe and taking on, in our converſion, after an extraordinarie ſinfull life, ſhould make us walke more humbly afterward, all the dayes of our life. Want of intention of mourning for ſin at our firſt turning unto God, ſhould quicken us continually and with extraordinary care to recompence it, with extenſion of the ſame unto our ending houre.

3 All the diſhonours offered to the free grace of God, his ſweet name, Exod. 34. 6. Chriſts invaluable blood-ſhed,

blood-shed; all the blessed promises in Gods book. Of which, that we may bee sensible and conceive aright, take notice of these two things:

1 As Satan is infinitely industrious to keepe our hearts resolutely stubborne and unstirred against the might and piercing of the most powerfull Ministerie; and when hee perceives it once to begin to worke upon them, raises all possible opposition against their yeelding, and the Devill is such a hinderer against true sorrow for sinne wrought by the word, that the most part know not what it meanes; for he well knowes, that if once a poore soule bruised with the burden of sinne and weight of Gods wrath into teares of godly sorrow, and penitent softnesse, flie into the bosome of Christ Jesus bleeding upon the Crosse, and as it ought and is bound, in his name to seize upon with the hand of faith, and to grasp with all holy greedinesse, as his owne, all the promises of life in Gods blessed book; I say that then, this very act *ipso facto*, as they say, deprives him of all right and interest unto it for ever. And therefore he labours might and maine to keep it all, and as long as hee can from mourning for sinne. Whence spring our first sinnes in this second survey, see a little before; at first our loathnesse to leave Satans service, and so when Gods mercifull violence hath once conquered them, and they begin to melt kindlily, and sincerely to abhor all sinne, so that we have a seasonable calling to lay hold upon Christ; Oh, then he labours might and maine with all restlesse cruelnie and malice to keepe our consciences continually upon the racke; when

godly

godly sorrow is once on foot in an afflicted soule, (so endlesly and on every side are wee prest with the policies of hell) it is sometimes too forward to feed upon teares still, and too wilfull in refusing to bee comforted; when the floud-gates of remorsefull teares are once opened, they should run for ever, if hee might have his will, with bitternesse and bleeding, into the gulfe of horrour and despaire, without refreshing or wiping away: and in this case, what adoe is there, and what a hard matter is it to be perswaded of Gods mercy, and to applie the promises? Oh, what adoe there is to draw the hand of his weak faith, to claspe fast hold about the bleeding body of his crucified Lord, and rest in the mercifull bosome of Gods eternall love, as in a rocke of eternitie! *His labor, hoc opus est.* Here the Devill interposes with all his cruell policie and cursed contradiction. He then objects and urgeth to the utmost the hainousnesse of our sinnes, and fiercenesse of Gods wrath, which he utterly concealed before, the littlenesse of our sorrow, our unworthinesse to meddle with any promise, &c. For he knowes that such application of mercy is seasonable and sound, and if it succeed, hee loses a soule for ever. Wee that visit houses of mourning, find the truth of this point many times upon beds of death. See how *David*, a man after Gods owne heart, was pittifully plunged in this very perplexitie, *Psal.* 31. 2. and 77. 7. and 116. 11. Nay, see how Christ himselfe was troubled, *Mat.* 27. 46.

Psal. 77. 2.

Secondly, we must know, that when a man is once sincerely humbled under Gods mighty hand with sight of sin & sense of divine wrath, so that all his sins lie

lie as an heavy burden upon his heart, whereupon hee thirſts for Chriſts blood, farre more eagerly, than the tired Hart for the rivers of water, prizing it before the pleaſures, wealth and glorie of the whole world, and is as well willing to take upon him his ſweet and eaſie yoke, for to pleaſe him in new obedience, as to partake of the merit of his paſſion, for the pardon of his ſinne: Or in a word and ſhortlier thus; Though thou comeſt freſhly out of an hell of hainous ſinnes, and hitherto haſt neither thought, or ſpoke, or done any thing, but abominably, yet if now with true remorſe thou groaneſt under them all, as an heavie burden, and longeſt ſincerely for the Lord Jeſus, and newneſſe of life, thou art bound *ipſo facto*, as they ſay, immediately after that act, and unfained reſolution of thy ſoule, to take Chriſt himſelfe, and all the promiſes of life, as thine owne for ever. All delayes, demurs, exceptions, pretexts, ſtanding out, ſcruples, to the contrarie, are diſhonourable to Gods mercies, diſparagement to the promiſes, and derogatory to the truth and tender-heartedneſſe of Jeſus Chriſt. I take the ground for what I ſay, from that ſweet invitation, *Matth.* 11.28. Aſſoone as we are poore in ſpirit, wee are preſently bleſſed, *Matth.* 5.3.

See *Wards* Life of faith, *Cap.* 5.

Which things being ſo, let us take notice, that all that ſpace and diſtance of time, wherein our owne diſtruſtfull hearts, Sathans malicious cruelty, unneceſſary ſcruples, lothneſſe to beleeve the Prophets, naturall pride, (for it was no better) &c. kept us from laying hold upon Chriſt, as our owne,

after

after we truly felt our ſinnes to lie ſo heavie upon our hearts, that they were wearie of them all, and longed ſincerely after the blood and holineſſe of Chriſt, I ſay, all that time is to be lamented; for ſins wee were not then ſo ſenſible of, or have taken to heart and laboured to reforme in times of temptation, and trouble of mind, ſince; they are ſuch as theſe.

1 Our ſinfull unmannerlineſſe towards Chriſt, not to come when hee called us, *Matth.* 11. 28. It is pride and high pride, ſaith a worthy Divine, not to come when thou art called. It is rudeneſſe, and not good manners, not to doe as thou art bidden to doe. It were a ſinfull diſobedience in any ſubject in this land, though never ſo ragged and tatter'd, not to come unto the King, if it pleaſed him earneſtly to call upon him.

See *Muſcul. in Ioban. pag.* 544.

2 Our ſawcy preſcribing unto him, upon what termes he ſhould take us. *Hoe* (ſaith hee) *every one that thirſteth, come yee to the waters.——Come ye, buy and eat, yea come, buy wine and milke without money and without price. No, ſay we, we will either bring ſomething in our hand, or wee will none.*

Iſa. 55. 1.

3 Our undervaluing the invaluable worth of his precious blood, as though our ſinnes had exceeded the price that hath beene paid for them. Whereas it is called, The blood of God, *Act.* 20. 28. And therefore there is no want in it to waſh away any ſinne and for ever.

4 Our offering diſparagement to all the promiſes in Gods bleſſed booke; Every one whereof did then ſweetly and upon good ground invite us to reſt

reſt upon them, as a ſure word of God, for everlaſting reſt and ſafetie. But we giving too much way to the Devils lies, and diſtruſtfull fearfulneſſe of our owne untoward hearts, did unhappily keepe off and retire, as though they had beene too weake to ſuſtaine and ſupport our now trembling ſoules, eſpecially loaden with ſo many hainous ſinnes; whereby, how great indignitie was offered to ſuch precious promiſes and places as theſe: *Iſa.* 1.18. *Ezech.* 36.25. *Iſa.* 55.7.8,9. and 57.15? Eſpecially ſo ſtrongly back't by God himſelfe. See *Ezech.* 33.11.* *As I live, ſaith the Lord God, I dve not deſire the death of a ſinner, &c. He ſweares by his owne life, that is, by the eternall eſſence of his deitie, by his omnipotency and divine majeſtie and nature. As if he ſhould ſay; As ſure and unmoveable as this is, that I live and that I am the true, eternall, living & omnipotent God, with ſuch an infallib'e & irrefragable argument of verity is this promiſe backed. Rev.* 21.6.

Conſider that place alſo, * *Heb.* 6.17,18. Wee have not onely his promiſe, but alſo his oath, upon purpoſe that we might have ſtrong conſolation; and what is ſaid in the forecited place belongs to all the * faithfull, *the heires of the promiſe, ver.* 17.

5 Our diſhonouring 1 His free love. See *Hoſ.* 14.4. *Ier.* 31.3. *Ezek.* 16. *Deut.* 7.7,8. *Rom.* 9.11, 12,13. *Joh.* 3.16. *Joſh.* 24.2,3. *Epheſ.* 1.5. If God would not give us Chriſt without ſome matter, and motives in us, without ſomething done by our ſelves firſt, it were ſomething to ſtand out in ſuch a caſe. But he gives him moſt freely without any reſpect or expectation at all of any work or worth on the place. * *Hic & fideles includit. Chryſoſt in totum.* See *Greenh.* pag. 9. & 33.

* *Vivo ego, dixit Dominus Iehova, nolo mortem impii &c. Iurat per vitam ſuam, i.e. Deitatis ſuæ æternam eſſentiam, omnipotentiam, & divinam Majeſtatem ac naturam: quod Quam certum & immotum hoc eſt quod vivam ego & ſim verus, æternus, vivus & omnipotens Deus, tam infallibili, tamque irrefragabili certitudinis argumento nititur hac promiſſio.* See *Byfeild.* pa. 288. *&c.*

* *Non opus erat jurejurando Dei; juravit tamen misericorditer ex abundanti, ut immutabilitatem conſilii ſui doceret rebus infallibilibus, promiſſione, vide & jurejurando confirmaret. In quo ſane fuit mirabilis &c.* See *Paſtum* up.

our part: onely there must bee a prediſpoſition in the party to take Chriſt, a preparation to beleeve; legall dejection, ſight, ſenſe and burden of ſinne; we muſt bee truly wounded, ſenſible of the Devils yoke, feele our ſelves in priſon, &c. wee muſt prize and thirſt for him, more than the whole world. A man will not ſeeke for eaſe before he feele his burden; for a plaſter before hee be wounded; for heavenly riches, before he bee ſenſible of his ſpirituall beggery; for inlargement and pardon, before he find himſelfe in priſon, &c. Now we cannot deny, but we did know and feele our ſelves in this caſe, when wee ſo retired and ſtood off from taking Chriſt; which aggravates the ſinne of that time. For that was all that God required, and nothing in us at all, but ſenſibleneſſe of our owne nothingneſſe. He never did or ever will ſell his Son unto any Phariſee, or any that will needs bee ſomething in himſelfe; hee ever did and ever will give him freely to every poore ſoule that is vile in his owne eyes, truly burdened with all ſinne, and is willing to take him as a Saviour and a Lord. A full hand can hold nothing; either it muſt bee emptie, or wee cannot receive Chriſt. Firſt thirſt, and then buy without money, and without price, *Iſa.* 55. 1.

See *Luk.* 18. 18.

Heare how ſweetly *Chryſoſt.* ſets out the admirable and adored frankneſſe of his divine bountie. * *whether thou wilt* (ſaith he) *be trimmed with my ornaments, or bee armed with my weapons, or bee induced with my garments, or bee delighted with my dainties, or goe my journey, or come into the Citie, whereof I my ſelfe am the wrokman and builder, or elſe build a houſe in*

* *Sive meo voluerit expoliri ornatu, ſive armis meis armari, ſive mea indui veſtimenta, ſive dapibus meis delitiari, ſive iter meum peragere, ſive in civitatem pervenire, cujus Artifex & Conditor ipſe ſum, ſive intra domum meam do-*

my

my Countrie; thou mayeſt ſo doe all theſe things, that I will not only exact no reward of all theſe things from thee, but I my ſelfe will bee much indebted to thee, ſo that thou doeſt not diſdaine to uſe my things. What poſſibly can be found equall to this bountie?

mum adificare: ita hæc omnia facere potes, ut non modo nullam abs te harum rerum omnium mercedem exigam, ſed ipſe tibi magnæ velim eſſe mercedis debitor, dummodo uti rebus meis non abomineris. Quid huic liberalitati æquale unquã inveniri poteſt? In cap. Matth. 24. Hom. 77.

If God then was ſo infinitly good, to offer his Son ſo freely, and wee ſo fitted to receive him, by ſenſiblenes of our own ſpirituall miſerie, thirſting for his blood, reſolving for his ſervice ever after, &c. How cruelly fooliſh, and unmannerly ſinfull were wee, that would needs ſtand off ſo long from taking Chriſt, and ſuffer our poor trembling ſoules to ſtand upon the racke? Sith our gaine was nothing in the mean time, but 1 Gods diſhonour. 2 Our owne unneceſſary torture. 3 Gratification of Satans malicious crueltie.

Ob. 1 But had it not been fit for me, mayeſt thou ſay, firſt to have done ſome good workes, to have amended my life, to have had experience of the change of my converſion, &c. before I ſhould preſume to take Jeſus Chriſt, and lay hold upon the promiſes?

Anſw. Thou muſt firſt be alive before thou canſt [a] worke. Thou muſt have ſpirituall life inſpired before thou canſt walke. Now ſpirituall life is onely then, and never before, or by any other meanes, brought unto our ſoules, but when they being truly humbled under the heavy burden of all ſinne, and longing for Chriſt, take him as a Saviour and a Lord. Which being thus once infuſed, it begets reformation, ſpirituall abilitie to work and walk graciouſly, an univerſall new obedience, &c. Did Chriſt (as

[a] As for thy doings, thou muſt have that power from God after thy beleeving; therfore beleeve firſt, *Rogers of Bedham, pag. 148. See Culverwell, pag. 222.*

a worthy Divine ſaith well) indent with *Zacheus* for reſtitution and almes? or *Paul* bid the Jaylour firſt repent, become a new man, and then beleeve? No, they knew, that the one would voluntarily, neceſſarily, together and immediately follow, or rather accompany the other. Herein was thy fault and folly; Thou thoughteſt thou ſhouldeſt not bee welcome, unleſſe thou cameſt with thy coſt. Thou wouldeſt not accept of a pardon, except thou mighteſt pay for it; thou wouldeſt needs goe the old and naturall way to worke; What ſhall I doe to inherit everlaſting life? whereas God ever gives his ſonne freely, and bids thee come and buy without money and without price, or elſe hee ſaith, Thou and thy money periſh.

Ob. 2 But might it not be preſumption in mee, having no good thing in me at all to bring with me, but comming as it were, freſh out of hell, from a moſt wicked, impure, abominable life, to take Chriſt as mine owne, and all thoſe rich and precious promiſes ſealed with his blood? And might not I juſtly feare, it might prove a dead faith?

Anſw. Take part of the anſwer out of the life of faith, *cap.* 5.

At firſt, it ſhall ſuffice to find and feele a change of the mind, an unfained purpoſe, deſire and reſolution of new univerſall obedience, which is contemporary with faith, though a younger and ſecond brother in order of nature; which where it is, ſuffi-eeth to warrant faith, and to imbolden confidence in the firſt act of converſion. *Zacheus*, the Jallour, and all new Converts had not any more, could have

no

no experience of amendment of life, and yet they relyed upon the word ; *Beleeve, and thou ſhalt bee ſaved.*

It were execrable preſumption for any man, who purpoſeth to goe on in the willing practice, or allowance of any one knowne ſinne, to beleeve that Chriſt is his *righteouſneſſe and ſanctification.* But where all ſinne is a burden, every promiſe, as a world of gold, and the heart ſincere, for a new way, there a man may bee bold. If the taking of Chriſt, that I talke of, bee not attended with an 1 Univerſall repentance for all ſin ; 2 Univerſall ſanctification in every power, and part of body and ſoule ; 3 Univerſall obedience to all Gods lawes ; and other works of grace and fruits of faith, (I meane, all in ſinceritie, perfection is for heaven) I ſay then, the faith was indeed but dead and diſſembled.

Time muſt try that. We who are Gods Miniſters, comfort in ſuch caſes, onely upon ſuppoſition, that the heart and ſpeeches, all the promiſes and proteſtations of the party and patient we deale with, bee ſincere every way.

2 His ſweet name, *Exod.* 34.6,7. wherein is prevented, whatſoever may any waies bee pretended for ſtanding out in this caſe.

3 His glorious attributes ; as,

1 His truth. *Hee that beleeveth, hath ſet to his ſeale that God is true, Ioh.* 3.33. He that is throughly wounded with ſight and ſenſe of his ſins, feeles them all a burden, goes unto Chriſt for eaſe when he is called, takes him for his Saviour and Lord, and thereupon grounds a reſolute, unſhaken, and everlaſting *Iohn* 3. 33.

confidence, that hee is his for ever, puts to his seale that Christ is true; that his precious promise (*Come unto me all ye that labour and are heavie laden, and I will give you rest. Matth.* 11. 28.) is unviolable; whereby Christ Jesus, blessed for ever, is mightily *honoured, and his truth glorified; but he now that retires in this case, and holds off, makes Iesus Christ which is truth it selfe, a liar. *Hee that beleeveth not God hath made him a liar.* 1 *Ioh.* 5. 10. Now what a fearfull indignitie is this against the *God of truth?* We see how miserable mortall men take such an affront, one at the hands of other: for many times for the lie given them, they throw themselves desperately upon the irrecoverable ruine of their lives, states, soules and posteritie by challenging the field and killing each other; which dishonour to the mighty Lord of heaven and earth is the greater, and is much aggravated by the infinite infallibilitie of the promises. Of which see *Byfields* Marrow, *pag* 287. *& seq.*

* See *Rollock. in Iohan. pag.* 181.

2 His mercie. To say nothing of the freenesse of his mercie, which springs onely ont of the riches of his owne infinite bountie, and the good pleasure of his will; of his readinesse to forgive, otherwise the death of Christ should bee of none effect, the blood of Christ shed in vaine, Christ should loose the greatest worke that ever was done; of his delight in mercie. *Mich.* 7. 18. Now looke what a mans delight is, hee will never bee wearie of; but what he doth against his delight, hee is not apt unto it. When God is angry, it is but by accident, upon occasion, when he is provoked. A Bee gives

Ephes. 1. 5.

honey

honey naturally, never ſtings, but provoked. Gods delight is to ſhew mercy, his anger is onely exerciſed, when provoked to it. Though mercy bee a qualitie in us, yet it is a nature in God. Now what is naturall, we doe willingly, and unweariedly: as the eye is not weary with ſeeing, nor the eare with hearing, &c. I ſay, to ſay nothing of theſe, this one conſideration may convince us of extreme folly in refuſing mercy in ſuch a caſe, for all the hainouſnes and number of our ſinnes: to wit, that no ſinnes either for number, or notoriouſneſſe in a truly broken heart, can make ſo much reſiſtance to Gods infinite mercies, as the leaſt [a] ſparke of fire, to the whole ſea. Nay, as infinitely leſſe, as an infinite thing exceeds a finite; betweene which there is no proportion.

3 His power. For wee may remember, that wee were then ready to reaſon thus within our ſelves: Alas, my poor heart is as dark as the very middle hell, much harder than a rocke of Adamant, as cold and dead as the ſenſleſſe center of the earth, as uncomfortable and reſtleſſe, as deſperation it ſelfe, &c. It is more than infinitely impoſſible, that ever ſuch a darke, hard, dead and comfortleſſe thing, ſhould ever be inlightened, ſoftened, quickned, or eſtabliſhed with joy, &c. But marke how herein wee unadviſedly undervalued, and unworthily ſet bounds to the unlimited power of God, and did not imitate *Abraham* the father of the faithfull in beleeving, *Rom.* 4. 21.

We might have compared theſe two things together; *The making of the ſeven ſtarres, and Orion, and*

[a] *Cogita ſcintillam ſi in mare ceciderit, non poterit ſtare aut apparere? Quantum ſcintilla ad mare ſe habet tantum hominis malitia ad Dei in clementiam, pietatemque, imò verò non tantum modo, Sed et longe ſupra. Namet pelagus, tametſi magnum ſit, menſuram recipit: Dei verò clemencia, et pietas, menſuram not habet. Hæc dicam, non quo vos deſidiores, ſed promptiores reddam. Chryſoſt. Tom. 5. De panit. Col. 46.*

turning the ſhadow of death into the morning: and the infuſing of heavenly light into our ſoules; and thereupon well thinke the ſecond as eaſie as the firſt; and ſo have made a comfortable concluſion for the poſſibilitie. Preſſe for this purpoſe, *Amos* 5. 8.

We might have laid theſe two together; *To bring honey out of the rocke, and oyle out of the flinty rocke*, *Deut.* 32. 13. and the turning of our *ſtony hearts into hearts of fleſh*, *Ezek.* 36. 26. and have acknowledged that they both are equally eaſie to the ſame almighty arme.

Wee might well have conſidered, that it is a far greater worke to make heaven and earth, than to put ſpirituall life into one of our ſoules. And hee upon whom wee depend, made heaven and earth. Preſſe here, *Pſal.* 146. 6.

In ſuch an extremitie of helpleſneſſe and hopeleſneſſe; in that trembling and terror of our hearts, we might have called to mind to our comfort; that he *which eſtabliſhed all the ends of the earth*, *Prov.* 30. 4. and *hath hung that mighty and maſſy body upon nothing*, *Iob* 26. 7. can moſt eaſily ſtay and eſtabliſh the moſt forlorne and forſaken ſoule, even ſinking into the mouth of deſpaire. Hee that ſaid at firſt to the earth, *Stand ſtill upon nothing*, and it never ſtirred ſince the creation, can uphold and recover thine heart in the depth of any ſpirituall miſerie; even when in the bitterneſſe of thy ſpirit, thou crieſt out, *My ſtrength and my hope is periſhed from the Lord*, *Lam.* 3. 18.

4 His juſtice. You know full well, what conceit

ceit wee should hold of that man, who having a debt fully discharged by the suretie, should presse upon the principall for the paiment of the same summe againe. Wee should indeed think him to bee a very cruell hard-hearted and mercilesse man; wee should call him a Turke, a Cut-throat, a Canniball; far fitter to lodge in a den of Tygers, than to live in the societie of men. What a fearfull dishonour then is it to the mercifull and mightie Lord of heaven and earth, to the righteous Judge of all the world, to conceive, that having received full and most exact satisfaction for all our sinnes, by the hearts blood of his deare sonne, should ever require them againe at our hands! Farre bee it then from every one, who would not offer extraordinarie disparagement, even to the justice of God, to entertaine any such thought, especially sith wee have his word, his oath, and the seale of his sonnes blood for securitie. And assuredly wee may build upon it, as upon a rock of eternall truth, when we come unto Christ, wearie of all our sinnes, thirsting sincerely for him, and throwing our selves upon him, as salvation it selfe, resolved to take upon us his sweet and easie yoke for the time to come, he doth presently ease us as hee hath promised, takes off the burden and frees us everlastingly from the guilt and staine, damnation and reigne of all our sinnes. Let us then lament our misconceits in this kind heretofore, and prevent them hereafter: For wee may perhaps bee put unto it againe in time to come, in some strong temptation, desertion, upon bed of death.

See *Chamierus Tom. 3. pag 245. Istius Tom. 4. pag. 309.*

Before I passe out of this point let mee tell you, that as the passage of some out of the kingdome of darkenesse into the state of grace, is with more boisterousnesse, and noise, they lie long under wrath and terrour, and though prepared with legall dejection and extreme thirst, like that of the parched earth, for refreshing showers, or of the hunted Hart for rivers of water; and also graciously invited by Jesus Christ himselfe. *Isa.* 55.1. *Matth.* 11.28. And having a well grounded, strong and seasonable calling to take him for their *wisedome, righteousnesse, sanctification and redemption*; yet they stand off, and so become accessary in some measure, to the sinnes, I have now discovered in that kind. So there are others, who come out of their naturall estate into the kingdome of Christ, more sluggishly and insensibly, not affrighted with such a suddaine tempest of divine indignation, and terrible renting of the heart with horrour, and so lie a long time, sometimes, two, three, or foure yeares, masked, and amazed, as it were, in a doubtfull estate without any such visible and remarkable change, without that varietie of temptations, spirituall pangs, and assaults of despaire, without that care in holy duties, and feare of sinne which many times befalls the former sort.

1 Cor. 1. 30.

Let these amongst other things, consider and lament,

1 That when they saw themselves comming out of hell, and horrible sins from Sathan and his cursed slaverie, they hied no faster, nor made more haste out of that damned, desperate estate.

2 That

2 That when they had Ieſus Chriſt and all the glorious pleaſures of his kingdome ſo ſeaſonably revealed, and freely offered to them, they did not entertaine and imbrace them with more eagerneſſe and joy, quickneſſe, and diſpatch.

4 Fourthly, Let us take notice how infinitely wee have beene wanting in thankfulneſſe, for that moſt mighty, glorious and incomparable work of our converſion, a greater worke than the making of the whole world, and to us farre more, than the glory, riches, and pleaſures of ten thouſand worlds; wherein the bleſſed Trinitie had their hands, with infinite mercie, with infinite merit, with infinite might; A ſerious contemplation of the greatneſſe of the benefit, is able to overwhelme the largeſt capacitie humane, or angelicall, with everlaſting admiration, what? to be freed from every moment of the eternitie of helliſh torments, and to bee enriched to every moment of the everlaſtingneſſe of heavenly joyes; Oh the depth! if all the hearts and tongues of all the men and Angells in heaven and in earth were induſtriouſly ſet on worke to extoll and magnifie this happie change of ours, they would come infinitely ſhort of that which is due and deſerved.

Thus much ſhall ſuffice for the diſcoverie of the abominations of the dayes of our vanitie, and our failings in our tranſlation from darkneſſe to light, to ſuggeſt unto us further matter for our deeper humiliation.

Now ſomewhat muſt bee ſaid of the third and laſt, that is, our relapſes falls, and frailties ſince: this will

will afford us (had wee time to unfold them) most ample matter of humiliation above all the rest.

Now in the review of our relapses, and falls, and frailties, let us first consider the multitudes of them, and then the aggravations of them.

1 The multitudes of them will appeare by these and such like considerations: 1 It will be needfull to consider what sins especially we have beene most inclined unto since our calling (as there are still in the best of Gods children such sinfull inclinations) wee may easily call to minde how our profitable or pleasing sin in former times hath broken in upon us in latter times. 2 Wee may consider what our constitutions have naturally led unto, whether or no some inordinate affection or distempered passion, as carnall sorrowes, carnall feares, carnall joyes, rash and unadvised anger, &c. if we shall observe the dayly stirrings of these, it will adde greatly to the heap of the matter of our humiliation, as our Saviour warned his Disciples, *Joh.* 13.10. he that is washed (i. justified and regenerate) needeth not, save to wash his feet, but is cleane every whit, implying plainly, that the feet of our affections and passions after conversion, had most need to bee washed. 3 Wee are to remember our manifold confessions and dayly prayers and promises made in them, how often we have confessed the same sinnes to God, prayed against them; that argues many relapses and backslidings.

4 We may recount the wandrings and the distractions of our hearts in holy duties, the coldnesse and deadnesse of our prayers, unprofitablenesse under

the

the means of grace, especially our worldly thoughts, idle or earthly talke upon the Lords day, and divers other wayes of uncomfortable mispending at the least some part of it. 5 We may consider how that innumerable sinnes passe by us dayly, that wee take no notice of, which made holy *David* pray and complaine, *Psal.* 19.12. who can understand his errours? Lord cleanse thou mee from my secret faults. All these meditations will bring tidings of the multitudes of our relapses and infirmities.

II For the aggravations of them, they are especially very fearfull, as first, because they are committed against more knowledge than we had in our unregenerate estate by farre, *Luk.* 12. 47. the servant that knew his Lords will, and prepared not himselfe, neither did according to his will, was beaten with many stripes, with farre more stripes than he that knew it not: for (as it followes *ver.* 48.) to whom much is given, of him much shall be required. 2 There is a greater ingratitude and unthankfulnes in all relapses, in neglecting or abusing the good gifts of God, and turning his grace into wantonnes, it is like the sin of the wicked Israelites, *Num.* 14.4. the Lord fed them in the wildernesse with Mannah and Quails from heaven, and water out of the rock, and delivered them out of Ægypt with mighty signes and wonders, yet for them now to desire to returne backe againe into Ægypt, this is wonderfull unthankfulnes, the Lord said that none of them should ever come to Canaan, but should perish in the wildernesse: so it is in some sort with those that are delivered out of the darknesse of spirituall Ægypt,

gypt, and yet will bee hankering againe after the leeks and onions, & flesh-pots of your unregenerate estate, there is marvelous unthankfulnesse in this. 3 There is in these relapses a breach of covenant with God in a hainous manner, when as wee have bound our hearts to their good behaviour (as it were) by our covenant many times renewed, yea, entred into an oath and a curse to keepe the Commandements of the Lord, at the receiving of the Sacrament and in divers cases of extremitie, now by our revolting we breake all such bonds asunder: and besides the transgressing of Gods covenant, we breake our covenant with him, that hee may justly avenge the quarrell of his covenant, as hee hath threatned to doe. 4 There is ever in these sinnes a great grieving of the spirit of God, according to that *Ephes.* 4.30. *grieve not, &c.* alas, if we grieve our Comfortor, where shall we find comfort? 5 There is many times a great wrong that by our fals we doe unto the blessed name of God, his word, religion, & the profession of godlinesse, they make the name of God to be blasphemed, as it was said of the Jews, *Ro.* 2.24. *the name of God is blasphemed among the Gentiles thorow you*: this God is greatly displeased with, as you know the Lord threatned *David* himselfe, 2 *Sa.* 12.13,14. 6 Such backslidings breed great hardnes of heart, besides the disturbing of our peace, as it is with iron that hath beene heated in the fire it grows harder when it is taken out, so it is with an heart that hath beene once heated by the grace of Gods good spirit. 7 In case of relapse if wee have lien long in our backslidings, our condition is the more grievous:

grievous: when a man falls into a sinne and immemediatly rises againe, he may farre more easily recover himselfe, as it is with a candle that is newly put out and smokes still, with a little blast it is easily lighted againe: so it is with the soule that is newly falne into sinne, if hee soone betakes himselfe to humble himselfe before the Lord for it, he shall be more easily restored: so a part, as an arme or a leg that is out of joint, must quickly be set againe; if it bee long disjoynted, it will cause unspeakable torment to set it, and knit the joynts together againe: that was it that made *Davids* repentance so bitter, *Psal.* 51. 8. when hee had lien so long in those two fearfull sinnes of murther and adulterie.

Out of all which I may well draw this corolary and conclusion, that in case of relapse all the durie, of repentance, as examination, contrition, confession, &c. are to bee practised in a greater measure and in a more powerfull manner. 2 *Cor.* 7. 11. the Apostle speaking there of this renewed repentance, saith, *behold, what care is wrought in you, yea, what feare, yea, what indignation!* so that in this case 1 There must be a more strict examination of our hearts and lives, and that especially for our estate to Godward, because that many relapses are such as doe utterly conclude the partie to be a very dog and a swine, 2 *Pet.* 2. 21, 22. Besides, there must bee a more severe judging of our selves, and a greater measure of contrition in this case: as judges use to deale more roughly against malefactors that are twise taken in the same offence: so wee are to bee more strict and severe by farre in our selfe-judging for our backslidings,

dings, ſo in our confeſſion wee muſt bee more particular and free, and large in the aggravating of the circumſtances of theſe kind of ſinnes, and be more earneſt in prayer with God both for the pardoning and healing of theſe maladies; that our latter end bee not worſe than our beginning, yea that we doe not endanger our poore ſoules to the uncleane ſpirit to make a re-entrie into them with ſeven worſe than himſelfe.

This ſhall bee ſufficient for to help and direct us in the firſt dutie in this ſpirituall exerciſe; that is, Examination, to help us to a through-view and ſurvey of our ſinnes and eſtates.

II
The ſecond part of the ſpirituall exercise. How to apprehend Gods wrath againſt ſinne.

Now to help us in the ſecond thing, wherein the ſpirituall exerciſe of faſting conſiſted: to wit, A ſenſe of Gods infinite wrath and moſt holy indignation againſt ſinne: Let us conſider,

1 The ſeveritie of Gods judgements, and puniſhment upon ſin. For which purpoſe looke upon the deſtruction of the Angels, the curſe that fell upon *Adam*, and all his poſteritie, for eating the forbidden apple; the confuſions which came upon the firſt world by the flood, the burning of Sodom with fire and brimſtone from heaven; the fearfull rejection of his owne people, the horrors of a guiltie inraged conſcience, which is an hell upon earth; the everlaſting fire which is prepared for reprobate men and Angels.

2 That no ſatisfaction would ſerve the turne, but the blood of his owne ſonne. Had all the duſt of the earth beene turned into ſilver, and the ſtones into pearles: ſhould the maine and boundleſſe ſea have

have ſtreamed nothing but liquid gold; would the whole world and all the creatures of heaven and earth have offered themſelves to have beene annihilated before his angry face; had all the bleſſed Angels proſtrated themſelves at the foot of their Creator, with one ſtrong united glorious cry: yet in the point of redemption of mankind and expiation of ſinne, not any, nor all of theſe could have done any good at all: nay, if the Son of God himſelfe bleſſed for ever, ſhould have ſupplicated and ſolicited (I meane without ſuffering) the Father of all mercies, yet he could not have prevailed; either the Son of God muſt die, or never could any ſinne have beene pardoned, nor any ſoule ſaved. In this point ponder alſo effectually, how hee poured out the full vials of his heavieſt wrath without meaſure upon the ſoule of his owne deare Sonne; ſo that hee cried out in the bitterneſſe of his ſpirit; My God, my God, &c. and in the garden did ſweat drops of blood.

3 With what unquenchable, devouring, irreſiſtable vengeance he comes armed againſt impenitent wretches, having out-ſtood the gracious day of their viſitation, ſee *Deut.* 32. 22. &c. and 40. *&ſeq*; *Pſal.* 11. 6. And the manner of his comming, ſee *Iſa.* 66. 15. *Hoſ.* 13. 8. *Prov.* 1. 26.

4 How moſt directly and devilliſhly ſinne oppoeth Gods holineſſe.

To helpe us in the third, to wit, an impartiall acknowledgement and ſenſible feeling of our owne unſpeakable and unconceivable miſery by reaſon of of ſin; Let us looke back

III
The third part.

1 Upon

Helpes to conceive of our misery by sin. Consider the time past.

1 Upon our time past: and therein consider,

1 That all the sins thou hast heretofore committed at any time, in any place, with any company, or been any waies guiltie of, are all upon record, writ, as it were, with an Adamant, a pen of iron, point of a Diamond, in the book of thy conscience, by the hand of Gods justice, and there they lie, like so many sleepy Lions, and Giants refreshing with wine, gathering vigour, poison, and stinging points, that whensoever hereafter it shall please God, effectually and finally to awake thy conscience (if by timely repentance, thou prevent not the wrath to come) will torment with inexplicable horror and anguish, and teare thy soule in peeces, when there is none to helpe.

Now wee see many times one little sinne in the worlds esteeme and account of men, to put a guilty conscience into extreme horrour, and a very hell upon earth. As I have heard of, and knowne in many, one for a short suddaine imprecation and curse against their owne soule; another for a thought conceived of God, unworthy so great a Majestie; another for covetous keeping a thing found, and not restoring it, or inquiring after the owner; another onely for an adulterous project, without any actuall pollution, &c. thinking upon these things in their cold blood, God putting particular stings into these severall sinnes, were so troubled in minde, afflicted in conscience, and haunted with restlesse horror, that their very bones were broken, strange tremblings and distempers seized upon their bodies, they had no delight in any earth-

ly

ly thing, they have beene ready to despaire of their salvation, and make away themselves. If the guilty sense then of our sinne, when God sets it on, draw so many fiery points of stinging Scorpions after it, and makes a man so miserable, that out of his distempered terror he is weary of his life, wishes heartily that he had never been, might be annihilated, made nothing, were any other creature, might be hid for ever under a rocke from the face of God, &c. what tearing of heart, gnawing of conscience, hellish rage, will the whole black and bloody catalogue of all thy sinnes marshalled and mustered up together at once, bring upon thee, that hates to bee reformed, and upon thy wofull soule, when the time of Gods heavy visitation shall come upon thee, as travell upon a woman with child? If a lighter sinne many times light so heavy when the conscience is inlightened, when all thy sins together, all thy lies, all thy oaths, all thy rotten speeches and railings, all thy Bedlam passions & filthy thoughts, all thy good-fellow-meetings, ale-house-hauntings, and scoffings of Gods people, all the wrongs thou hast done, all the goods thou hast gotten ill, all the time thou hast mis-spent, thy prophanation of every Sabbath, thy killing of Christ at every Sacrament, thy non-proficiency at every Sermon, thy ignorance, thy unbeleefe, thy worldlines, thy covetousnesse, thy pride, thy malice, thy lust, thy luke-warmenes, impatiency, discontentednes, vain glory, selfe-love, the innumerable swarmes of vaine, idle, wandring and wicked imaginations; in a word, all the pollutions, distempers, strangenesse from God, in the inward

parts; all the villanies, vanities, and rebellions of thy whole life: I say, when all these shall bee charged upon thy impenitent soule by the unquenchable indignation of that just God, whose mercy, ministery, and long suffering, thou hast abused; whose anger, patience, and pure eye thou hast provoked all thy life long, what an heart wilt thou have? No mortall heart can comprehend it, no Angels tongue can tell or possibly expresse the thousandth part of that rufull estate and wofull horror.

Neither blesse thy selfe in the meane time, because thou hast neither feare, fore-taste, or feeling of the wrath which is to come, the vengeance which hangs over thine head, and the horror which dogs thee at the heels; for that is the very complement of thy misery, and perfection of thy madnesse; to bee sicke and sensesse of it, is the soresst sicknesse. To have all this misery towards, and bee secure and feareleſſe, is a misery with a witnesse.

Now it may be Satan will not trouble thee, untill he catch thee at some advantage, and dead lift, that he may irrecoverably confound thee; and it may be thy conscience is hard asleepe, being as yet drunke with worldlinesse, and sensuall pleasures, and still lulled in its golden dreames, by the charmes and inchantments of earthly delights: but assuredly upon thy death-bed, all thy sinnes will come upon thee like so many fierce and furious wilde beasts newly awaked, and will torment and teare in peeces thy poore soule; then shalt thou lie upon thy bed of

death

death like a wilde bull in a net, as *Isaiah* speakes, full of the wrath of God.

2 How heretofore thou hast had thine hand in drawing many towards hell, & in some measure hast beene a bloody murderer of other mens soules. For so far as thou hast beene a means to make others to sin, so farre, so much as in thee lies, hast thou made away their soules, and damned them for ever. Recall then into thy mind how many waies thou mayest have thine hand in other mens sinnes; and examine thy conscience in the point, to aggravate the sense of thy wofull estate and inexplicable misrie. To take away a mans naturall life, and to imbrue his hands in the blood of his body, makes a man extremely miserable, and exposeth him to furies of conscience, and cries of blood, which way soever he goes. Consider *Cain*, *Herod*, *Richard* the third: what a miserable man art thou then, who hast the crie of many soules bleeding to eternall death, yelling loud in thine eares, but that hee deafes thee, most certainly dogging thee at the heeles, without timely repentance, with unquenchable vengeance, and that wrath of God, which once set on flame by the abusing his long suffering, will burne to the bottome of hell. I say, of the soules, even of all those, whom thou hast any waies inticed or drawen to any sinne, to drunkennesse, to whoredome, or any kind of uncleannesse, to Sabbath breaking, to prophane speech, to lying, swearing, forswearing, to idlenesse, gaming, filthy dancing; to oppose the Ministerie, to raile upon Gods people, to bee like thy selfe in notoriousnesse, good fellowship, Pha-

Plurimos etiam me perdens peccare fecei, & multùm causa mali extiti, & exemplis vitæ meæ nonnulli subversi sunt. Bern. de interiori domo, pag. 1077.

risaisme; in a word, to any service of Sathan, and way of death or work of darkneſſe: nay, it may be, the ſoule of thine owne wife, that lies in thy boſome, lies bleeding alſo to eternall death, under thy bloody and mercileſſe hand, becauſe thou liveſt not with her as a man of knowledge. Knowledge, perhaps, thou haſt enough and too much to thrive in the world: to proſper in thine outward eſtate, to ingroſſe, incloſe, and inrich thy ſelfe, to couzen, over-reach and defraud thy brother; but no wit, no underſtanding, no braines at all, to tell her one foot of the right way to heaven, wiſe to doe evill, as the Prophet ſpeaketh, *Ier.* 4. 22. but to do good, no knowledge at all.

Becauſe thou doeſt not inſtruct her, pray with her, incourage her in the waies of God; becauſe thou doeſt not keep the Sabbath holy, repeat Sermons, conferre of good things with her, and acquaint her with daies of humiliation, &c. Nay, and becauſe, which is the ſtrongeſt barre to keepe her from grace, and the bloody cut-throat of both your ſoules, thou wilt needs perſwade her, that all this is too much preciſeneſſe.

It may be, thine owne deare children are already in the peſtilent path that leads to endleſſe perdition by thy default: and the bloody knife of thine unconſcionable negligence ſticks full deep in their ſoules, and ſtops all hope of cure, becauſe thou doeſt not catechiſe them, call them to account upon the Sabbath, prepare them for the Sacrament, becauſe thou doeſt not reſtraine them from ill company, ale-houſes, prophane ſports, prophaning the

Sabbath,

Sabbath, &c. Nay, and perhaps besides, because thou art in thine owne familie, a cursed precedent unto them of lying, swearing, cavilling against the ministerie, of rotten talke, good fellowship, doing of wrong, &c. And to conclude this point, and presse this pang of misery upon thine heart, to make it bleed, know assuredly, that all those, in whose damnation thou hast any wayes had thine hand, (and thou hast done thy part to damne all them, to whom thou hast beene any cause to sinne) I say, all those, whether they be wife, children, servants, &c. will hereafter in that hellish dungeon of fire and torment, flie in thy face with horrible and hideous bannings and curses, crying, woe, and alas, that ever they saw thy face; that ever they had thee to their husband, father, or master; a miserable and wretched man, that would never bee warned, before hee had damned his owne soule, and undone many more for ever.

3 How thus long thou hast beene Satans bond-slave, the Devils drudge: many and many a grievous sinne hast thou committed at his command, at his becke and bidding: thou hast told many a lie, uttered many a rotten word and filthy jest, sworne perhaps many an oath, perhaps beene many a time drunke: at his suggestion thou hast entertained and harboured many an uncleane, proud, covetous, malicious, disdainfull, selfe-loving, uncharitable, unkind, impatient, angry, fierce, envious, revengefull, &c. thought: no sooner hath hee strucke thy flinty heart with his hellish steele, but presently, from time to time, thy raging passions, like floods

have broke out into flame and fire, and furie, thy prophanation of the Lords day, pressing so unworthily unto the Sacrament, all thy heart-rising, cavilling against, belying, secret plotting, or any way opposing the Ministery and Gods people, have been the most speciall and notorious service, thou hast done the Devill. For which thou well deservest to bee dub'd a Knight with a fiery sword, and of the blackest order. And assuredly, if now at length thou wilt not leave the Devils colours, under which thou hast marcht furiously thus long of thy life, and come under the banner of Christ, to which thou hast beene called with cries of blood all thy life long, thou wilt shortly be paid home for all thy cursed service to the powers of hell, with everlasting plagues.

Thou wouldest have thought thy life very miserable, if thus long thou hadst lived a gally-slave to the Turkes: but if thou hadst done so in the most cruell, and mercilesse manner that ever any did, it had beene nothing to the bondage thou hast beene in. The Turkes would onely have whipt thy body with scourges, laid upon thee fetters of iron, fed thee with the bread and water of affliction, and at length cut off thy miserable life from this vale of teares; And there an end. But the master that thou servest, the Prince of hell, feeds thy soule continually with ranke poison, scourges it with fiery, invenomed Scorpions, (though for a while thy seared and senslesse conscience feele it not) enfetters it in the invisible chaines of darknesse and damnation: and after a while without timely repentance, and returne,

returne, will locke it up for ever in the dungeon of brimstone and fire.

2 Look upon thy present estate, & therin consider,

The time present.

1 Thy hurtfulnesse; whilest thou continuest a naturall and unsanctified man, thou prickest and stingest all that are about thee. There is nothing in the world but thou hurtest and vexest it one way or other. Thou fearfully dishonourest God the Father, by a stubborne rebellionsnes to his Commandements, and disobedience to his word. Thou trampleſt under foot, as it were, the precious blood of Christ by thy wilfull going on in sinne, and denying the power of his passion in thy sinfull practices. Thou grievest Gods blessed spirit, by neglecting his inward warnings, and smothering those holy motions which he sometimes stirres up in thine heart. Thou discontentest so much as in thee lies, and makest sad, so farre as those glorious creatures are capable, the blessed Angels, and bereavest them of that joy which they would conceive at thy conversion. Thou pollutest all the creatures thou meddlest with, because they are not sanctified unto thee by the word of God, and prayer; addest weight unto their burden of bondage and grievousnesse unto their groanes, which they make for deliverance out of that vanitie, to which the sins of men have made them subject. And perhaps, as thou injoyest them by usurpation and intrusion, so sometimes thou exercisest an hard-hearted, and mercilesse tyranny over them. *A righteous man (saith Solomon) regardeth the life of his beast, but the mercies of the wicked are cruell*, Prov. 12. 10. And for thy com-

1 Tim. 4. 5.

panions and brethren in iniquitie, thou fearfully hardeneſt them in their unregenerate courſes, and courageſt them in the way to hell; others thou impoiſoneſt and perverteſt with thy lewd example, and infectious company. But above all, thou art moſt outragious and notoriouſly dogged againſt Gods children. In thy carriage towards them, thou art, as it were, an Epitome of all wilde beaſts; a confluence and quinteſſence of all malicious cruelties and prophane villanies, though by their preſence and praiers thou eſcapeſt many judgements, enjoyeſt much comfort of outward peace and happineſſe, neither in doing of miſchiefe doeſt thou ſpare thine owne familie, by thy precedency in iniquitie and prophaneneſſe, and by neglect of that chriſtian dutie of praying with, inſtructing and reſtraining them from the contrary vanities of the times; thou draweſt after thee thy ſonnes and ſervants with the cords of vanitie, and cart-ropes of iniquitie, as faſt and forcibly as thou canſt, into the ſame damnation of hell. Nay, while thou art a prophane and naturall man, thou art a very Lion in thine owne houſe; thou art bloody and cruell to that deare and precious ſoule that lies in thine own boſome. With varietie of vanities and continuance in ſinne, thou haſt ſo hack't and mangled it, that it is already, as it were, bleeding to everlaſting death, except by a cordiall compoſed of the precious blood of Chriſt, and teares of true hearted repentance, it be happily and ſpeedily reviued. In the mean time, every houre thou ſo continueſt, thou treaſureſt up to thy ſelfe, ſome wrath againſt the day of wrath, and

when

when the measure and the numbers of thy [illegible]
full perhaps in the height of thine earthly [illegible]
ly happinesse, the Lord will suddainly raine upon
thee snares, [illegible]
&c. Psalm 11.6. Pray, [illegible]
put [illegible]
[illegible] destroy thee, Deut. 28. 63. and he
will laugh at thy destruction, and mock when thy feare
comes, Prov. 1. 26.

2 Thy liablenesse every moment to all the ill, that the [illegible] destitute of divine grace may commit, or to the daily increase and tyranny of all spirituall plagues upon thy soule: as more blindnesse of mind, hardnesse of heart, spirituall giddinesse, the spirit of slumber, a reprobate sense, strong delusions, deadnesse of conscience, infidelity, carnall securitie, impenitencie, slavery under the Devill and thine own lusts, &c. far greater than all the plagues of Ægypt, and also to all the ill that a man unprotected from above may indure. Thou art every moment justly in danger and dreadfull expectation of all the vengeance threatned in the booke of God.

Perkins, 2. vol. pag. 379. col. 1.

3 That if thou now bee cut off by the stroke of death in thy present, impenitent estate, thou art certainly damned for ever. And how many wayes maiest thou die in a day? Besides the many diseases, that insensibly breeding in thy bodie, may kill thee suddainly; thy house is subject to fire, robbery, tempestuous winds, thunders, and other wasting calamities, not without hazard of thine own life: [illegible] thou passe from the shore in a ship, or boat, there is but a foots breadth [illegible]

Pliny reckons up 300 from the crowne of the head to the sole of the foot: some of these suddenly.

and

and death; if thou get on horse-backe, one stumble may take away thy life: if thou walke through the streets of a Citie, so many tiles upon the houses, may be so many instruments of thy death: besides, impoisonings, insidiations, rage of creatures, the hands of bloody men and infinite wales besides: if thou come even to a sweet and wel-fenced garden, where thou thinkest of nothing but pleasure and safetie, even there (saith *Calvin*) may lurke an Adder, which may bee thy bane. What privilege, or protection hast thou, bee thou never so strong or young, to see the sunne rise the next morning, sith many have gone well to bed, and before morning it is become their grave? If then there bee so many wales to let thee out of this life, and thou maiest be cut off so suddainly and so soone, and if thou die as thou art, art certainly damned, what a miserable man art thou? and in how wofull a case?

The time to come.

3 Looke forward and upon the time to come. And therein consider,

1 Death, through which thou must shortly passe. Some dreadfull and stinging circumstances whereof, see *Pin. De quatuor novissimis. pag.* 1.

2 The dreadfull tribunall of the everliving God, before which thou must shortly appeare, where, what miserie will meet thee, it is unconceivable.

3 That fiery lake wherein thou must lie for ever, which is the miserie of all miseries, because endlesse, easelesse and remedilesse; where there are torments without end and past imagination, and such as thou shalt never be able to avoid or abide. But no tongue can tell them, no heart conceive them.

Perk. vol. 1. pa. 379. col. 2.

To

4 To helpe in the fourth, to wit, to get into our hearts a vile and base conceit and esteem of our sinfull selves most worthy to bee abhorred in dust and ashes. Doe thou that art yet in thy naturall estate, consider,

IV
The fourth duty in the spirituall exercise of fasting.
Helpes to it.

1 That thou art farre viler, worser, and more to be abhorred than a toad. Hadst thou looked upon that man, who, as our Chronicles report, was haunted by toads, which never left him, untill they had eaten him to the bones, that he died; thou wouldest have, I know, thought him to have been a very miserable man: but thou thy selfe art in a farre more wofull case, if thine eyes were opened to see it; much more lothsome, hatefull and ugly, than if thou wert wholly turned into a toad; nay, the foulest toad that creeps out in a fumers night were a very faire, amiable & happy creature, in respect of thy selfe lying in thy naturall estate, & unreconciled unto God. I will make this plain in a word, to every understanding man, nay to the most wilfull scorner, if he will not cursedly cavill against the evident truth, and continue a bloody Tygre against his own soule, by these reasons,

The vileness of the naturall estate.
It makes a man worse than a toad.
See *Stow. Hen. 7 a. pag.* 218.

1 A toad serves God in his kind; drinks up, and sucks in poison and venome from the earth, as God hath appointed it, that it may bee lesse hurtfull to man or beast. It keeps its place and ranke amongst the creatures, and doth never transgresse or misse those rules and ends, for which it was ordained. But thou serveſt the Devill, Gods sworne enemie, thou art a shamelesse rebell and traitor against thy Creator, thou liest in the knowne and willing breach

of

of his most righteous and holy lawes; thou staineſt that glorie continually, for illuſtration whereof, thou wert created, and planted in this world. Thou ſuckeſt venome even from the very mercies of God, and the miniſterie of the word. How ſwelled and full then of ſpirituall pride art thou, from luſt, drunkenneſſe, and ſuch damned wayes, by which thou infecteſt others, and invenomeſt all about thee by lewd example and ill conditions.

2 The toads venome can but onely kill the body of a man: but the poiſon of thy ſinnes will plague thy ſoule for ever, and ſtrangle it with eternall horrour.

3 When the toad is dead, there is for ever an end of all ill incident to that creature: but thy death is the birth of thy miſerie, and beginning of endleſſe woe. Oh! how then wilt thou deſire and wiſh, that thou hadſt beene a beaſt, or bird, or any creeping worme, that thou mightſt never more have any being? As the Poet brings in the Magitian, when the covenanted time of the giving of his ſoule to Satan was expiring, crying to this purpoſe; *O Pythagoras, I would thy* Μεταψυχωσις *now were true, &c. that I might be turned into a bird, or beaſt, or exhalation, &c.*

Worſe than one poſſeſſed bodily by Satan.

2 Hadſt thou ſeene that man in *Luke* 8. out of whom Chriſt Jeſus caſt ſo many devils, that for their number, their name was called, Legion, ver. 30. (Now a Legion is commonly computed to be ſix thouſand ſix hundred ſixty and ſix,) if thou hadſt looked upon him all naked, as he was, haunting the graves and deſarte places, tearing in peeces his chaines

chaines and fetters, wherewith hee was bound, and hurried oftentimes by the Devill into the wilderneſſe, as he is there deſcribed, thou wouldſt have holden him to have beene a ſpectacle of extremeſt miſery. Now thou thy ſelfe in thy naturall ſtate, art a thouſand thouſand times more miſerable, haſt thou in thy body, for his legion, a millions of devils, yet ſhouldſt thou be infinitely leſſe miſerable, than thy many unpardoned and unrepented ſinnes doe make thee. My reaſon is theſe:

1. Every ſuch ſin is fouler than the foulest fiend in hell, as you have ſeene before.

2. The devils may poſſeſſe and have power over the bodies of the Saints, when God gives them leave; they had over Chriſts, Matth. 4. but ſuch ſinnes as thine, thou lying yet in thy naturall eſtate, unpardoned and unrepented of, cannot poſſibly be found in any ſanctified man.

3. Were all the devils in hell in thy body, yet ſhouldſt thou be ſaved and ſecured from all the, and ſhalt cleave to Chriſt and his truth, in truth, they could not all doe thee a pins worth of hurt about the ſalvation of thy ſoule, which is the one thing [illegible] Bur one knowes ſinne, heavily, loves, and delights in, will damne thy ſoule ſhortly, and for ever.

[illegible]

pentance all this inexplicable misery shall be turned into inconceivable felicitie. Here you may runne over the counter-comforts in respect of time, first, past. 2 Present. 3 To come.

V
The fifth part of the spirituall exercise.

To helpe in the fifth, to wit, to make thy heart to breake and bleed within thee for the sinnes of thy soule; Before I propound the helps, consider, that the end of our former through search and examination, is this afflicting of our soules (as the Scripture calls it) or the humbling and casting downe of our soules before the Lord. The Prophet *Ioel* calls it, the renting of our hearts. For therefore doe we abstaine for a time from meat, that wee may have a quicke sense and feeling of our owne unworthines. Therefore we bring downe the body, that the mind might also bee brought downe, and our hearts broken and rent in sunder. You may observe, that fasting and mourning are joyned together, and often promiscuously for the same thing; if you compare *Nineveh*, c. 3. 5. and 8. together. *Levit.* 23. 29. *Whatsoever soule shall not be afflicted upon that day, shall be cut off from his people.* Verse 32. *Turne ye even unto me with all your hearts, with fasting, weeping, and mourning.* And this afflicting of the soule is usually expressed solemnely in abundance of teares. *Ioel* 2. 17. The people there mourning for their sinnes, lifted up their voyces and wept so exceedingly, that the [illegible] was called [illegible] because the [illegible] did there bewaile their sinnes. [illegible] gathered [illegible] water, and poured it out before the Lord, [illegible]

forth

forth full buckets of teares before the Lord.

O Now this humiliation for sinne must be especially for the witnesse of our sinnes, rather than for the bitternesse of those punishments that are either felt or feared. There is not the veriest hypocrite in the world, but will mourne as Ahab did when Gods hand lies heavy upon him. 1 Kings 21. 29. But though the people of God will be, and ought to be humbled for Gods judgements, yet that is neither the onely, nor the chiefest cause of their humiliation; but their sinnes doe most of all affect them. As it was with holy David, Psal. 38. 18. *I will declare mine iniquity, and be sorry for my sinne.* And the repenting Church said, Lam. 3. 16. 39. *We have sinned, not only we unrighteous are plagued.* And Ezra 9. 13. *We confesse to our shame, because of this.* This we had need looke very carefully into, because otherwise all our labour in this exercise will be utterly lost, and the comfort we look for from the other worldly sorrow, shall be but like the crackling of a bramble under a pot, whereas the sorrow for the evill of sinne, is in the joy of Angels; for it is the delight of heavenly spirits, and

Helps to sorrow for sinne.

of chaos den of darkneſſe, dungeon of iniquitie, and puddle of uncleanneſſe. That bottomleſſe ſinke of filth hath ſent out continually impoiſoned ſtreams of abominable thoughts, words, and deeds all thy life long: then great reaſon haſt thou, and moſt juſt cauſe to make this houre of thine for the time to come, a fountain of godly ſorrow, of penitent teares, of mourning and lamenting, of bleeding and bewailing thy ſinnes, all the daies of thy life. If Chriſt Jeſus vouchſafe to open upon thy ſoule a fountaine of his owne deare, warme hearts-blood for ſins and for uncleanneſſe, thou art a curſed wretch and cruell enemie to thy ſoules comfort, if thou do not endevour and be content to keepe open in thine heart a conntet-well, as it were, of weeping over him, whom thou haſt pierced, and for thoſe ſinnes which have put the Son of God to death.

2. Conſider, that the heart of the onely deare innocent Sonne of God, for thy ſake was pierced through, and filled with ſhee ſingularity of griefe, all heavineſſe, anguiſh of ſpirit and affliction of ſoule, that I am perſwaded, were all the ſeverall ſorrowes of all the ſonnes and daughters of Adam, from the creation of the world, and collected and inflicted upon one heart, they would ſwarme from it as you muſt know, that hee was ſtricken down by the ſecond death, and ſtunned with the ſtroke: all the powers of hell were let loſe againſt [illegible] ſoule through his ſoule [illegible] ſo that [illegible] ſweat [illegible] ſo much as any drop of [illegible] comfort, diſtill from heaven or earth [illegible] ſorrowes

fiercenesse of his fathers wrath did presse him so sore and lie so heavy upon him, that it wrung out of his blessed body even drops of blood, and from his heart that ruthfull cry, *My God, my God, why hast thou forsaken me?* now, shall the precious heart of Gods owne sonne (infinitely free from sinne) fall asunder in this breast like drops of water for thy sinne, and shall not thy sinfull heart groane and sigh at all? shall not so mourne and melt for the infinite abominations of thine owne heart and life? Oh horrible hardnesse! prodigious ingratitude! God vilifyed, Christ crucified, the Holy Ghost vilified, and shall that heart of thine be not wounded by the ministery of the word in this day of thy visitation, and sincerely take sin to heart, while it is called to day, it will and must hereafter be filled with that horrour, which would leave a thousand to thinke upon it, and abide the whole and unquenchable wrath of God, flashing upon it with extremest anguish and torment; world without end. Must we, the holiest men alive, be fought against with the terrours of God, and the envenomed arrowes of his indignation drinke up our spirit? must *David*, a man after Gods owne heart, have sorrow in his bones because of his sinne, roare all the day long by reason of his heavy hand, and be so wasted with the griefe of his heart, that his vitall moisture, as hee complaines, is turned into the drought of summer? must *Hezekiah*, who was before that time [illegible] like a Lion [illegible] Iob 6.4. Psa. 32. & 38. & 102.

ing upon the crosse, and cry out in the bitternesse of his spirit, My God &c. And thinkest thou, the worst of men, to goe to heaven in a bed of downe, and bee saved without trouble of conscience for sin? Set thy heart at rest, it will never bee. It is infinitely more impossible than for thee to reach the heaven with thine hand: either therefore let thy heart breake under the hammer of the word while it is to day, and make it the subject of godly sorrow in this vale of teares; or, as sure as thy heart is in thy body, it will hereafter become the object, upon which the fierce wrath of God, and fiercest torments in hell shall bee exercised and executed with extremity and everlastingnesse.

4. Get a truly broken heart into thy bosome, and thou presently getest title, right and interest to all the purchase of Christs passion, all the promises of life, and all the pleasures in heaven. See Psal. 34. 18. & 51. 17.

5. By bringing true contrition and brokennesse into thy heart, thou shalt bring downe the great majesty of heaven to dwell in it, as in a royall throne, chaire of state, and seat of eternity. The high and lofty one hath as it were two royall thrones: the one, the imperiall heaven, the other, an humble heart. See Isa. 57. 15.

VI. The first spirituall duty of fasting. Motives to confession of sinne. Invitation. Assistance. Direct.

To helpe in the first, to wit, to quicken and strive up to a particular and impartiall confession of our sins, and to outward, sincere, and seasonable acknowledgements, representations, and expressions of inward griefe for the same; consider,

1. The prudence and providency of the Saints,

See

See 1. *Sam.* 7. 6. *Luke* 7. 38. & 18. 13. *Isa.* 38. 14.

2 The eyes, hands, and tongue, which are wont to shed teares, smite upon the breast, aggravate, and amplifie in pangs of godly sorrow, have all formerly one way or other been notorious agents for the devill and ready instruments of our corrupt nature, to do wickedly; with congruity therefore in their kind, may they justly condole with the grieved heart, and have their part seasonably and sincerely in penitent demonstrations.

3 In case of outward troubles, as losses, crosses, disgraces, departure from deare friends, death of children, &c. people are wont to take on extremely, to wring their hands, beat their brests, sometimes to teare their haire and weepe immeasurably. Looke upon *David*, a wise man, how pitifully hee takes on for a wicked sonne, 1. *Sam.* 18. 33. But I need not proceed in the proofe of this point; dayly experience teacheth us, and represents to our eyes the sad and heavy countenances, weeping eyes, deepe sighes, rufull complaints of men and women visited and vexed in their outward states; much taking on, lamenting, and many pitifull expressions of grieved hearts for losse of wife, husband, children, health, liberty, goods, an high place, former credit, worldly happinesse, &c. Now assuredly, whereas the commerce of all *Iob's* outward miseries upon one man would require one watery teare; the least sinne of any soule might justly challenge, & would obtaine of a divine hand a whole torrent of bloody teares, if thou wouldest spend one sigh for the deadnesse of thy soule, the groaning out of the last drop of thy

deareſt blood were far too little for the death of thy ſoule. If thou wouldſt wring thy hands for the loſſe of thine husband, well mighteſt thou waile in the bitterneſſe of thy ſpirit all the dayes of thy life, for the loſſe of communion with Jeſus Chriſt. If thou wouldſt beat thy breſt for the burning of thine houſe, juſtly mightſt thou breake thine heart in peeces for the ſinfull conſumption of thy ſoule. For it is a principle in the practice of mortification;

Note.

That grace ought to raiſe our affections to as high a pitch and ſtraine about heavenly things, as nature about earthly, may to an higher.

4 Weigh well, *Pro.* 28. 13. *Hee that covereth his ſins ſhall not proſper: but hee that confeſſeth and forſaketh them, ſhall have mercy.*

VII. The ſeventh.

To helpe in the ſeventh, to wit, to get a great deale of hatred of ſinne in our wills, conſider,

Helps to hatred of ſinne.

1. The foulenеſſe. 2. Ilneſſe. 3. Infectiouſneſſe. 4. Perniciouſneſſe of ſin. It is the onely object of Gods extremeſt hatred. It is foulerthan the fouleſt fiend in hell. It is a greater ill than the eternall damnation of a man, nay than the deſtruction of all the creatures in the world. It is of that peſtilentiall, infectious propertie, that it pollutes every thing it comes neere. Therefore fitly reſembled to leaven, and leproſie, which filthy diſeaſe preſently ſpreads over the whole body, *Num.* 12. 10. infects the clothes, the walls, *Lev.* 14. 37. &c. poſterity, 2. *King.* 5. 27. Then it is full of fearefull and pernicious effects, both privative and poſitive; of which you heard more largely before. All which well weighed, might be ſufficient to provoke an utter

1. *Cor.* 5. 6. *Pſa.* 51. 2. *Ier.* 13. 27.

hatred

hatred and detestation of sinne.

To helpe in the eighth, to wit, to get strong reasons in our mind against sin, Consider,

1 The three grand generall arguments.

1. Punishments and paines of hell, due to sinne.

2. The joyes of heaven, of which wee bereave our selves by sinning.

3. The glory of God, which should bee the prime and principall motive against sinne, the other two being but subordinate, and introductive, as it were.

2 Take reasons against sinne from every attribute of God; every passage of this blessed booke; every logicke place of sinne; as you may see, *Practise of Christianity. pag. 293. &c.*

3 Compare the incomprehensible excellency of God, with the bottomlesse depth of thine owne vilenesse. Who art thou that liftest up thy proud heart, or whetst thy prophane tongue, or bendst thy graceless course against so great a Majesty? thou art the vilest wretch that ever God made, next unto the devill and his damned Angels: a most weake and fraile creature, dust and earth, or any thing that is naught; the very dreame of a shadow, worse than vanity, lesse than nothing; who, when thy breath is taken away, which may bee a thousand times every moment, diest, and rottest and all thy thoughts perish. But now on the other side, if thou cast thine eye seriously, and with intention upon that thrice glorious and dreadfull Majesty, whom thou offendest, thou mayest justly upon the commission of every sinne cry out with the prophet,

VIII. The eighth duty. Helps, See Iob 30. 3. 28.

Jer. 2 12.

Oh heavens, be astonished at this: be afraid and utterly confounded; nay, thou mayest marvell, and it is Gods unspeakable mercy, that the whole frame of heaven and earth is not for one sinne fearfully and finally confounded and brought to nought. For hee against whom thou sinnest, sitteth in the highest heavens incompassed with glory and light, that no man can attaine unto: all the glorious Angels, Seraphims and Cherubims adore him continually with covered faces: the devill, and all the damned spirits, those stubborne fiends quake and tremble at the horrour of his countenance, as the leaves of the forrest that are shaken with the wind. All the nations of the world are before him, but as the drop of a bucket, and the inhabitants of the earth as grashoppers. At his presence the mountaines melt away like wax, and the most flinty rockes are rent and rome with his mighty voice. Whose power and punishments are so infinitely unresistable, that hee is able with one word to turne all the creatures in the world into hell, nay even with the breath of his mouth to turne hell, and heaven, and earth, and all things into nothing.

See Tract, pag. 290. 291.

4 Looke upon Christ bleeding upon the Crosse, and think upon that rufull storie of the death and sufferings of the Son of God for our sakes, and this will make our spirit to melt within us into teares of indignation, and stormes of anger against thy selfe, whose sinfull soule was the cruellest Jew that nailed him to the Crosse.

5 Reflect the eye of thy soule upon its owne [illegible] and precious soule; not all the devils in hell

hell can kill the soule of any man, it must live as long as God himselfe, through an infinite line of eternitie. What a cursed and cruell thing then is it, for a man to imbrue his hands in the blood of his owne soule, and to make it die eternally? To load it with those sins in this life, which will bring upon it in the world to come sorrowes without end and past imagination? Every sinne committed deliberately and with delight, gives the soule a deadly wound, and treasures up naturally an immeasurable weight of vengeance and torment, against the day of wrath, never to bee recured and removed but by the blood and hand of Christ.

6 Take up the same reasons against sin with the Saints of God, or offered in his word. (But to understand all the quoted places aright, know, that that which is a perswasive to any grace or duty, is also a diswasive from the contrary vice, or vile act.) Now see, *Gen.* 39. 9. 2 *Cor.* 5. 11. 14. *Ephes.* 5. 8. *Rom.* 13. 12. 12. 13. 2 *Pet.* 3. 11.

To helpe in the ninth, to wit, to a continuall resistance of sin in the whole course of our life, when we are tempted, inticed, or any way allured thereunto; consider and call to mind upon the very first assault of any sin,

IX
The ninth duty.

Helping considerations to resist sin.

1 That dreadfull *Dilemma*. See my Walking with God, *pag.* 68.

2 Thy prodigious folly in yeelding. Thou hast put in one ballance the glorie of God, the joyes of heaven, the life of thy soule, and the blood of Christ; and in the other, some earthly pelfe, fleshly pleasure, worldly preferment, some fond vanitie

or other: and after deliberation and choice suffer this to out ballance and over-weigh them all. Oh monstrous madnesse and inexplable villany!

3 Consider those many curbes in such a case. *Theol. cas. p. 165.*

X The tenth spirituall duty. To grieve because we can be no more grieved. Considerations to urge it.

To help in the 10. to wit, to grieve at the heart that we cannot grieve more for our sins, and because we cannot so heartily inlarge our hearts to these acts & exercise of repentance, as we should & desire; consider,

1 That hadst thou a thousand eyes, and wept them all out, it were infinitely too little for one wanton wandring of that sinfull sense: hadst thou a thousand hearts, and they should all burst with sorrow, and bleed to death, what were that to the least wicked thought hatcht therein? Since not even that could ever have beene pardoned without the pouring out of Christs deareſt blood. Why then, when thou hast broken thine heart with greateſt bitternesse, and poured out penitent teares most plentifully before God for all thy sinnes; yet for all this, thou mightest justly grieve, that thine heart was not yet a great deale more inlarged, and with more sinceritie and softnesse, even to fall asunder, if it were possible, with drops of blood in thy breſt, for thy former beastly life, &c. How much more then, when thy heart is more barren, dry, and lockt up, as it were, that it will not so easily relent, dissolve and melt in thy bosome.

2 That as upon review of the holiest duty, and most religious exercise that ever thou passedst through; were it prayer, sanctifying the Sabbath, a day of humiliation, &c. thou mightest finde just

matter.

matter, when thou hadſt done, to bewaile the warts, failings, unheavenlineſſe, and diſtractions that attended thereupon: ſo even after thy mourning for ſinne, and that moſt melcingly, thou maieſt juſtly grieve, that thou mournedſt not more, and for the privy pride, hypocriſie, vaine glory, &c. which are wont to inſinuate and mingle therewith.

3 That by a ſincere exercise of this laſt act, thou maieſt crown thy ſelfe with this comfort, that when thou complaineſt, and art much caſt downe for the hardneſſe, and unſorrowfulneſſe of thine heart for ſinne, and for all the means thou aſſayeſt, thou canſt not get into it, that remorſe and meaſure of humiliation which thou deſireſt; yet in ſuch a caſe, thy hearty grieving, thou canſt grieve no more, by joint-conſent of beſt Divines, is godly ſorrow. For this is a principle in the great myſterie of godlineſſe; *A true deſire argues the preſence of the thing deſired.* A true deſire of ſpirituall graces, is the graces themſelves, at leaſt in the acceptation of God, who out of his incomparable goodneſſe of nature, and excellencie of mercy, takes the will for the deed, holy affections for actions, ſincere purpoſes for performances, godly deſires for the deeds themſelves. A true hearted deſire of reconciliation to God, of faith, repentance and ſorrow for ſinne, is, in Gods interpretation & acceptation, reconciliation, faith, repentance and ſorrow in ſelfe. A true deſire of grace is ſaving grace.

Tayl. upon Pſ. 32. pag. 38.

See Down. p. 52. 2. Dike of rep. pag. 134. and pag. 6.

Thus ſay you have heard of thoſe ten [illegible] cies required in the ſpirituall exercise of [illegible] which compoſe our humiliation; with [illegible]

and

and motives. Now foure duties more that more generally concern the nature of the day & of this duty: And then an end of this large discourse of Fasting.

Foure more duties to bee practised in fasting.

Another part of the inward fast, is fasting from sin.

Note.

1 In a true spirituall fast, there must bee fasting from sinne, or the forsaking of all our sinnes; for whilst that wee abstaine from lawfull things, we are admonished much more from all things that are utterly unlawfull at all times; for if wee abstaine from meats and drinks which at other times we may use, wee ought especially to renounce all our sinnes which should never be used: he that fasts from meat and abstaines not from sinne, is like the Devill and the spirits of darknesse, which neither eat nor drink, and yet doe nothing else but dishonour God by sin; and so the fast of hypocrites, malicious or covetous persons, drunkards, whoremongers, and whosoever lives in any known sin, is no better than a devillish Fast. It is the Lords complaint *Isa.* 58. 4. *Behold ye fast for strife and debate, and smite with the fist of wickednesse, ye shall not fast as ye doe this day, &c.* and in the same Chapter he complains of their oppression, injustice, and other sinnes, to shew plainly that the Lord will endure no Fast of those that goe on still in their wickednesse: yea *Ier.* 14. 12. the Lord saith of such, *when they fast, I will not heare their cries, and when they offer burnt offerings, I will not accept them, but I will consume them with the sword, and with famine, and pestilence*, and therefore ye shall ever find it the practice of the faithfull, that at their Fasts immediately they reformed those sins for which they mourned, as you may see *Neh.* 9. 1, 2, 3. the seed of Israel did humble themselves with the confession of their sinnes and

separated

separated themselves on their fast day from al strangers: thus it is the duty of all others that set apart any time for this solemne duetie, to shake hands with all their sins, those especially that they have been most addicted unto, and provoked the eyes of the Lord.

2 The word and praier must be added, the word preached and read at such times, yee find *Neh.* 9. 3. they read in the booke of the Law one fourth part of the day, and together with their reading, they expounded the word, *Nehem.* 8. 8. So wee alwaies find in holy Scripture, that fasting is joyned with prayer, as in the forenamed places, and *Act.* 13. 3, &c. Now for as much as prayer is a daily and ordinary exercise of Gods children, it is manifest that by prayer that is coupled with fasting, is understood a speciall and peerlesse kind of prayer wherein two things are requisite; 1 Fervency of desire, and 2 Assurance of faith that wee shall obtaine our requests. 1 Fervency indeed is required alwaies in our praiers, but especially upon such dayes of humiliation: for then wee must not only pray, but cry unto the Lord, *Ioel* 1. 14. whereby vehement praier is signified; yea the Ninivites speak, *Iona* 3. 8. *Let them cry mightily unto him*: for the use of outward abstinence is like the wing of praier, wherewith it might more easily fly up to heaven. 2 In such a prayer there should bee an assurance of faith, the Lord hath made a gracious promise in many places to his children, *Ioel* 2. 18. *Esay* 58. 9. *Psal.* 145. 18. *Esay* 65. 24. &c. all the Saints of God & godly men mentioned in Scripture, both in the old and new Testament obtained their requests

A second duty. The word and prayer in a speciall manner.

Basil de Jejunio, hom. 2. Chrysost. Tom. 4. hom. de jejun.

20.23. Ezr.9.6. Heſt.4.16. 2 Chro.20.3. and it ſhall be ſeene that the end of their Faſt (which kept it in any meaſure of truth and ſimplicity) was a feaſt, and the iſſue of their mourning great rejoicing: yea, even *Ahabs* hypocriticall Faſt, though joyned with no true repentance, was not without ſome fruit, 1 *King.* 21.27. all which may ſerve wonderfully to ſtrengthen our faith, in this holy performance.

A third duty. Workes of mercy.

3 Workes of mercy muſt bee added in this caſe, *Iſa.* 58.6,7. *Is not this the Faſt that I have choſen, to looſe the bands of wickedneſſe, to deale thy bread unto the hungry, to bring the poore that are caſt out into thy houſe, and when thou ſeeſt the naked to cover them?* The like the Lord calls for in the Iſraelites Faſt, *Zech.* 7.9. *Execute true judgement, ſhew mercy and compaſſion, every man to his brother*; for as the Lord hath promiſed to ſhew mercy to the mercifull, and ſo anſwer their cry: So on the contrary, *he that ſtoppeth his eare at the crying of the poore, himſelfe ſhall cry and not be heard*, *Pro.* 21.13. In a word then, both in our publike and privat Faſts, this alwaies muſt be obſerved, that the poor may have the gain of our faſting, and not our owne purſes: if that their loines and bowels ſhall bleſſe us, as *Iſaiah* ſpeaks, *the Lord will alſo bleſſe us abundantly*. Fourthly, after our humiliation, we muſt ever in theſe daies of humiliation renew our covenant with the Lord, and not onely unfainedly purpoſe, but faithfully promiſe amendment, in performing duties heretofore omitted, and eſchewing ſins heretofore committed: to make a ſure covenant with our God, to part with all ſinne and to cleave to him for ever. And there are good reaſons for it.

Matth.5.7.

Ieiunium tuum non ſit lucrum marſupii, ſed futuritas animæ, Aug. de temp. ſerm. 173.

A fourth duty. Renewing of our covenant with the Lord.

Otherwiſe

Otherwise all your labour is lost: all your outward formes of humiliation, abstinences, forbearing of harvest-workes, abridgement of your pleasures and profits, will vanish into nothing. See *Mat.* 6. 16. *Isa.* 58. As those formall Jewes lost also their labour in other services, *Isa.* 1. 11. *&c. Psa.* 50. 8. All outward formes of humiliation are nothing, without turning from our evill waies, and especially from our boasome sinne, *Ion.* 3. 8. *Reas.* 1. See 2. Job vers. 8.

But alas! this losse is nothing to that which followes in a second place: neglect of this duty, and not keeping vow of our covenant, will expose us and lay us open to a more fierce and finall ruine, to a more implacable and devouring wrath. Heare the people of God in *Ezrah* upon good ground professing thus; Should wee againe breake thy commandements, and joyne in affinity with the people of these abominations? wouldst thou not be angry with us till thou hadst consumed us, for that there should be no remnant nor escaping? *Ezrah* 9. 14. Nay if wee will not now obey, wee must cast our selves desperately upon the sharpe points of all those fearefull plagues and grievous judgements, *Deut.* 28. 15. *&c.* *Reas.* 2.

Nay yet further, all this is nothing to that which followes. In a third place, if we doe not now make and keepe our covenant of parting from all our evill waies, and especially from that of those speciall sinnes, with which our consciences tell us, wee have most provoked God (which is the sinne, and sinnes, and one most necessary thing in this excellent and extraordinary exercise of fasting and

prayer, *Reas.* 3.

prayer, (See *Ionahs* 3.) 8. and without which all other abstinences, austerities and outward formes of humiliation, are but fruitlesse and Pharisaicall, (See *Isa.* 58. *Matth.* 6.) wee may looke for spirituall plagues, more hardnesse of heart, blindnesse of mind, benummednesse and searednesse of conscience, &c. The least of which is far, nay incomparably worser than all the plagues of Egypt. The more excellent ordinance it is, that is prophaned and abused by us, the more spirituall miseries and mischiefes it brings upon our soules. If any after this exercise returne with the dog to his vomit, and with the sow to wallow in the mire and mud againe of his lusts and sinfull pleasures, his drunkennesse, covetousnesse, wrong-doing, &c. let him looke to bee far worse hereafter, and many times more the child of the devill than hee was before in many respects, unlesse he by teares seeke repentance, and by prayers endevour amendment.

4 It would be a great shame and griefe unto us not to keepe touch with men, not to bee men of our words: with extraordinary tendernesse and some kind of curiosity wee are jealous of our credits and good name in that regard. What an horrible shame then, and sinne is it to breake our covenants with almighty God, sith in this point, not onely our reputation, but salvation lies at the stake.

5 God himselfe on his part makes a sure covenant with us: and therefore ought wee to learne and labour for our part to be faithfull and constant in keeping our vowes, promises, and covenants with him. See the constancy of his covenant, *Isa.* 54. 10.

and

and *Ier.* 31. 33. Chapters compared togerher, *Pſa.* 89. 33. *Numb.* 23. 19. He that ſaid it, he hath ſworne it, hee hath ſealed it with the blood of his ſonne. See *Heb.* 6. 17. 18. 2. *Cor.* 1. 20. Now what a curſed incongruity and abſurdity is this? ſhall Gods covenant bee ſo ſure, conſtant, and inviolable? and ſhall all our goodly promiſes and goodneſſe bee as the morning cloud, and early deaw? then let mee intreat every one in the name and feare of God, as you have any care to be ſaved, and to ſee the glory of the new Jeruſalem, as you would have any hope to appeare before Chriſt Jeſus with any comfort; as you feare to receive your portion in hell fire with the devill and his Angels, even moſt intolerable and bitter torments for ever and ever, bee perſwaded now at laſt to make a ſure covenant with the Lord your God, of abandoning utterly the devils ſervice, of forſaking all ſinne, of hating all falſe waies, &c. and of giving up your bodies and ſoules to his glorious ſervice and ſpending the ſhort remainder of a few and evill daies in ſobriety, righteouſneſſe and holineſſe. Otherwiſe aſſure your ſelves, and take it for a warning, and it may bee the laſt, there is a day comming upon you, God knowes how ſoone, (for though the generall may bee ſomewhat further off, yet every mans particular account and doome cannot but bee neere, for little knoweſt thou whoſoever thou art, whether thou ſhalt ever after this time have grace and mercy offered) I ſay, there is a day comming upon you, a day of wrath, a day of trouble and diſtreſſe, a day of waſteneſſe and deſolation, a day of darkneſſe and gloomineſſe,

gloominesse, a day of clouds and thicke darknesse, that no grace or glory, not the prince of all the lights in heaven, or all the lights that shine from high, shall ever againe bee able to comfort or inlighten. There will shortly bee a time, after the refusing and neglecting of this grace and salvation offered, that the Lord will barre and bolt against you for ever the gate of mercy, never more to bee intreated. His Angell shall answer you, *thy time shall bee no more: the night is come, wherein you cannot worke. The vision is ended, the propheey fulfilled, the doores shut up, your day of visitation past.* And so in the closing of an eye, from the feares and horrours of your bed of death and despaire, you sinke suddenly and irrecoverably into the pit of hell.

Bee moved then at length, all you that have stood out so long against your owne salvation, to make this covenant, by considering the innumerable, incomparable, everlasting benefits, which will follow thereupon. Conceive their sweetnesse and excellency thus: Marke, 1 what you shall scape: 2 what you shall enjoy.

Motives.

First, what you shall escape; that is, the cursednesse and discomforts of the contrary condition. The lothsomnesse of the naturall estate, the fierce wrath and unquenchable vengeance which hangs over thy head, and dogs thee at thy heeles by reason of thy sins; that endlesse maze of unsatiable desires and restlesse pursuit of those shadowes, wherein a poore soule which hath not tasted of the power of grace, wanders and wearies it selfe, which yet it can never comprehend, nor can they satisfie it.

Inflammantibus cupiditatibus agitati in flagitia & facinora propelluntur, nec omnino requiescunt, desiderando ut acquirant, metuendo ne amittant. Aug. in Psal. 67. pag. 871.

it. Thou shalt escape the sorrowes & curse of death, Gods strict tribunall, and the endlesse torments of hell.

Secondly, what you shall enjoy; a most glorious comfortable estate, in which there are no such sufferings as are surmised. All the pressures either inward or outward, from man or devill, they are all but as mists, which the sunne will presently dissolve and scatter, and shine upon them for ever after with unspeakable glory, Rom. 8. 19. When his friends urged upon *Ishmaelites* the extremity of *Saules* bloodie reigne, he answered, it is cloud, it will soone passe over. Many privileges you shall have, you have a part in the free, infinite, everlasting love of God, in Jesus Christ, in the holy Ghost, deliverance from evill, pardon of sin, restitution of Gods image, the fairnesse of Gods house, access to the throne of grace, the guard of Angels, communion of Saints, possession of all things by the right of Christ. You shall have much comfort in all outward things, you shall find the sting taken out of death, vexation from Gods Tribunall, everlasting life. You shall have the honour and happinesse to bee of the number of those who stand in the gap against those three terrible judgements, which might now most justly ruine this Kingdome, and rob us and our posterity of the Gospell, the sword, famine, and pestilence.

Nehemia of, translat.

The last duty. Take heed of spirituall pride.

And when you have entred into, or renewed this covenant, take heed of backsliding, &c. and shunning all the occasions of it, as well the inward as outward, following his directions, &c. For this purpose shall be

very necessary for the better setling of our resolution, to bind our selves by a solemne vow, as the Jewes did, *Neh.9.last: They made a sure covenant, and put their seales to it*; and the substance and manner of their covenant is set down, *Neh.*10.29. They entred into a curse and into an oath to walke in Gods law, and to observe and do all his commandements. The necessity of this unfained purpose required in this exercise is evident, because without it we remaine in our impenitencie, and being impenitent sinners, the Lord will not heare us, as the Lord threatned the impenitent Jewes, *Ier.* 14. 12. *When they fast, I will not heare their cry.* Besides, our hearts are exceeding fickle, and all good motions and purposes doe presently die in them: therefore they had need be bound to their good behaviour by solemne vowes and resolutions.

5 The last duty. Take heed of spirituall pride.

Fiftly and lastly: When all this is done and performed, wee must take heed above all things of inward pride and resting in the performance. It was the case of the proud Pharisee, and it is also of the Papists at this day, who will needs merit heaven by such exercises as these. But this spirituall pride is that worme, that will breed in the best fruits of the spirit; and a poison, that the Devill, that hellish spider, will suck out of the best flowers in Gods garden; and if hee can but prevaile over thee to be selfe-conceited with thine inlargements, and to trust to that service thou hast done, he hath what he lookes for, and deprives thee of all the comfort of thine humiliation: therefore labour as much as possibly thou canst, to humble thy selfe with a through

view of thy failings in the beſt of thy performances; and the conſideration of the fountaine of all thy inlargements, which is not any ability of thine own, but the good ſpirit of God, breathing where, and when it liſteth, and letting out thy ſtreit heart, which otherwiſe would bee utterly cloſed and ſhut up. Therefore let him have the glory of all thy abilities and inlargements, who hath given thee his grace, and hath ſaid, that he will not give his glory to another. When thou haſt done all that is commanded, (of which thou commeſt infinitely ſhort) ſay, that thou art an unprofitable ſervant. Mee thinks, that the ſerious thought and conſideration of the infinite imperfections, failings and diſtractions, that wofully attend, inſinuate unto, and diſtaine all our holieſt actions, eſpecially, duties of ſo long a continuance, ſhould be very cutting to a true Chriſtian, ſufficient to cut the combe of ſelfe-conceit and confidence, and to plucke the plumes of all ſpirituall pride and puffing up, and able to make his heart ſinke in his boſome, had hee not many ſweet and prcious ſupports out of Gods booke, and promiſes thereof. See a prime and pregnant one, *Lev.* 28. 38. *Pſal.* 103. 13. *Malach.* 3. 17.

a *Schola Tentat. pag. 243. Alſted. Theol. caſuum, pag. 59. Chryſ. Hom. 2. in Matth. 6. pa. 36.*

FINIS.